The Institution of Christian Religion, written in Latine by M. John Caluine, and translated into English according to the Authors last edition, with sundry Tables to finde the principall matters entreated of in this booke, and also the declaration of places of Scripture therein expounded, by Thomas Norton.

Whereunto there are newly added in the margent of the booke, notes conteyning in briefe the substance of the matter handled in each section.

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A.D. MDLXXXVII.
Ood Reader, here is now offered you the fourth time printed in English, M. Calvin's book of the institution of Christian Religion, a booke of great labour to the author, and of great profit to the Church of God. M. Calvin first wrote it when he was a young man, a booke of small volume, and since that season he hath at sundrie times published it with newe encreases, still protesting at every edition him selfe to bee one of those qui scribendo proficiant, & proficiendo scribunt, which with their writing doe growe in profiting, and with their profiting doe proceede in writing. At length having in many his other workes travailed about expositon of sundry bookes of the Scriptures, and in the same finding occasion to discourse of sundry common places and matters of doctrine, which being handled according to the occasions of the text that were offered him and not in any other Methode, were not so ready for the readers vse, hee therefore entred into this purpose to enlarge this booke of Institutions, and therin to treat of all those titles and common places largely, with this intent, that whensoever any occasion fell in his other booke to treat of any such cause, he would not newly amplifie his bookees of commentaries and expositions therewith, but referre his reader wholely to this storehouse and treasure of that sort of divine learning. As age and weakeneffe grewe vpon him, so hee hasted his labour, and according to his petition to God, he in manner ended his life with his workes, for he lived not long after. So great aiewell was meete to be made most beneficiall that is to say, applied to most common vse. Therefore in the very beginning of the Queenes maiesties most blessed reign, I translated it out of Latine into English, for the commoditie of the church of Christ, at the speciall request of my deere friends of worthy memory Reginald Wolfe and Edward Whitchurch, the one her Maiesties Printer for the Hebrew, Greeke, & Latine tongues the other her higheenes printer of the booke of common Prayer. I performed my worke in the house of my said friend Ed: Whitchurch, a man well knowne of vpright heart and dealing an auncient zealous Godpeller, as plaine and true a friend as euer I knewe living, and as desirous to doe any thing to common good, specially by the advancement of true religion. At my saied first edition of this booke, I considered howe the author thereof had of long time purposely labored to write the same most exactly, and to packe great plentie of matter in small rime of wordes, yea and those so circumpectly and precisely ordered, to avoid the caulisations of such, as for enmitie to the truth therein conteyned, would gladly seekke & abuse all advantages which might be found by any oversift in penning of it, that the sentences were therby become so ful as nothing
nothing might well be added without idle superfluity, and againe so nicely pared that nothing could be diminished without taking away some necessary substance of matter therein expressed. This manner of writing, beside the peculiar termines of artes and figures, and the difficulty of the matters themselves, being throughout inreplaced with the schoolens contreversies, made a great hardness in the authors owne booke, in that tongue wherein otherwise he is both plentifull and easie, in so much that it sufficeth not to reade him once, unless you can be content to reade in vain. This consideration encombered me with great doubtfulnesse for the whole order and frame of my translation. If I should follow the words, I sawe that of necessity the hardness in the translation must needs be greater than was in the tongue wherein it was originally written. If I should leave the course of words, and grant my self liberty after the natural manner of my owne tongue, to say that in English which I conceived to be his meaning in Latine, I plainly perceived howe hardly I might escape error, and on the other side in this matter of faith and religion, howe perilous it was to erre. For I durft not presume to warrant my selfe to haue his meaning without his words. And they that wrote what it is to translate well and faithfully, specially in matters of religion, do know that not the onely grammatical construction of words sufficeth, but the very building & order to observer all advantages of vehemence or grace, by placing or accent of wordes, maketh much to the true setting forth of a writers minde. In the ende, I rested upon this determination, to followe the words so neere as the phrase of the English tongue would suffer mee. Which purpose I so perfourmed, that if the English booke were printed in such paper and letter as the Latine is, it should not exceede the Latine in quantitie. Whereby, beside all other commodities that a faithfull translation of so good a worke may bring, this one benefite is more ouer provided, for such as are desirous to attaine some knowledge of the Latine tongue (which is at this time to be wished in many of thole men for whose profession this booke most fitly served) that they shall not finde any more English than shall suffice to construe the Latine withall, except in such fewe places, where the great difference of the phrases of the languages enforced me: so that comparing the one with the other, they shall both profit in good matter, and furnish themselves with understanding of that speache, wherein the greatest treasures of knowledge are disclosed. In the doing hereof, I did not onely trust mine owne wit or ability, but examined my whole doing from sentence to sentence throughout the whole booke with conference and overlooking of such learned mens as my translation being allowed by their judgement, I did both satisfie mine owne conscience that I had done truely, and their approving of it might be a good warrant to the reader, that nothing should herein be delivered him but sound, unmingled, and uncorrupted doctrine, even in such sort as the author himselfe had first framed it. All that I wrote, the grave, learned, and vertuous man M. David Whitehed (whome I name with honorable remembrance) did among other, compare with the Latine, examining every sentence throughout the whole booke. Beside all this, I privately required many and generally all men with whom I euer had any talke of this matter, that

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that if they found any thing either not truely translated, or not plainly Englished, they would ensorme me thereof, promising either to satisfie them or to amend it. Since which time I have not bene aduertised by any man of any thing which they would require to be altered. Neither had I my selfe, by reason of my profession being otherwise occupied any leasure to persue it. And that is the cause, why not onely at the second and thirde time but also at this impression, you have no change at all in the worke, but altogether as it was before. In deed I perceived many men well minded and studious of this booke, to require a table for their eafe and furtherance. Their honest desire I have fulfilled in the second edition, and have added thereto a plentiful table, which is also here inserted which I haue translated out of the Latine, wherein the principall matters discoursed in this booke are named by their due titles in order of Alphabet, and under euery title is set forth a briefe summe of the whole doctrine taught in this booke concerning the matter belonging to that title or common place: and therewith is added the booke, Chapter, and Section or division of the Chapter, where the same doctrine is more largely expressed and proued. And for the reader finding thereof, I haue caused the number of the Chapters to bee set upon every leaf in the booke, and quoted the Sections also by their due numbers with the vsual figures in Algorisme. And now at this last publishing, my friends by whose charge it is now newly imprinted in a Romane letter and smaller volume, with divers e other Tables, which since my second edition were gathered by M. Marlorate, to be translated and here added for your benefit. Moreover, whereas in the first edition the cuill maner of my scribling hand, the enterlining of my Copy, and some other causes well known among workemen of that faculty, made very many faults to paff the Printer, I have in the second impression caused the booke to be compos'd by the printed copy, and corrected by the written: whereby it must needs be that it was much more truely done than the other was, as I my selfe doe knowe above three hundred faults amended. And nowe at this last Printing, the composing after a printed copy bringeth some ease, & the diligece vsed about the correction, having bene right faithfully looked vnto, it canot be but much more truly set forth. This alio is performed, the volume being smaller, with a letter faire & legible, it is of more eafe price, that it may be of more common use, and so to more large communicating of so great a treasure to those that desire Christian knowledge for instruction of their faith, and guiding of their duties. Thus on the printers behalfe and mine, your eafe and commoditie (good Readers) is provided for. Nowe resteth your owne diligence for your owne profit in studying it. To spend many wordes in commending the worke it selfe, were needless: yet thus much I thinke I may both not vtntruly and not vainly say, that though many great learned men haue written booke's of common places of our religion, as Melanchton, Sarviius, and other, whose worke are verie good and profitable to the Church of God; yet by the consenting judgement of those that understand the same, there is none to be compared to this worke of Calwihn, both for his substantiall sufficiencie of doctrine, the sound declaration of truth in articles of our religion, the large and learned confirmation of the same, and the most depe and strong
confutation of all olde and newe heresies: so that (the holy Scriptures excepted) this is one of the most profitable booke for all students of Chriftian diuinitie. Wherein (good Readers) as I am glad for the glory of God, and for your benefite, that you may haue this profite of my trauel, so I befeech you let me haue this vfe of your gentleness, that my doings may be construed to such good end as I haue meant them: and that if any thing mislike you by reason of hardnesse, or any other cause that may seeme to be my deault, you wil not forthwith condemne the work, but read it oftener in which doing you will finde (as many haue confessed to me that they haue found by experience) that those things which at the first reading shall displease you for hardnesse, shall be found so easie as so hard matter would suffer, and for the most part more easie than some other phrase which should with greater loosenesse and smoother sliding away deceive your understanding. I confesse indeede it is not finely and pleasantly written, nor carrieth with it such delitiesfull grace of speech as some great wise men haue bestowed vpon some foolisher things, yet it containeth found truth above saith with faithfull plainnesse without wrong done to the authors meaning: and so if you accept and vse it, you shal not faile to haue great profit thereby, and I shall thinke my labour verie well imploied.

Thomas Norton.
TO THE MOST MIGHTY
AND NOBLE PRINCE FRANCISCE

THE MOST CHRISTIAN KING THE
French King his foueraigne Lord, John Cal-
uine witheth peace and sal-
uation in Christ.

When I did first set my hande to this worke, I thought nothing lesse
(most noble King) than to write anie thing that afterward should
be presented to your maiestie. One lie my mind was to teach certaine
introductions, whereby they that are touched with some zeal of reli-
gion might be instructed to true godlines. And this trauaile I tooke
principallie for my contemne the Frenchmen, of whom I understand
very manie so hunger & thirst for Christ, but I saw veere few that had rightlie recei-
ved so much as anie little knowledge of him. And that this was my meaning, the booke it selfe
declared, being framed after a simple and plaine maner of teaching. But when I perceive-
ed, that the furious rage of some wicked men hath so farre prevailed in your realme,
that in it there is no room for solid doctrine: I thought I should do a thing worth my trau-
aile, all in one worke both to give an instruction for them, and to declare a confesstion to
you: whereby ye may learn what maner of doctrine that is against which those furious
men burne in so great rage, who at this day trouble your realme with sword & fire.
For I will not fear to confess, that I have in this worke comprehended in manner the
summe of that same doctrine against which they cry out, that is ought to be puni-
ished with prisonment, banishment, condemnation without judgement, and with fire, that
is ought to be chased awaye by land and sea. I knowe in deedie with howe hainous informa-
tions they have filled your minde and eares, to make our cause most basefull unto you:
but this of your clemencie ought you so weight, that there shalbe no innocence, neither in
wordes nor deeds, if it may be enough to accuse. Truelie if anie, to bring the same in
hairedd shall allege that this doctrine whereof I nowe go about to yeedle account unto
you, hath bene long ago condemned by consent of all degrees, and attainted by manie
judgements already given in judicial courts, at that he faileth that amount to no more but
that is hath partlie bin violentlie thrown downe by the banding & power of the adver-
saries thereof, & partlie bin traiterouslie & fraudulently oppressed with their lies and
futile practises & slaides. Herein is violence, shewed that without hearing the cause,
bloody sentences are pronounced against it: herein is fraud, that is without deserties ac-
cused of sedition & evil doing. And that none may thinke that we wrongfullie coplaie
of these thinges, you your selfe can beare us witness, most noble king, by how lying flan-
ders it is daily accused unto you: as that is tendeth to no other ende but to with from
kings their scepters of their handes, to throwe downe all judgges fletters and judg-
ments, so subuerse all orders and civil governments, so trouble the peace and quiet of the
people, so abolis all Lawes, so unde all proprieties and possessions, finally to turne all
things upside downe. And yet you heare the smallest portion. For horrible things they
spread abroad among the people: which if they were true, the whole world might
worthlie judge it with the maintainers thereof, wondrous of a thousand fiers and gallowes.
Who can now maruell that a common hatred is kindled against it, where such most
wrongfull accusations are beleived? Lo, this is the case that all degrees agree & conspire
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to the condemning of us of our doctrine. They that set us judge, being punished with this affection pronounced for sensées their foreconceived determinations which they brought from home with them: and think that they have well enough discharged their duties, if they command no man to be drawn to execution but such as are found guilty either by their own confession or by sufficient witnisse. But of what fault doth that condemned doctrine say they. But by what law condemned? Herein should have stand the succours of defence for them, not to deny the doctrine is false, but to maintain it for true. But here is all libertie once to mutter, utterly cut off from us.

Wherefore I do not unjustly require, most victorious King, that it may please you to take into your own hand the whole hearing of the cause which bisherto hath been troublesome handled or rather carelessly tossed without all order of law, more by ouragi-
outs beate than indigall gravatie. Neither yet thinkes, that I here goe about to make mine owne private defense, whereby I may procure to my selfe a safe returne into my native countrie, to which although I bear such affection of natural love as becommeth me yet as the case now is, I not miscontentedly want it. But I take upon mee the common cause of all the godly, yea and the cause of Christ himselfe, which as this day having bene by all means serue & troden done in your kingdome, lieth as it were in dispaired case, and that in deed rather by the tyrannie of certaine Pharisies than by you owne know-
lledge. But bow that cometh to passe, it is not here needful to tell; truly it lieth in great disfres. For thus farre have the ungodly prevailed, that the truth of Christ, if it be not destroyed being chased away and scattered abroad, yet is lieth hidden as buried and un-regarded, as for the silly poore Church, it is either wasted with cruel slaughters, and so driven away with banishments, or dismayed with threats and terrors, that it dare not once open her mouth. And yet still they continue with such rage & fiercenes as they are wont, thrusting strongly against the wall already bending and the rvine which themselves have made. In the meane time no man feareth forth to set him selfe in defense against such furious. And they, if there be any such, that will most of all seeme to favour she truthe, say no more but that it were good to pardon the error and unskilfulness of ignorant men. For thus the good natured men forsooth do speake, calling that error and unskilfulness which they know to be the most certaine truth of God. Calling them ignorant, where with it they see that Christ hath not so despised but that he hath vouch
cazed to communicate to them the mysteries of his heavenly wisdome. So much are all ashamed of the Gospell. It shall be your office (most noble King) not to turne away your eares nor your minde from it as a defense: specially when so great a matter is in question: namelie how the glorie of God may be maintained safe in earth, how the truth of God may kepe her honor, how Christ may have his kingdome preferred whole among vs. This is a matter worthie for your eares, worthy for your judgement, worthy for your royal thron. For, even this thought maketh a true king to acknowledge him selfe in the governance of his kingdome to be the minister of God. Neither doth he now use a king-
dome but a robberie, which reigneth not to this end that he may servie the glorie of God. And he is deceived that looketh for a long prosperitie of that kingdome, which is not ru-
led by the scepter of God, that is, by his holy word: forasmuch as the heavenly Oracle cannot prove vained, whereby it is proclaimed, that she people shall be scattered abroad where prophesie failles. Neither ought she contempt of our basenesse to wished away vs from this purpose. We verily knowe right well, howe poore and abject silly men wee bee, namely in the sight of God miserable sinners, in the sight of men most despised persons, yea and (if you will) certaine excrementes and outcastes of the
To the French king.

world, or whatsoever viler thing may be named: so that there remaineth nothing for us to glory upon before God, but his only mercie whereby we are without any our deserving received into the hope of eternal salvation: and before men, nothing but our weaknesses, which among them is taken for a most great shame to confesse so much as in conuenience. But our doctrine must be advanced up above all glorie of the world, must stand unaniquifiable above all power; because it is not ours; but the doctrine of the living God and of his Chrift, whom the Father hath appointed king to bear rule even from sea to sea, and from the viners even to the ends of the earth: and so to bear rule, that striking the whole earth with the onely rod of his mouth, he may break it with all the iron and brazen strength, with all the golden and filver glistening thereof, as it were poers welfels; as the prophete prophecie of the roialtie of his kingdom. Our adversaries in deede do criue out to the contrarie, and say that we falsly presente the worde of God, whereof we be most wicked corrupters. But how this is not onely a malicious fclaunder, but also a notable fhamelesnes, you your selfe by reading our confifion, may according to your wifedome judge. Yet here it is also good to say somewhat, either to move you to willingeffe and heefedifffe, or at the leaft to prepare you a way to the reading of it. Paul, when he willed all prophetic to be framed so to the agreeableness of ffaith, hath fett a fower rule whereby the exponding of Scripture ought to be tried. Now if our doctrine be examined by this rule of faith, the victorie is alreadie in our hands. For what doth better or more ffitlie agree with faith, than to acknowledge ourselves naked of all vnterreffe, that of God we may be clothed emptie of al good, that of him we may be filled? the bondfervans of Sin, that of him we may be made free; blind that of him we may be enightened; lame, that of him we may be made ftreight; feeble, that of him we may be upheld to take from our falues at matter of glorying, that he alone may be glorious onhie, & in him vve may glory? When we fay these & fuch like things, they interrupt us & criue out, that by this meanes is overthrown if vve are not what blinde light of nature, fained preparations, free will, workes meritorious of eternal salvation, together with their Supererogations: because they cannot abide that the vwhole praise and glorie of all goodnes, vnterreffe, righteousnes, and wifedome should remaine in God. But vve read not that they were blamed that have drawn too much out of the fountain of living water: on the contrarie fide they are sharply rebuked which have digged to themselves pits, broken pittes, which are not able to holde vveater. Again, what is more agreeable with ffaith, than to promife to ourselves that God will be to them a favourable Father, wherefo Chrift is acknowledged to be a brother and procuer of favour: than aswedely to looke for all things joyful and prosperous as his hand, vhoes unfpeakable love towards us hath proceeded fo farre, that he hath not pained his onely begotten Sonne, but that he gave him for vve: than him to refi in sure looking for salvation & eternal life, vhere vve thinke vpon Chrift given of the Father, in whom such treafures are hidden? Here they fteppe in against vs, and criue out that this certaintie of affiance is not without arrogancie & prefumption. But as nothing of our falues, fo all things ought vve to promife of God: and vve are for none other reaon spoiled of vaine glorie, but that vve should learn to glorie in the Lorde. What is there more? Consider (most mightie Prince) all the parts of our cause, and thinke that we are worse than any kinde of wicked men, unless you plainly finde that vve are in trouble and railed at, because vve put our trust in the living God: because vve believe that this is the eternal life, so know vve one true God, and him vhoome he hath fent Jesus Chrift. For this hope some of us are bounde in irons, some are whipped, some are
carried about in mockage some are condemned without judgement, some are most cruelly torment, some escape away by flight: but all are distressed with trouble, all are most terribly accursed, some with flanders, and handled in most heinous wise. Now look upon our adversaries (as I speak of the degree of Priests, at whose becke and will the other exercise enowmy against us) and consider with me a little while, with what zeal they are carried. As for the true religion, which is taught in the scriptures, and which ought to be holden certaine among all men, they easlie gaine leave both to themselves and other to be ignorant of it, to neglect and despise it: and they thinke that it makes the small matter what everie man beleue or not beleue concerning God and Christ; so that he be do with an unexpressed faith (as they call it) submits his mind to the judgement of the Church; neither are they much moved, if it happen that the glorie of God be defiled with manifest blasphemies, so that no man lift up his finger against the supremacy of the Apostolike sea, and authoritie of our holy mother the Church. Why therefore doe they wish so great crueltie and fierennesse fight for the Masse, Purgatory, Pilgrimages, and such trifles, so farre forth, that they say that without moiste expressed faith (as I may so call it) of these things, godliness can not stand, whereas yet they proue not that any of these things come out of the word of God: Why so, but because their belly is their God, their kitchen is their religion: which being taken away, they thinke that they shall not onely be no Christians, but also no men? For though some of them do plentifully glut themselves, and other some line with gnawing of poor cruelties, yet they line all of one Pot, which without these warming helps should not onely waxe colde, but also throughly freeze. Therefore how much more euerie of them is carefull for his belly, so much more earnest warrier he is for their faith. Finallie they all endeavour themselves to this, to keepe still either both kingdom safe, and their bellie full: but of pure scule none of them showeth anie token, be it never so little. Neithers yet doe they cease to slander our doctrine, and by all the colours that they can, to accuse and defame it, whereby they may bring it into hatred or suppiotion. They call it newe, and lately forged: they caull that it is doubtfull, and uncertaine they demande by what miracles it is confirmed: they ask whether it be mette that it should prevaine against the content of so many holy fathers, and the most ancient cuosome: they pressse upon us to confesse it to be schismatical, which moveth warre against the Church, or that the Church hath lien deade in manie ages in which no such thing hath bene heard of. Last of all they saie that there need no argument, for (sai they) it maie by the fruits be judged of what for it is, namelie which hath bred so hauie a heape of sects, so manie heretics of seditions, so great licentiousnes of vices. Truelie full easie it is for them, to triumph upon a forskwen cause before the light becomimg, so ignorant multitude. But if we might also have our turne like wise allowed us to speake veriitie this sharp heat would soone be cooled wherein they do so wish ful mouth & as licentiouslie as unpunishedly some against vs.

First, whereas they caille is newe, they do great wrong to God, whose holy wordes delivered not to be accused of newnesse. To them in dede I nothing doubt that it is newe, to whom Christes is newe, & his Gospell is newe. But they which kneve that preaching of Paul to be olde, that Jesus Christ died for our sinneres, and rose again for our justification, shall finde nothing new among us. Whereas it hath long been hidden unknown, and buried: that is the fault of the ungodliness of men. Now Sith it is by the bountifullnesse of God restored to vs, it ought at least by right of full restitution of receit againe the title of ancienitie.

Out of the same fountaine of ignorance springeth this, that they take it for doubt-
To the French king.

This verity is which the Lord by his prophet complained, that the axe knewe his owner, and the axe his masters fell, but his people knew him not. But howeuer they mocke the uncertainty is: if they were driven to seal their owne doctrine with their owne bloud, & with losse of their life, men might see how much they set by it. But farre other is our assiance, which redeemeth neither the terror of death, nor yet the very judgement state of God.

Whereas they require miracles of vs, they deale unreasonably with vs. For we come nowe to the second Gospell, but bolds fast the same Gospell for confirming of the truth whereof all the miracles do serve that ever Christ and his Apostles have done. But this thing they have speciall above us, that they can even to this day confirme their faith with continual miracles. Yeu rather they alledge miracles, which may weaken a minde otherwise wondr stabilld; they are either trifling and worthy to be laught at, or vain & lying. And yet, although they were never so monstrous, they ought not to have ben of any value against the worde of God: forasmuch as the name of God ought both in enuie place & at enuie time to be hallowed, whether it be by miracles or by naturall order of things. This false colour might peradventure have made the better shew for the Scripture did not informe us of the lawfull end and use of miracles. For, Mark teacheth that the signes which followed the preaching of the Apostles were set forth for the confirming of it. Likewise Luke also saith that the Lord did beare witness to the worde of his grace, when signes and wonders were shewed by the handes of the Apostles. Wherein wholly agree that saying of the Apostle, that when the Gospel was preached, salvation was confirmed by this, that the Lord did beare witness to it with signes, and wonders, and divers powers. But those things which we heare to be the sealings of the Gospel, that we turne to the destroying of the credit of the Gospell: those things which are appointed onely to stablish the truth, that we apply to confirming of lies? Therefore it is neede that the doctrine, which (as the Evangelists faith) goeth before miracles, bee first examined and tried. If that be allowed, then it may lawfully take confirmation of miracles. But of a true doctrine (as Christ teacheth) this is the mark, if it tende not to the seeking of the glory of men, but of God. Sith Christ affirmeth this to be the proofe of doctrine, miracles are wrongfully esteemed which are drawn to any other ende than to glorifie the name of God alone. And we ought to remember that Sathan hath his miracles, which although they bee ingling deceites rather than true powers, yet are such as may deceive the ignorant & unskilful. Magicians & enchanters have bin alwaies famous in miracles: wonderfull miracles have nourished idolatrie: which yet do not prove so to vs, that the superstition of Magicians & idolaters is lawful. And with this battering ramme in old time the Donatists did make the simplicitie of the cemen people for that they excelled in miracles. Therefore we do nowe make the same answer to our adversaries, which Augustyne then made to the Donatistes: that he Lord hath made vs wero agains such miracle workers, when he foretold that there should come false prophets, which with lying signes & divers wonders, should if it were possible bring the elect into error. And Paul hath given warning that the kingdom of Antichrist should be with all power, & signes, & lying wonders. But these miracles (say they) are done not of idols, nor of forcers, but of false prophets, but of the Saints. As though we knew not that this is the craft of Satan, to transfigure himself into an angel of light. In old time the Egyptians worshipped Jeremey which was buried among the with sacrifices & other divine honors. Did not they abuse the holy prophets of God to idolatry? And yet by such worshipping of his tomb, they obtained that they thought he healing of the singing of the few
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pents to be the just reward of God. What shall we say but that this has been and ever shall be the most just vengeance of God, to send strength of illusion to such that have not received the love of truth, that they may be led to lying. Therefore we want not miracles, and those certain, and not subject to cavillations. As for miracles which they bring forth for themselves, they are mere illusions of Satan, for as much as they lead away the people from the true worshipping of their God to vanity.

Moreover, they do slanderous lies set the Fathers against us (I mean the ancients Fathers & the writers of the age as yet more uncorrupted) as though they had them for maintainers of their ungodliness, whose authority if the debate were to be ended, the better part of the victorie (so speake even most modestly) would be bende to our side. But whereas many things have beene excellent, well and wisely written of those Fathers, & in some things that hath happened to them which is wont to happen to men: these good natural children forsooth, according to the rightness that they have, both of wit, judgment, and minde: doe worship onely their faults and errors: and those things which are well spoken, they either marke not, or feeme as if they knew them not, or do corrupt them: so as a man may say that their care was altogether to gather dung in the gold of the Fathers. Then they oppose us with impertinent crying out against us, as defiers and enemies of the Fathers. But wee doe so not despise them, that if it were the matter of my present purpose, I could very easilie prove by their contentious voices, the greater part of these things, that we say at this date. But we so read their writings, that we alwaie remember, that all things are ours, to serve us, not to have dominion over us: and that we are Christes alone, whom wee must obie in all things without exception. Wherefore keepes not this choice, shall have nothing cermaine in Religion: for as much as those boyle men were ignorant of many things, do frequentely strive one with another, and sometime fight with themselves. Not without cause (saie they) we are warned of Salomon, that we passe not the old boylde which our Fathers have set. But there is not all one rule in the bounding of fields, and the obedience of Faith, which ought so bee so framed that it forgets her people and the house of her father. If they have so great delight to use allegories, why doe they not rather expound the Apostles, than any other, to be their fathers, whose appointed bounds is not lawful to plucke up? for so did Hierome expound it, whose words have registred among their Canons. But if they will have the bounds of the same fathers, whom they meane, so be stedfastlie kept: why do they so off as they lift, so licentiousely passe them? Of the number of the fathers were they, of whom the one said, that our God eateeth not, nor drinkest, & that therefore he needeth neither cup nor dishes: the other said, that the holy things require not gold, & that those things please not with gold, which are not bought with gold. Therefore they passe the bound, which are in the boyle things so much delighted with golde, silver, jewel, marble, precious stones and flkes: and thinke that God is not rightlie worshipped, unlesse altogether they bee dissolved & set out with exquisite gorgeous, or rather with outrageous exesse. A Father was hee, which said, that he therefore did freeli case flesh on the day in which other abstained, because hee was a Christian. Therefore they passe the bounders, when they accuse the sole hee eateeth flesh in lent. Fathers were they, of whom the one said that a Monk which laboured not with his handes, is judged as wilfull as a violent racker: or (if you will) a robber: the other said, that it is not lawful for monks to live of other mens good, although they be continuallie busied in contemplations: in prayers, in studie. This bound also they have past, when they placed the idle & barrell bellies of Monks in stews & brothelhous
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... be fasting with other men substance. A Father was he, which said, that it is a horrible abomination to see any image painted, either of Christ or of any saint, in the temples of Christians. Neither was this pronounced by the mouth of one man alone, but also decreed by an Ecclesiastical Council, that that which is worshipped should not be painted on walls. They are farre from holding themselves within these bounds, when they leave one corner without images. An other Father counselled, that having done the duty of naturall kindness towarde the dead in burying them, we should let them rest. These bounds they brake, when they cast into men a continual carefullnesse of the dead. One of the Fathers was he, which testifieth that the substance of bread and wine in the sacrament of the supper remaineth, and ceaseth not, as in the Lord: Christ remaineth the substance and nature of man, joined with the substance of God. Therefore they passe measure, which faie that after the words of the Lord rehearsed, the substance of bread and wine ceaseth; that it may be transferred into his body and blood. Fathers were they which as they entered to the whole Church but one sacrament of Thanksgiving, and as they debarred from it wicked and bainous wittles: so did greenously condemn all those which being present, did not communicate of it. Howe farre have they removed those bounds, when they fill not only Churches, but also private houses with their masters, and admist all men to looke upon them, and every man so much more gladly as hee more largely payeth, howe uncleane and wicked so ever they be: but allure no man to faith in Christ and faithfull communicating of the Sacraments: ye rather doe boastfully seat out to sale their owne works for the grace and merits of Christ? Fathers were they, of whom the one decreed, that they should be altogether debarred from the use of the Holy Supper of Christ, which holding themselves contented with partaking of the same, abstained from the other. And the other Father stoutly maintaineth, that to the Christian people the blood of the Lord ought not to be denied, for the confession whereof they are commanded to shedd their owne blood. These bounds also they have taken away, when they base by an immovable law commanded the selfe same thing which the one of these Fathers punisht with excommunication, and the other reproved with a strong reason. A Father was he, which affirmed it is to be rashnes to determine any thing of a doubtful matter on the one side or the other, without cleare and evident testimonies of the Scripture. This bound they forgott, when they established so many confusions, so many canons, so many majestically determinations, without any word of God. A father was he, which among other heresies reproched Montanus with this, that he was the first that had charged men with lavers of fastings. This bound also they have farre passed, when they commanded fasting with most straight lavers. A father was he, which denied that marriage ought to be forbidden to ministers of the Church, and pronounced a man lying with his owne wife to be chastity: and fathers were they, which agreed to his authoritie. Beyond these bounds have they gone, when they severely enjoyned unmarried life to their sacrifiers. A Father was he which judgeth, that only Christ ought to be heard, of whom it is said, Heare him: and that we ought not to have regard, what other men which were before us have saide or done, but what Christ (which is the first of all) hath commanded. This bound neither do they appoint to themselves, nor do suffer other to have it appointed them, when they set both other themselves and other any mazier whatsoever they be, rather than Christ. A Father was he, which affirmed that the Church ought not to set it selfe before Christ, because hee alwayes judgeth truly: but the judges of the Church, or men, are commonly deceived. They breaking through this bound also, sicke not to affirm that the whole authoritie of the Scripture hangeth upon the word—
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awardment of the church. All the Fathers have with one heart accused, and with one mouth pronounced, is abominable, that the holie Word of God should bee entangled with the subtleties of Sophisters, and brawling of Logicians. Doe they holde themselves within those boundes, when they goe about nothing else in their whole life, but with endless strifes, and more than sophistical babblings to wrappe and encomber the simplicitie of the Scriptures so that if the fathers were nowe rais'd to life again, and should heare such an art of brawling, which these men call Speculative Divinitie, they would beleeme that nothing lesse is done than anie dissuasion had of God. But my tale should Iread is set beyond due bounds, if I would reckon up how boldlie these men shake the yoke of the Father, whose obedient children they would seeme to bee. Truelie both moneths and yeares would bee too little for me. And yet they are of so extreme and desperate shamelesnesse, that they dare blame vs for that we stike not to passe the annient bounds.

But now whereas they call us to custome, they nothing prevail. For wee should be most unstrofefulie dealt with, if we should be driven to yedd so custome. Truelie if the judgements of men were right, Custome should be taken of the good. But is oftimes happeneth that men doe otherwise. For, that which is scene to bee done of manie, by and by obtineth the right of a Custome. But the state of men hath scarcellie at any time beene in so good case, that the better things pleased the greater number. Therefore for the most part of the primate vices of manie hath beene made a publike error, or rather a common consent of vices, which now these good men would have to stand for a law. Who so have eyes do see that not onelie one sea of euilles hath overflowed, many poisonous pellisences have invaded the worlde, that all thinges runne headlong to ruines so that either the matters of men must be utterlie despaired, or we must lay hand unto, or rather use violence upon so great euiles. And remedie is by no other reason driven away, but because we have now long time accustomed us to euilles. But bee it that publike error have place in matters of common weale: yet in the kindome of God his onelie truith is to be heard and regarded, to which by no succeeding course of yeares, by no custome, by no conspired agreement may any prescription be limited. So in olde time Elay taught the elect of God, that they should not say Conspiring, to all thinges in which the people said Conspiring: that is to say, that they should not conspire together to the wicked agreement of the people, nor should fear and dread the people's fear: but rather that they should sanctifie the Lorde of hosts, and he should be their fear and dread. Now therefore let them as much as they list object against us both pased and present ages, if we sanctifie the Lorde of hosts, we will not bee much afraid. For whether is it bee that many ages have confessed to like ungodinesse, hee is strong to take vengeance to the third and fourth generation: or if the whole worlde together conspire into one selfe same wickednoise, hee hath by experience taught what is the end of them that offend with the multitude, when hee did with a general overthrowing destroy the whole kindes of men, preferring Noe with a small householder, which should be by his faith beeing but one man condemne the whole worlde. Finallie an euill custome, is none other than a common pellisence, in which they doe nevertheless die that die with companie of a multitude. Moreover they ought to have considered thes which Cyprian faith in certaine places; that they which sinne by ignorance, although they cannot cleare themselves from all fault, yet may seeme after some manner excusable: but who so obstinately refuse the truth offered by the grace of God, they have nothing to pretend for their excuse.
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As for their double horned argument, they do not drive us to so hard a fright with it, to compel us to confesse, that either the Church hath line dead a certaine time, or that we have controversie against the Church. True, the Church of Christ hath linned and shall linned, so long as Christ shall reign at the right hand of the Father: by whose hands she is upheld, by whose succour she is defended, by whose power she keepeth her safe-tie. For hee will undoubtedly performe that which he hath once promised, that he will bee present with his even until the ending of the world. Against it now wee have no more at all. For we do wish one confesse together with all the people of the faithfull honor and worship the one God and Christ the Lord, in like sort as he hath always beene worshipped of all the godlie. But they themselves not a little way err from the truth, when they acknowledge no Church, but which they see with present eie, and go about to compose it about with those boundes in which it is not enclosed. Upon these points hangeth our controversie: first that they affirme that the forme of the Church is alway appeaing and to bee seene: then, that they see the same forme in the see of the Church of Rome, and in the order of their prelates. Wee on the contrary side affirme, both that the Church may consist of no appeaing forme, and that the forme of selfe is not contained in that outward shining shew, which they foolishlie have in admiration, but hath a far other mark, namely the pure preaching of the word of God, and the right ministration of sacraments. They are in a rage, unlesse the church may be already pointed out with a finger. But how ofis happened it is in the people of the Iewes to bee so deformed, that there appeared no forme at all? What forme think we to have shined, when Helias, one of Kinges, 19.12. bewailed that he alone was left? How long since the comming of Christ hath it been hidde without forme? How since that time hath it been oppressed with wars, seditions, and hresies, that it shined on no side? If they had linned at that time, would they have beleewed that there was any church? But it was said to Helias, that there were preferred seue thousand men, which had not bowed their knee before Baal. Neither ought to be doubted to us, but that Christ hath alway reigned in earth since he ascended into heaven. But if the godly had then sought any discernable form with their eyes, shold they not by & by have bin discouraged. And verily Hylaric accounted is even alreadie in his time for a most great fault, that being occupied with the foolish admiration of the dignitie of byshops, they marked not a deadly pestilence lurking under that visor. For thus he saith: One thing I warn you, beware of antichrist: for you are ill taken with the lose of wall: ye do ill worship the church of God in houses & buildings: under them ye do ill thrust in the name of peace. It is doubtful that in those Antichrist shal se Mounaines & woods & lakes, & prisons, & causes are after me. For in these the prophets, when they were either abiding or shrowed into them, did prophesie. But what dou the worldd at this day hauo in his hornd byshops, but that is thinketh them to be hauie prelates of a religion, whom heis seeth to bee heads over great Citie? Away therefore vth such foolish adorning. But rather let vs leave this to the Lordes, for as much as hee alone knoweth who bee his, and sometim bee taketh away from the sight of men the outward knowledge of his Church. That is (I grant) a horrible vengeance of God upon the earth. But if the wickednesse of men doe suruere, why doe we secke to with-stande the just vengeance of GOD? In such wise the Lord hath in times past taken vengeance of the unthankfulnesse of men. For because they would not receive his truth, and had quenched his light, bee suffered them being blinded in sense, both to bee mocked with lies full of al-lyrie, and so bee drowned in deep darkeesse, so that there was no face of the true Church to be seene.

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Yet in the mean time he saw his both being scattered abroad and lying hidden in the midst of errors and darkness from destruction, and now a man. For he can skill to save both in the very confusion of Babylon, and in the flame of the burning oven. But whereas they would have the name of the church to be judged by if it were not what vain pompous show: how perilous that is, I will rather point unto than declare. Least I should draw out my tale into infinite length. The Pope (say they) which holdeth the Apostolical see, and the Bishops that are anointed and consecrate by him, so that they be trimmed with fillets and mitres, do represent the church, and ought to be taken for the Church: and therefore they cannot err. How so? because they are pastors of the church, and consecrate to the Lord. And were not Aaron and the other rulers of Israel also pastors? But Aaron and his sons after that they were made priests, did yet err when they made the calfe. After this reason, why should not the five hundred Prophets, which lied to Ahab, have represented the Church? But the Church was on Micaehas side, being indece but one man alone, and unregarded, but out of whose mouths came truth. Did not the false Prophets in resemblance bear both the name and face of the Church, when they did with one violent assault rise up against Jeremy, and wish threatening boasted that it was not possible that the law should perish from the priest, countless from the wiseman, the word from the Prophet? Jeremy alone was sent against the whole company of the Prophets, to declare from the Lord, that it should come to passe, that the law should perish from the Priest, countless from the wiseman, and the words from the Prophet. Did not such a glistening shew shine in that Counsell which the Bishops, Scribes, and Pharisees assembled, to take aduises together for the killing of Christ? Now let them goe and sike fast in the outward visour, that they may make Christ and all the prophets of God, schismatics; and on the other side make the minifiers of Satan, the instruments of the holy ghost, if they beake as they thinke, let them falselie answer me, in what nation or place they think that the Church remained since the time that by the decree of the Counsell at Basile, Eugenius was thrust downe and deposed from the estate of Pope, and Aymee set in his place. They cannot, though they would burst for it, deny that the Counsell, for so much as concerneth outward solemnities, was lawful, and summoned not onely of one Pope, but of two. Eugenius was there condemned of schisme, rebellion, and obstinacie, with the whole flocke of Cardinals and Bishops, which had with him pratisied the dissolution of the Counsell. Yet afterward being borne up by the favour of Princes, he recovered his popacie safe againe. That election of Aymee, which had beene orderly made by the authorisie of a generall and holy Synode, vanished away in a smoke: saying that hee himselfe was appeas with a Cardinall, hat, as it were a barking dog with a pece of bread cast unto him. Out of the boome of these heretikes, rebellers, and obstinates, are proceeded all the Popes, Cardinals, Bishops, Abbes and priests that have beene since. Here they are taken and can noe goe no further. For, whether side will they give the name of the Church? will they deny that the counsell was general, which wanne nothing to the outward majestie: nameing, which being solemnly summoned by two bullers, and well framed in the order of all things, continued in the same digniter in the last end? Will they confess Eugenius with all his company a schismatike, by whom they are all sanctified? Therefore either let them otherwise define the forme of the church, or they all as manie as are of them shall be of us accounted schismatikes, which wittingly and willingly have beene ordered to heresikes. If it had never before been knowne, that the church is not esous to outward pompes, they themselves may bee so
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A large proofe, which under that glorious title of the Church have so long so proudly boasted themselves, whereas yet they were the deadly pestilences of the Church. I speake not of their maners, and those tragical doings wherewith their whole life swarmed full, because they say that they be the Pharisees which are to be heard, not to be followed. But if ye will spare some of your leisure to read our writing, you shall plainly know that the very doctrine, the doctrine is felfe, for the which they say that they be the church is a deadly butcherie of soules, the firebrand, ruine, and destruction of the Church.

Finally they doe not uprightness enough, when they doe spitefully rebeare howe great troubles, upproes, and contentions the preaching of our doctrine hath drawn with in, or what fruiue is now beareth in many. For the blame of these evils is unworthye laid upon it which ought rather to haue bin imputed to the malice of Satan. This is as it were a certaine naturall propertie of the worde of God, that whensoever it riesth upp, Satan is never quiet or sleeping. This is the most sure and most truрафie mark, whereby it is discerned from lying doctrines, which doe easie showe forth themselves when they are received with favorable eares of all men, and are heard of the world rejoicing at them. So in certaine ages past, when all thinges were drowned in deepes darkenesse, the Lord of this world made a sport and a play in manuer of all men, and lay idle and sooke his pleasure like a certaine Sardanapalus in sounde peace. For what should he else doe but laugh and plaie being in quiet and peaceable possesion of his kingdom? But when the lights shinning from above somewhat scattered abroad his darkness, he that strong maketh troubled and affailed his kingdom, then he began to shake off his wonted drowsinesse, and hastilie to arme himselfe. Andfirst he stirr'd up the force of men, wherby he might violently oppresse the truth beginning to shone. By which when he nothing premained, he turned to subtile entrapings. He stirr'd up contentions and dissaenctions of doctrines by his Catholickes, and other monstrous lewde men, whereby he might darken it and as length utterly quench it. And now he continueth to asseale it is with both engines. For he traveleth both by the force and power of men to plucke up that seeds: and with his darrell (as much as in him lieth) to choke it, that it may not growe and bear fruit. But all this he doth in vain, if we heare the warning of God, which both hath long before opened his crafte unto us, that he should not take us unware, and hath armed us with sufficient defences against all his engines. But howe great maliciousnes is it to lay upon the worde of God, the hatred either of the seditious, which naughty rebellious men doe stirre vp, or of the fables which deceivers doe raise against it? Yes it is no newe example. Elia was asked whether it were not he that troubled Israel. Christ was esteemed of the Jewes a seditious man. The Apostles were accused of making a commotion among the people. What other thing doe they which at this date do raise upon us all the troubles, upproes and contentions that boile up against us? But what is to be answered to such, Elias hath taught us: namelie that it is not we that scatter errors: or stirre vp upproes: but it is they themselves that wrestle against the power of God. But as that one thing alone is sufficient to beare backe their rashnesse, soo againe we ought to meete with the weaknesses of another, who oftentimes happen to be mov'd with such offences, and in their dismaying so waver. But let them, so the end that they may not faint with this dismayning and be discouraged, knowe that the Apostles in their time felt by experience the same thinges that nowe happen unto us. There were unlearned and unstedfast men, which wreset to their owne destruction, those thinges that Paul had written by the inspiration of God, as Peter saith, There were despisers of God, which when they heard his name abounded.
to the end that grace might more abound, by and by obsetted. Wee will then abide in
sinne, that grace may abound. When we heard that this faithfull are not under the
lawe, they by and by answered, Wee will then sinne, because we are not under the lawe,
but under grace. There were that accused him as an exhortor to evil. There entered pry-
lly many false Apostles to destroy the churches which he had builded. Some by envy &
contention, and not purelye, and maliciously preached the Gospel, thinking to add
more affliction to his bandes. Somewhere the Gospel not much profited. All sought their
owne, and not the shinges of Jesus Christ. Some went backward, dogges to their vomites,
and sinne to their wallowin in the mire. The most part did draw the libeties of the
Spirits to the licenciousnes of the steeple. Many brethren crept in, by whom there came af-
fterward great dangers to the godlie. Among the brethren themselves were many strifes
raised up. What should the Apostles have done in this case? Should they not either have
distempled for a time, or rather altogether have gien over and forsaken the Gospel,
which they saw to be the seedplot of so manie contensions, the master of so many dan-
gers the occasion of so many offences? No. But for helpe in such distresse this came in
their minde that Christ is the stone of stumbling and rocke of offence, set unto the ruine
and rising againe of manie, and for a signe that should be spoke against. With which af-
fiance they being armed went forward boldly through al dangers of uprores & offences.
With the same thought we also ought to be upheld, forasmuch as Paul testified that
this is the perpetuall propretie of the Gospel to be the sanaor of death unto death, to them
that perish, although it were ordained to this use that it should be the savor of life unto
life, and the power of God unto the salvation of the faithful. Which verily we should alfo
feele, if we did not with our unthankfulnesse corrupt this so singular a benefite of God,
and sunder that to our owne destruction which ought to have bin to us the onely defence
of our safetie.

But none I returne to you, my soueraigne Lord. Let those false reports nothing more
you, by which our adversaries travel to cast you in feare of us, with saying that by this
newe Gospel (for so they call it) nothing is hunted for and sought but fit occasion of
seditions, and unpunished libertie of vices. For our God is not the author of division, but
of peace: and the same of God is not the minister of sinne, which came to destroy all the
workes of the Diuell. And we are unworthy accused of such desires, whereas we ne-
ever gave any suspicion were it never so small. It is likely that wee forsooth doe praife
the overthrowing of kingdome, of whom there hath never bin heard any one sedition
word, whose life hath our brene known quiet and simple, when we liued under you, and
which nowe being chased from home, yet cease not to pray for all thinges prosperous to
you and your kingdome. It is likely forsooth that we hunt for licenciousnesse of vices, in
whose behaviors although many thinges may be found faultie, yet there is nothing
worthie of so great reproching: neither have we with so ill success (by the grace of God)
profited in the Gospel, but that our life may be to these backbiters an exemplar of chastis-
sie, liberality, mercy, temperance, patience, modestie, and whatsoeer other vertues. Verily
it is by the proofe is selfe evident, that we doe unfaiedly feare and worship God for as-
much as we desire that his name be halowed both by our life our and death, & enemie is
selfe is compelled so beare of some of us a winnes of innocence & ciusiduprightness,
in whom this onelie thing was punished with death, which ought to have bin accounted
for a singular praisse. But if any under presence of the Gospel doe stirre up tumultes
(as hither to bath not bin found that there have bin any such in your Realme) if any
pretends the libertie of the grace of God to defend the licenciousnesse of their vices of
which
To the French king.

which sort I have known many) there be laws & penalitie of lawes, by which they may according to their deseruings be sharply punished; yet so that in the mean time the Gospel of God be not evil spoken of for the wickednes of naughtie men. Thus have you (O King) the venemous injustice of the slaunderers largely enough declared, that you may not with an eare of too exilie belief be bound to their reportes. I scare me also least is be too largely set out, for as much as this preface is in a maner come to the quantitie of a whole booke of defense, whereby I intende not to make a defense in deede, but onelie to mollifie your mind aforehand and gaine audience to the disclosing of our cause: which your minde, though it be now turned away and estranged from us, yea and enflamed against us, yet we trust that we shallbe able to recover the favor thereof, if you shal once have without displeasure and troublous affection red over this our confesiion, which we will to be instead of a defense for us to your maiestie. But if the whisperings of the malicious do so possesse your eares, that there is no place for accused me, to speake for themselves: and if those outrageous stories doe still with your winking at them, exercise crueltie with prisiong, tormenting, cutting and burning: we shal in deede, as sheepe appointed to the slaughter, be brought to all extremities: ye so that in our patience we shal possesse our soules, and waite for the strong hand of the Lord: which shal without doubt be presente in time, and stretch forth his selfe armed, both to deliver the poore out of affliction, and to take vengeance on the despisers, which now triumph with so great assurance.

The Lorde the King of Kings, establish your throne with rightouesnesse, and your seate with equitie, most noble King.

At Basile the first day of August in the yeare 1536.
I JOHN CALVIN TO THE READER.

At the first setting out of this work, because I did not looke for that success, which the Lord of his vnmeasurable goodnesse hath given, I had (as men yse to doe in small workes) for the more part lightly passe it over. But when I vnderstood that it was receiued with that favoure of all the godly, which I never durst haue desired, much leffe haue hoped for: as I verilie felt in my heart that much more was giuen to me than I had deferued, so I thought it should be a great vnthankfulness if I should not at the leaft after my slender abilitie endeauor to answere so fauorable affections toward me, and which of them felues prouoked my diligence. And this I attempted not onelie in the second setting forth of it: but howe oft since that time the worke hath bin imprinted, so oft hath it bin enriched with some encrease. But although I did not then repent me of the labor that I had imploied: yet I neuer held my selfe contented till it was disposed into that order which is now set before you. Now I trust I haue giuen you that which may be allowed by al your judgements; Truely with how great endeauor I haue applied my selfe to the doing of this service to the Church of God, I may bring forth for an euident witnessse, that this last winter, when I thought that the feuer Quartane had summoned me to death, howe much more the sickenes enforced upon me, so much leffe I spared my selfe, till I might leaue this booke to overlie me, which might make some part of thankfull recopence to so gentle prouoking of the godly, I had rather in deed it had bene done sooner: but it is soone enough if well enough. And I shall then thynke that it is come abroad in good seafon, when I shall perceiue that it hath brought yet more plentiful fruite than it hath done heretofore to the Church of God. This is my onely desire. And truely full ill it were with me, if I did not holding my selfe contented with the allowance of God alone, desipe the judgementes of men, whether they be the foolish and froward judgementes of the vskilfull, or the wrongfull and malicious of the wicked. For although God hath throughly seted my minde to the endeauor both of enlarging his kingdome, and of helping the common profit: and though I am cleare in mine owne conscience, and haue himselfe and the Angels to wittesse with me, that since I tooke vpon me the office of a teacher in the Church, I haue tended to none other purpose but that
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that I might profite the Church in maintaining the pure doctrine of godli-
nes: yet I thinke there is no man, that hath ben snatcht at, bitten, & torne
in sunder with no flaunderes than I. When my epistle was now in printing,
I was certainly enformed that at Augsburg where the assembly of the states
of the Empire was holden, there was a rumor spread abroad of my revolting
to the Papacie, and the same was more greedily receiued in the courtes of
Princes than was meete. This forsooth is their thankfulness who are not igno-
orant of many trialles had of my nedfastnes, which trialles as they shake
off so foule a flaunder, so they should with all indifferent and gentle judges
have defended me from it. But the Druell with his whole route is deceived
if in oppressing me with filthy lies, he thinke that by his vnjust dealing I shal
be either the more discouraged or made the leffe diligent; because I thinke
that the Lord of his vnmeasurable goodness will grant me that I may with
euen suffrance continue in the course of his holy calling. Whereof I gue to
the godly reader a newe proofe in this setting forth of this Booke. Nowe in
this trauell this was my purpose so to prepare and furnish them that be stu-
dious of holy diuinitie to the reading of the worde of God; that they may
both have an eafe entrie into it, & go forward in it without stumbling: for I
thinke that I have in all points so knit vp together the summe of religion, &
disposed the same in such order, that whosoever shall well haue it in minde,
it shall not be harde for him to determine both what hee ought chiefely to
seeke in the Scripture, and to what marke to apply what soever is conteined
in it. Therefore, this as it were a way being once made plaine, if I shal here-
after set forth any expostitions of Scripture, because I shall not neede to en-
ter into long diisputations of articles of doctrine, and to wander out into
common places: I wil alwaie knit them vp shortly. By this meane the godly
reader shalbe caed of great paine & tediousnes, so that he come furnished
aforehand with the knowledge of this present worke as with a necessarie in-
strument. But because the intent of this purpose, doth clearly as in mir-
rors appeare in so many commentaries of mine, I had rather to declare in
deede what it is, than to set it out in wordes. Farewell friendly Reader, and
if thou receiue any fruite of my labors, helpe me with thy prayers to God
our Father.

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

Augustine in his vij. Epistle.

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

In the first booke which intreateth of the knowledge of God the
Creator, are contained xviii. Chapters.

That the knowledge of God, & of our felues, are things conyoned:
and howe they be linked the one with the other.

2 What it is to knowe God, and to what end tendeth this knowledge of him.
3 That the knowledge of God is naturally planted in the minds of men.
4 That the same knowledge is either choked or corrupted, partly by ignorance, and partly by malice.
5 That the knowledge of God doeth shiningly appear in the making of the worlde, and in the continuaall government thereof.
6 That to atteine to God the creator, it is needfult to have the Scripture to be our guide and maistresse.
7 By what testimonie the Scripture ought to bee stablished, that is by the witnesses of the holy Ghost, that the authority thereof may remaine certaine: And that it is a wicked invention to say that the credit thereof doth hang upon the judgement of the Church.
8 That so farre as mans reason may bear, there are sufficient proofs to stablish the credit of the Scripture.
9 That those fantastical men, which forsaking Scripture, refort unto revelation, doe overthrow all the principles of godlinesse.
10 That the Scripture, to correct all superstition, doth in comparison set the true God against all Gods of the Gentiles, reckoning him for none of them.
11 That it is unlawful to attribute unto God a visible forme, & that generally, they forsake God, so many as doe correct to themselves any images.
12 That God is severally discerned from idols, that he may be onely and wholly worshipped.
13 That there is taught in the Scriptures one essence of God from the very creation, which essence containeth in it three persons.
14 That the Scripture euin in the creation of the worlde, and of all things, doth by certaine marks put difference betweene the true God, and faigned Gods.
15 What a one man was created: wherein there is intreated of the powers of the soule, and of the image of God, of freewill, and of the first integritie of nature.
16 That God by his power doth nourish and maintaine the worlde, which himselfe hath created, and by his providence doth governe all the partes thereof.
17 Whereunto and to what ende this doctrine is to be applied, that we may be certaine of the profit thereof.
18 That God doth so use the service of wicked men, and so boweth their mindes to put his judgement in execution, that yet still himselfe remaineth pure from all spot.

In the second booke which entreateth of the knowledge of God the Redeemer in Christ, which knowledge was first opened to the fathers in the time of the lawe, and then to vs in the Gospell: are contained xvij. Chapters.

That by Adams sinne and falling away, mankinde became accursed, & did degenerate from his first estate: wherein is entreated of original sinne.

That
2 That man is now spoiled of the freedom of will, and made subject to miserable bondage.
3 That out of the corrupt nature of man proceedeth nothing but damnable.
4 How God worketh in the hearts of men.
5 A confutation of the objections that are wont to be brought for the defence of freewill.
6 That man being lost must seek for redemption in Christ.
7 That the law was given, not to holde still the people in it, but to nourish the hope of salvation in Christ, untill his comming.
8 An exposition of the morall lawe.
9 That Christ although he was known to the lewes under the law, yet was he delivered onely by the Gospel, of the likeness of the olde & new Testament.

In the thirde booke which intreateth of the manner howe to receive the grace of Christ, and what fruities come thereunto to vs, and what effectes follow of it, are contained xxv. Chapters.

1 That those things which are spoken of Christ doe profit vs, by secret working of the holy Ghost.
2 Of faith, wherein both is the definition of it, and the properties that it hath are declared.
3 That wee are regenerate by faith, wherein is intreated of repentance.
4 That all that the Sophisters babble in their schooles of penance, is far from the pureness of the Gospel: where is entreated of confession & Satisfaction.
5 Of the supplyings which they add to satisfaction, as pardons & purgatory.
6 Of the life of a Christian man. And first by what argumentes the Scripture exhorteth vs thereunto.
7 The summe of a Christian life: where is entreated of the forsaking of our felues.
8 Of the bearing of the Cross, which is a parte of the forsaking of our felues.
9 Of the meditatio of the life to come.

10 Of the difference of the one Testament from the other.
11 That it behooved that Christe to performe the office of the Mediator, should be made man.
12 That Christe tooke vpon him the true substance of the flesh of man.
13 Howe the natures of the Mediator do make one person.
14 That we may knowe to what ende Christ was sent of his father, & what he brought vs: three things are principally to be considered in him, his prophetical office, his kingdoms, & his priesthooде.
15 Howe Christ hath fulfilled the office of Redeemer, to purchase salvation for vs, wherein is entreated of his Death and resurrection, and his Ascending into heauen.
16 That it is truely and properly said, that Christ hath deserved Gods favour and salvation for vs.

17 The agreement of the promises of the Lawe and the Gospell.
18 That of the reward, the righteousnes of worke is ill gathered.
19 Of Christian libertie.
20 Of prayer which is the cheepe exercice of faith, and whereby wee daily receive the benefits of God.
21 Of the eternall election, whereby God hath predestinate some to salvation, some other to destruction.
22 A confirmation of this doctrine by the testimonies of Scripture.
23 A confutation of the flanders, wherewith this doctrine hath alway beene vnjustly charged.
24 That Election is established by the calling of God, and that the reprobate doe bring vpon them selves the iust destruction, to which they are appointed.
25 Of the last Resurrection.

In the fourth booke which conteareth of the outward meanes or helps whereby God calleth vs into the fellowship of Christ, and holdeth vs in it, are contained 20 Chapters.

1 Of the true Church with which wee ought to keepe vnitie, because it is the mother of all the godly.
2 A comparision of the false Church with the true Church.
3 Of the teachers and ministers of the church, and of their election and office.
4 Of the state of the olde church, and of the maner of gouerning that was in vse before the papacie.
5 That the olde forme of government is utterly ouerthrown by the tyranny of the papacie.
6 Of the supremacie of the Sea of Rome.
7 Of the beginning and encreasung of the papacie of Rome, vntill it advanced itselfe to this height, whereby both the libertie of the church hath beene oppreseed, and all the right gouernment thereof ouerthrown.
8 Of the power of the church as touching the articles of faith: and with howe vnbridled licentiousnesse it hath in the papacy bin wrested to corrupt al purenesse of doctrine.
9 Of councelues and of their authority.
10 Of the power in making of lawes wherein the pope and his haue vled a most cruelly, tyranny and butcherie vpon foules.
11 Of the jurisdiction of the church and the abuse thereof, such as is seen in the papacy.
12 Of the discipline of the Church, whereof the chaffe vse is in the censures and excommunication.
13 Of vowes, how promizing whereof eche man hath miserably entangled himself.
14 Of Sacraments.
15 Of baptism.
16 That the baptisme of Infantes doth very well agree with the institution of Christ, and the nature of the signe.
17 Of the holy Supper of Christ, and what is availeth vs.
18 Of the popish Masse, by which sacrilidge the supper of Christ hath not onely bin prophane, but also brought to nought.
19 Of the false falcifie named Sacraments: where is declared, that the other falcifie which haue bin hitherto commonly taken for sacraments, are not Sacraments: and then is shewed what manner of things they be.
20 Of civill gouernement.

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

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

The whole summe in a manner of all our wisedome,
which onely ought to be accompted true and perfect.
Wisedome, consisteth in two partes, that is to saye, the
knowledge of God, and of our selves. But whereas these
two knowledges be with many bondes linked together:
yet whether goeth before or engendereth the other, it is
hard to discerne. For, first, no man can looke upon him
selfe, but he must needs be and by turne all his senses
to the beholding of God, in whose he lieth and is mov'd: because it is
plaine, that those gifts wherewith wee be indued, are not of our selves, yea,
cuen that that we have being is nothing els but an essence in the one God.
Finally, by these good things that are as by dropmeale powred into vs from
heaven, we are led as it were by certaine streames to the spring head. And
so by our owne needinesse, better appeareth that infinite plentie of good
things that abideth in God. Specially that miserable ruine, whereinto the
fall of the first man hath throwne vs, compelleth vs to lift vp our eyes, not
onely being foodless and hungrie, to craue from thence that which wee
lacke, but also being awakened with feare, to learne humilitye. For as there
is found in man a certaine world of all miseries, and since we haue ben spoyle-
ded of the diuine apparell, our shamefull nakedness discloseth an infinite
heape of filthie disgracemens: it must needs be that every man be pric-
ked with knowledge in conscience of his owne vnhappinesse to make him
come at the leaft vnto some knowledge of God. So by the understanding
of our ignorance, vanitie, beggerie, weakes, peruerfenes, & corruption, wee
learne to acknowledge that no where else but in the Lorde abideth the true
light of wisedome, found vertue, perfect abundance of all good things, and
purifie of rightoufnes. And so by our owne euils wee are stirr'd to consider
the good things of God: and we cannot earnestly aspire toward him, vntill
we beginne to mislike our selves. For of all me what one is there, that would
not willingly rest in him selfe? yea, who doth not rest, so long as he knoweth
not himselfe, that is to say, so long as he is contented with his owne gifts, &
ignorant or vnmindfull of his owne miserie? Therefore euery man is by the
knowledge of himselfe, not onely pricked forward to seeke God, but also led
as it were by the hand to finde him.

B.

Againe
Cap. 1. Of the knowledge of

2. Again, it is certain, that man never commeth unto the true knowledge of his self, yea, he hath first beheld the face of God, and from beholding thereof do descend to looke into himself. For (such is the pride that is naturally planted in vs) we alway thinke our selues righteous, innocent, wise and holy. until that with manifest proues wee be convinced of our vnrightheousnesse, filthinesse, follie and vncléannes. But we are not convinced thereof, if we looke vpon our selues only, and not vpon God also, who is the only rule whereby this judgement ought to be tried. For because we are naturally inclined to hypocrite, therefore a certaine vaine resemblance of righteousnes doth abundantly content vs in stead of righteousnes in deed. And because there appeareth nothing among vs, nor about vs, y is not defiled with much filthines, therefore that which is somewhat lesse filthy pleased vs as though it were most pure, so long as we hold our selues within the boundes of mans vncléanne. Like as the eye that is vfed to see nothing but blacke, thinketh that to be pure white, which yet is but darkish white, or browne. Yea, we may yet more plainly discerne by our bodily sense how much wee are blinded in considering the powers of the foule. For if at midday we either looke downe vpon the ground, or behold those things that round about lye open before our eyes, then we thinke our selues to have verie affurded and piercing force of sight; but when wee looke vp to the sunne, and beholde it with fixed eyes, then that same sharpnes that was of great force vpon the ground, is with so great brightnesse by and by defauld and confounded, that we are compelled to confesse y the same sharp sight which we had in considering earthly things, when it commeth to the sunne, is but meere dulnes. Even so commeth it to passe in weying our spirituall good things. For while wee looke no further than the earth, so long being well contented with our owne righteousnesse, wisedome and strenght, wee doe sweettely flatter our selues, and thinke vs in manner halfe gods. But if wee once begin to raife vp our thought vnto God, and to wey what a one he is, and how exact is the perfection of his righteousnesse, wisedome & power, after the rule whereof wee ought to be framed: then that which before did please vs in our selues with fals pretence of righteousnes, shall become lothsome to vs as greatest wickednesse: then that which did maruilinearly deceiue vs vnder colour of wisedome, shall finde before vs as extreme follie; then that which did beare the face of strenght, shall be proued to be most miserable weaknesses. So slenderly doth that which in vs seemeth euen most perfect, answer in proportion to the purenes of God.

3. Hereof proceedeth that trembling and amasednes, wherewith the scripture in manie places reciteth that the holy men were stricken & astonishe to often as they perceived the presence of God. For when we see they which in his absence did stand assured & vnmove, so fone as he discloseth his glory, begin so to quake & are so dismaid, that they fall downe, yea are swallowes vp, & in manner as destroyed with feare of death: it is to be gathered therby, that man is never sufficiently touched & inwardly moved with knowledge of his owne bafenes, vntil be haue compared himself to the maiestie of God. But of such dismaying we haue often examples both in the Judges & in y Prophets: so that this was a common saying among the people of God: Wee shall dye because...
because the Lord hath appeared unto vs. And therefore the historick of Job, to throw men down with knowledge of their own folly, weaknesses, & uncleanness, bringeth alway his principall proove from describing Gods wisedome, strength & cleanness; and that not without cause. For we see how Abraham, the nearer that he came to behold the glorie of God, the better acknowledg’d himselfe to be earth & dust. We see how Elias could not abide to tare his comming to him with uncovered face: so terrible is the beholding of him.

And what man do that is but corruption and a worme, when even the Cherubins for verie feare must hide their faces? Even this is it that the Prophet Esaie speakehth of: The Sunne shall blust, & the Moone shall be ashamed, when the Lord of hostes shall raigne, that is to saye, when he displayeth his brightenes, and bringeth it nearer to sight, then in comparison thereof the brightest thing of all shall be darkened. But howsoever the knowledge of God and of our selues, are with mutual knot linked together, yet the order of right teaching requireth that first wee intreat of the knowledge of God, and after come downe to speake of the knowledge of our selues.

The second Chapter.

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

I. Meane by the knowledge of God, not onely that knowledge, whereby wee perceiue that there is some God, but also that, whereby wee learne so much as behoueth vs to knowe of him, and as is profitable for his glorie: fiinally so much as is expedient. For, to speake properly, wee cannot saye that God is known where there is no religion nor godliness. But here I doe not yet touch that special kind of knowledge whereby those men that are in themselves reprobate and accursed do conceiue God, the redeemer in Christ the mediator: but I speake only of that first & simple manner of knowledge, wherein to the verie order of nature would have led vs, if Adam had continued in state of innocencie. For although no man, in this ruine, can perceiue God to be either a father, or author of salvation, or in any wise favourably vnlesse Christ come as a meane to pacifie him towards vs: yet it is one thing to feele that God our maker doth by his power sustaine vs, by his providence governeth vs, by his goodness nourisheth vs, and endueth vs with all kinds of blessings: and another thing to embrace the grace of reconciliation offered vs in Christ. Whereas therefore the Lord first simply appeareth as well by the making of the world, as by the generall doctrine of the scripture, to be the Creator, and then in the face of Christ to be the redeemer: hereupon arise two sortes of knowing him, of which the former is now to be intreated of, and then the other shall orderly follow in the place fit for it. For although our mind cannot conceiue the knowledge of God, but it must give to him some kind of worship, yet shall it not be sufficient simply to know that it is he only that ought to be honored & worshipped of all men, vnlesse we be also persuaded that he is the fountain of all good things, to the ende that we should secke for nothing elsewhere but in him. I meane hereby, not onely for that as he hath once created this worlde, so by his infinite power hee sustainteth it, by his wisedome he governeth it, by his goodnes he preserueth it.
and specially mankind he ruleth by his righteousness and judgements, suffreth by his mercy, and sauegardeth by his defence: but also because there can no where be found any one drop either of wisedome, or of light, or of righteousness, or of power, or of truth, which floueth not from him, or whereof he is not the cause: to this end verily, that we should learne to looke for & craue all these things at his hand, and with thanksgiving account them receiued of him. For this feeling of the powers of God is to vs a mere scholemaster of godlines, out of which springeth religion, Godlines I cal a reuence of God foynd with loue of him which is procured by knowledge of his benefites. For men will neuer with willing obedience submit themselves to God, untill they perceiue that they owe all things to him, that they are nourished by his fatherly care, that he is to them the author of all good things, so that nothing is to be sought elsewhere than in him. Yea, they will neuer yeeld themselves truely & with all their heart wholly to him, vntles they assuredly beleue that in him is perfect felicitie repos'd for them.

2 Therefore they do but trifle with vaine speculations, which in entreating of this question, do make it their purpose to discouer, what thing God is, where it rather behoueth vs to knowe what manner one he is, & what agreeeth with his nature. For to what end fyruch it to confesse as Epicure doth, that there is a God which doth onely delight himselfe with idlenesse, haung no care of the world? Finally, what profiteth it to know such a God with whom we may have nothing to do? But rather the knowledge of him ought to serue to this end, first to frame vs to feare and reuence: then that by it guding and teaching vs, we may learne to craue all good things at his band, and to account them receiued of him. For how can any thought of God enter into thy mind, but that thou must therewithall be and by thinke, that forasmach as thou art his creature, therefore thou art of right subject & bound to his authority, that thou owest him thy life, y, whatsoever thou enterprisest, whatsoever thou doest, ought to be directed to him? If this be true, then truely it foloweth that thy life is peruersely corrupted if it be not fram'd to obeying of him, forasmuch as his will ought to be our lawe to live by. Againe, thou canst not cleerely see him, but that thou must needs know that he is a fountaine & original of all good things, whereupon should growe both a desire to cleae vtro him, and an assured trust in him, if mans owne corruptnesse did not drawe his minde from the right searching of him. For ifst of all, the godly mind doth not as by a dreame imagine to her selfe any God at adventure, but steadfastly beholdeth the onely one and true God; and doeth not falsely forge of him whatsoever her selfe liketh, but is content to beleue him to be such a one as he declareth himselfe, & doth always with great diligence beware that with presumptuous rashnesse he passe not beyond his will, and so wander out of the way. And when shee so knoweth him, because shee understandeth that he governeth all things, shee assuredly trusteth that he is her safe keeper and defender, and therefore wholly committeth her selfe to his faith, because shee understandeth that he is the author of all good things: therefore if anything trouble her, or if she want any thing, by and by the hyth to him for succour, looking for helpe at his hand. Because she is persuaded.
ded that he is good and mercifull, therefore with assured confidence the reflected on him, and doubteth not in all her evils to finde ready remedie in his mercifull kindnesse. Because she knoweth him to be her Lord & father, therefore the determineth that he is worthie that he should in all things have regard to his authority, reverence his maiestitie, procure the aduancement of his glorie, and obey his commandements. Because shee seeth that hee is a righteous Judge, and armed with his seueritie to punish sinners, therefore the alway setteth his judgement sear before her eyes, and with feare of him withdraweth and restraineth her selfe from prouoking his wrath. Yet is shee not so afraid with the feeling of his judgement, that shee would conuey her selfe from it, although there were away open to escape it: but rather shee doth no leffe love him, while he extendeth vengeance vpon the wicked, than while he is beneficial to the godly, forasmuch as shee vnderstandeth that it doth no leffe belong to his glorie that he hath in store punishment for the wicked and cuil doers, than that he hath rewardes of eternall life for the righteous. Moreover shee doeth not for onely fear of punishment restraineth her selfe from sinning: but because shee loueth and reverenceth him as her father, attendeth on him and honoureth him as her Lord, therefore although there were no hell at all, yet the dreadeth his onely displeasure. Now behold what is the pure and true religion, euene faith joyned with an earnest feare of God: so that fear may containe in it a willing reverence, and draw with it a right forme of worshipping such as is appointed in the lawe. And this is the more heedfully to be noted, because all men generally do worship God, but fewe do reverence him, while ech where is great pompous shewe in ceremo- nies, but the purenesse of heart is rare to be found.

3 Truely, they that judge rightly, wil alwaye holde this for certaine, that there is graven in the minds of men a certaine feeling of the Godhead, which neuer can be blotted out. Yea that this persuasione, that there is a God, is euene from their generation naturally planted in them, and deeply rooted within their bones, the verie obstinacie of the wicked is a substantia witness, which with their furious striving yet can never winde them selves out of the feare of God. Although Diagon.es and such other do jest and laugh at all that hath in all ages beeene beleued concerning religion: although Dionysius do scoffe at the heauenly judgement: yet that is but a laughter from the teeth for- ward, because inwardly the worke of conscience gnaweth them much more sharply than all hot fearing irones. I allege not this Cicero saith, that errors by continuance of time growe out of vse, & religion daily more and more encreaseth and waxeth better. For the world (as a little hereafter we shall have occasio to shew) trauailleth as much as in it lieth to shake off all knowledge of God, & by al means to corrupt the worshipping of him. But this onely I say, that when the dull hardnesse, which the wicked doe desirously labour to get to despise God withall, doth lyue pyningly in their heartes, yet the same feel- ing of God, which they would moaste of all desire to have vterly destroyed, lyueth still, and sometime doth vnder it selfe: whereby wee gather that it is no such doctrine as is first to be learned in scholes, but such a one whereof eve- ry man is a teacher to himselfe euene from his mothers wombe, and such
Cap. 3. Of the knowledge of

a one as nature suffereth none to forget, although many bend all their endeour to shake it out of their minde. Nowe, if all men be borne and doe live to this ende, to knowe God, and the knowledge of God is but fickle and lightly vanisheath away, vnlesse it proceede thus farre: it is evident, that they all swarue out of kinde from the lawe of their creation, that doe not direct to this marke all the whole thoughts and doings of their life. Of which the Philosophers themselfes were not ignorant. For Plato ment nothing else, when he oftentimes taught, that the soueraigne good of the soule is the likeness of God, when the soule haung thoroughly conceived the knowledge of him is wholly transformed into him. Therefore verie aptly doth Grilus reason in Plutarke, where he affirmeth, that men, if religion be once taken from their life, are not only nothing better than brute beasts, but also many wais much more miferable, for that being subject to so many fontes of evils, they continually draw forth a troublesome vnquiet life: and therefore the worshipping of God is the onely thing that maketh them better than brute beasts, by which alone they aspire to immortalitie.

The third Chapter.

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

We hold it out of controvertie, that there is in the mind of man, euene by naturall instinction, a certaine feeling of the Godhead. For to the ende that no man shoulde flee to the pretence of ignorance, God himselfe hath planted in all men a certaine understanding of his divine majestie, the remembrance whereof, with powring in nowe and then as it were newe drops, he continually reneweth: that when all, not one excepted, doe knowe that there is a God, and that he is their maker, they may all bee condemned by their owne testimonie, for that they have not both worshipped him, and dedicated their life to his will. But truly if the not knowing of God bee any where to be found, it is likely that there can no where else be any example of it more than among the grossest fontes of peoples & fardeft from civil order of humanitie. But (as the heathen man faith) there is no nation so barbarous, no kind of people so savage, in whom resteth not this persuasion that there is a God. And euene they that in other partes of their life seeme verie hile to differ from brute beasts, yet do continually keepe a certaine feede of religion. So throughe hath this common principle possest all mens minde, so fast it sticketh within all mens bowels. Sith then from the beginning of the world there hath bin no countrie, no citie, yea no house, that could be without religion, in this is emplied a certaine secret confession, that a feeling of Godhead is written in the hearts of al men. Yea and idolatric it selfe is a substantiall prooue of this persuasion. For we know how unwillingly man abaseth himselfe to honor other creatures above himselfe. Therefore when hee had rather worship a blocke and a stone, than he would be thought to haue no God, it appeareth that this imprinted persuasion of God is of moste great force, which is impossible to be rased out of the mind of man, that it is much more easie to haue the affection of nature broken, as in deede it is broken when man from his owne naturall swelling pride of his owne will stouepeh downe
downe even to the basest creatures to honor God.

2. Wherefore it is most vaine which some do say, that religion was devised by the subtile and craft of a fewe, by this policie, to keepe the simple people in awe, whereas they themselves that procured other to worship God, beleefe nothing lesse than that there was any God at all. I grant in deed, that simple men have invented many things in religion, whereby to bring the people to a subjection, & cast them in a fear, to make their minds the more pliable to obedience: But this they could never have brought to passe, vnsed the minde of men had beene alreadie before hands persuaded that there was a God, out of which persuasion as out of everie springeth that readie inclination to religion. Neither is it likely that even they which subtilely deceived the simple sorte with colour of religion, were themselves altogether without knowledge of God. For though in times past there haue beene some, and at this day there arise vp many that denye that there is any God: yet whether they will or no, they oftentimes finde that which they are desirous not to knowe. We read of none that ever did breake foot into more presumptuous and unbridled despising of God, than Cains Caligula: yet none more miserably trembled when any token of Gods wrath appeared. And so against his will he quaked for feare of him whom of wilful purpose he endeavoured to despise. And the same may a man commonly see to happen to such as he was. For the bolder despiser of God that any man is, the more is hee troubled at the vray noyse of the falling of a leafe. And whence commeth that, but from the reuengement of Gods majestie, which doeth so much the more vehemently strike their conscience that they more labour to flee away from it? They doe in deed looke about for all the starting holes that maybe, to hide themselves from the presence of the Lorde: but whether they will or no, they are still holden fast tyed. For howsoever sometime it seemeth to vanish away for a moment, yet it oft returneth again, and with newe assault doeth runne vppon them: So that the rest which they haue, if they haue any at all from torment of conscience, is much like to the sleepe of drunkards or frantike men, which euans while they sleepe doth not quietly rest, because they are at every moment vexed with horrible & dreadful dreams. Therefore the vray vngodly themselves serue for an example to prove that there alway liueth in al mens minds some knowledge of God.

The iiiij. Chapter.

Thas the same knowledge is either choked,or corrupted, partly by ignorance, and partly by malice.

But as experience teacheth that God hath sown the seede of religion in all men, so scrarce may be founde the hundredth man, that hauing it conceiued in his heart doeth cherish it, but no man in whom it ripeneth, so far is it of that any fruite appeareth in due time. Therefore whether it be that some become vaine in their owne superstitions, or that some doe of set purpope maliciously revolt from God; yet all doe runne out of kinde from the true knowledge of him. So commeth it to passe that there remaineth not one godliness in the world. But whereas I said that some by errore fall into super-

The erroneous imagination which superstitious persons have of God, cannot be excused for that they are the cause of their owne blindness.
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...tion, I mean not thereby as though their simplicity might excuse them from blame, because the blindness that they have, is commonly alway mingled both with proud vanity, and with stubbornness. Vanity and the same joined with pride appeareth in this, that they miserable men both in the seeking of God do not climb above themselves as they ought to have done, but measure him according to the proportion of their own fleshly dullest, and also neglecting the sound manner of searching for him, do curiously fly to vain speculations. And so they conceive him not such a one as he offereth himself, but do imagine him such a one as of their own rash presumption they have forged him. Which gulf being once opened, what way sooner they stirre their feete, they must needs alway runne headlong into destruction. For whatsoever afterwaide they go about toward the worshipping or service of God, they cannot account it done to him, because they worship not him, but rather the devil of their own heart, and their owne dreame in stead of him. This persuerenck doth Paul expressly touch, where he faith, that they were made foolees when they couered to be wise. He had before said, that they were made vaine in their imaginations: but least any man should thereby excuse them from blame, he addeth further, that they are worthily blinded because not contented with sobriety, but presumptuously taking vpon them selues more than they ought, they wilfully bring darkness vpon them, yea with vaine and proud pride doe make themselves foolees. Whereupon followeth, that their foolishnesse is not excusable, whereof the cause is not onely vaine curiousitie, but also a greedines to knowe more than is meete for them, joined with a false confidence.

2. As for this that David faith, that the wicked & mad men thinke in their hearts, that there is no God: First that is meant only of those that thinking the light of nature do of purpose make themselves senselesse, as wee shall see againe a little hereafter, Euen as wee see that manie after that they have been hardened with boldnesse and custome of sinning, doe curiously put from them all the remembrance of God which yet is by very feeling of nature inwardly ministr'd vnto their minde. Now David, to make their madnesse the more detestable, bringeth them in as though they preciously denied, that there is any God: although they take not from him his being, but because in taking fro him his judgement & prudence, they shut him vp idle in heauen. For whereas nothing leefe agreeth with the nature of God, than to throw away the gowernement of the world, and leave it to fortune, to winke at the finnes of men, so as they may live in licentious outrage unpunished: who soever he be that quenching the fear of the heavenly judgement, doth carelessly follow his owne affections, he denieth that there is a God. And this is the just vengeance of God, to draw a fatnesse over their hearts, so that the wicked when they have once clofed their eyes, euen in seeing may not see. And David in an other place is the best expounder of his owne meaning, where he faith: That the fear of God is not before the eyes of the wicked. Againe, that in their evil doings they proudly rejoice at themselves, because they persuade themselves that God doth not looke vp so them. Therefore although they be compelled to acknowledge some God, yet they doe robb him of his glorie.
God the Creator. 

2. Tim. 1. 13.

Glorie in withdrawing from him his power. For as God (as Paul witnesseth) cannot deny himselfe, because he continually abideth like himselfe: so is it truly said, that these men in caring God to be a dead and vaine image, doe deny God. Moreover it is to be noted that although they wrastle against their own natural feeling, and do desire not onely to shake out God from thence, but also to destroy him in heaven; yet their dull hardnesse can never so farre prevaile, but that God sometime draweth them backe to his judgement seat. But forasmuch as they are not withheld with any feare from running violently against God; therefore it is certaine that there raigneth in them a brutish forgetfulnes of God, so long as that blind pang of rage doth so forcibly carie them.

3 So is that vaine defense ouerthrown, which many are wonte to pretend for excuse of their superstition. For they thinke, that any devotion to religion sufficeth, whatsoever it be, though it be no so much contrarie to order and trueth. But they consider not, that true religion ought to be framed according to the will of God, as by a perpetual rule: and that God himselfe abideth alway like himselfe, and is no imagined Ghost or fantasie, that may be diversly fashioned after every mans liking. And truly we may plainly see, with how lying deceits superstition mocketh God, while shee goeth about to do him pleasure. For catching hold of those things in a maner onely, which God hath testified that he carreth not for, shee either contemptuously vseth, or openly refuseth those things that he appointeth and sayeth to bee pleasant vnto him. Therefore whosoever do set vp newe invented forms of worshipping God, they worship and honour their owne doting devises: because they durst not so trifle with God, vnlesse they had first sained a God, agreeing with the follies of their truffling toyes. Wherefore the Apostle pronounceth, that that vnstered and wandering opinion of the majestie of God, is a verie not knowing of God. When (faith he) ye knewe not God, ye served them that in nature were no gods. And in another place he faith that the Ephesians were without a God at such time as they straied from right knowledge of the one God. And at least in this case, it differeth not much, whether thou beleue one God or many, because in both cases thou departest from and forfailest the true God; whome when thou haft once forsaken, there is nothing left with thee but a detestable Idol. It followeth therefore, that we must determine with Laftantius, that there is no lawfully allowable religion, but that which is ioyned with truth.

4 There is also a second fault, that they neither haue at any time any consideration of God, but against their wils, nor do approach toward him, till for all their holding backe they be forcibly drawn to him: and euin then also they haue not a willing feare that proceedeth from reuerence of Gods majestie, but onely a servile & constrained feare, which the judgement of God wringeth out of them: which judgement because they cannot escape, therefore they dread it, but yet so as therewith all they abhorre it. And so that faying of Statius, that feare first made gods in the worlde, may be fitly spoken of vngodlinesse, and of this kind of vngodlinesse only. They that haue a minde abhorring from the justice of God, doe heartily wish to haue his throne of B 5 judge-
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judgment overthrown, which they know to stand for punishment of offenses against his justice by which affection they warre against God, who cannot be without his judgment. But when they understand that his power is impossible to be avoided, hangeth over them: because they can neither by force remove it, nor by flight escape it, therefore they feare it. So least they should in all things seeme to despise him, whose majestie still preseth upon them, they use a certaine outward forme of religion, such as it is: but in the mean time they cease not to defile themselves with all kindes of vices, to joyn outrageous mischiefs to mischiefs, until they have in all points violate the holy law of the Lord, & destroyed his whole righteousness, or at least they are not so holden back with that tainted feare of God, but they sweetly rest in their sinnnes, and flatter themselves, & had rather to follow the intemperance of their flesh than restraine it with the bridle of the holy Ghost. But forasmuch as the same is but a void and lying shadow of religion, yea severely worthy to be called a shadow: hereby againe is easily gathered, how much the true godlinesse, which is powerd onely into the hearts of the faithful, I meaneth that out of which religion springeth, doeth differ from this confusie knowledge of God. And yet the hypocrites would obtaine by crooked compasses, to seeme nigh unto God, whom they flye from. For whereas there ought to have beene one continual unbroken course of obedience in their whole life, they in a manner in all their doings carelessly rebelling against him, labour with a few sacrifices to appeale him. Wheras they ought to have serued him with holinesse of life & sincerenes of heart, they inuent triflings and obscurities of no value, to procure his favour withall: yea they do more licentiously lie dulus in their owne dregges, because they trust that they may be discharged against him with their own mockeries of propiciatorie satisfactions. Finally whereas there was at length that neglecting him doe rest in themselves, or in creatures. At length they entangle themselves with such a heap of errors, that the darke mist of malice doeth choke, & at last utterly quench those sparkes, that glimmeringly shined to make them see the glory of God. Yet that seede still remaineth which can by no meanse be plucked vp by the roote, to beleue that there is a certaine godhead: but the same seede is so corrupted, that it bringeth forth of it none other but verie evil frutes. Yea thereby is that which I travaile to prove more certainly gathered, that there is a feeling of godhead naturally grauen in hearts of men, forasmuch as the verie reprobate themselves are of necessitie enforced to confesse it. In quiet prosperitie they plesantly mock at God, yea they are full of talk & prating to diminish the greatnes of his power: but if once any desparation touch them, it stirreth them vp to seek the same God, & ministrith them sodaine short prayers: by which it may appeare, that they were not utterly ignorant of God, but that the same which ought sooner to have beene vtered, was by obstinacie suppressed.

The fifth Chapter.

That the knowledge of God doth shinningly appeare in the making of the worldes and in the continual government thereof:

Moreover
Moreover because the furthest ende of blessed life standeth in the knowledge of God: that the way to perfection should be stopped to none, therefore God hath not onely planted in the minds of men that seede of religion which we have spoken of, but also hath so disclosed himselfe in the whole workmanship of the worlde, and daily so manifestly presenteth himselfe, that men cannot open their eyes but they must needs beholde him. His substance in deed is incomprehensible, so that his divine majestie farre surmounteth all mens senses: but he hath in all his works grauen certaine marks of his glory, and those so plain and notably discernable, that the excuse of ignorance is taken away from men, be they never so groffe & dull witted. Therefore the Prophet rightfully cryeth out, that he is clothed with light as with a garment: as if he shoulde haue faide, that then he first began to come forth to be scene in visible apparel, since the time that he first displayed his ensignes in the creation of the worlde, by which eu'n now what way soever wee turne our eyes, he appeareth glorious vnto vs. In the same place alfo the same Prophet aptly compareth the heavenes as they be diplayed abroad, to his royal pavillion: he saith that he hath framed his parlours in the waters, that the clouds are his chariots, that he rideth vpon the wings of the windes, that the windes and lightenings are his swift messengers. And because the glory of his power and wisedome doeth more fully shine aboue, therefore commonly the heauen is called his palacie. And first of all, what way soever thou turne thy eyes, there is no piece of the world be it neuer so small, wherein are not scene at least some sparkles of his glory to shine. But as for this most large & beautiful frame, thou canst not with one viewe perceiue the wide compass of it, but that thou must needs be on every side overwhelmd with the infinite force of the brightnes thereof. Wherefore the author of the Epistle to the Hebrewes doth very wel call the ages of the world the spectacle of inuisible things, for that the so orderly framing of the world serueth vs for a mirrour wherein we may behold God, which otherwise is invisible. For which cause the Prophet assigneth to the heauenly creatures a language that all nations understand, for that in them there is a more euideat testification of the Godhead, than that it ought to escape the consideration of any nation be they neuer so dull. Which thing the Apostle declaring more plainly saith, that there is disclosed vnto men so much as was behouefull to be knowen concerning God; because all men without exception, do thoroughly see his invisible things eu'n to his verie power and Godhead, which they understand by the creation of the world.

2 As for his wonderfull wisedome, there are innumerable proues both in heaven and in earth that wittissee it: I mean not onely that secreter sort of things, for the neerer marking whereof Astrologie, Phisicke, & all natural Philosophy serueth, but eu'n those things that thrush themselfes in sight of euery one, eu'en of the rudest unlearned man, so that men cannot open their eies but they must needs be witnesses of them. But truely they that haue digested, yea or but tastted the liberal arts, being holpen by the ayde thereof, doe proceede much further to looke into the secrets of Gods wisedom. Yet is there no man so hindred by lack of knowledge of those arts, but that he thoroughly seeth
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feeth aboundantly enough of cunning workmanship in Gods works, to bring him in admiration of the workeman thereof. As for example to the searching out of the mouings of the starrs, appointing of their places, measuring of their distancies, and noting of their properties, there needeth art & an exacter diligence: by which being thoroughly perceived, as the prudence of God is the more manifestly dislosed, so it is convenient, that the mind rife somewhat the higher thereby to behold his glorie. But forasmuch as the unlearned people, yea, and the rudest sort of them, such as are furnished with the onely helpe of their cies, cannot be ignorant of the excellencie of Gods cunning workmanship, which in this innumerable and yet so severally well ordered and disposd varietie doth of it selfe shew forth it selfe: it is evident that there is no man to whom God doeth not largely open his wisedome. Likewise it requireth a singular sharpnes of wit, to wry with such cunning as Galen doth, the knitting together, the proportional agreement, the beautie, & vse in the frame of mans bodie: but by al mens confession, the body of man doth utter in verie shew of it selfe so cunning a compacting together, that for it the maker of it may worthily be judged wonderfull.

3 And therefore certaine of the Philosophers in olde time did not without cause call man a little worlde, because he is a rare representation of the power, goodnesse and wisedome of God, and containeth him selfe miracles ynownd to occupy our mindes, if wee will be content to marke them. And for this reason Paul, after that he had said that the verie blindie men may find out God by groping for him, by & by faith further, that he is not to be sought farre of, because al men doe feele undoubtedly within themselves the heavenny grace wherewith they be quickened. But if we neede to go no further then our selues, to finde & take holde of God: what pardon shall his slothfulnesse deserve that will not vouchsafe to defend into his selue to finde God? And the same is the reason why David, when he had shortly spoken in the aduancement of the wonderfull name & honour of God that do every where gloriously shine, by & by crieth out: What is man that thou art mindfull of him? Again, Out of the mouth of infants & sucking babes thou hast established strength. For so he pronounceth that not only in the whole kind of man is a mirror of the works of God, but also that the very infants while they yet hang on their mothers breasts, haue tongues eloquent enough to preach his glorie, so that there needeth no other orators. And therefore he doubteth not to set their mouthes in the vaward, as being strongly armed to subdue their madnesse that would according to their diuellish pride couet to extinguish the name of God. And hereupon riseth that which Paul alledgeoth out of Aratus, that we are the offspring of God: because he garnisht vs with such excellencie, hath testified that he is our father. Like as euery by comon reason, and as it were by information of experience, the prophane Poets called him the father of men. And truely no man will assentingly and willingly yeeld him selfe to serve God, but he that having tasted his fatherly love, is mutually allured to love and worship him.

4 *And here is dislosed the foule vnthankfulnesse of men, which while they haue within themselves a workhouse gloriously furnished with innumerable
merable works of God, and also a shop stuffed with inestimable plenty of riches, and when they ought to burst forth into praising of him, are contrariwise puffed up and doe swell with so much the greater pride. They seele how dierely in maruellous wise God worketh in them: they are taught by experience itselfe, how great variety of gifts they possess of his liberalitie: whether they wil or no, they are enforced to knowe, that these are the tokens of his godhead: and yet they suppresse it close within them. Truely they neede not to go out of them selues, so that they would not in presumptuously taking vpon themselues that which is giuen from heauen, burie within the ground that which brightly glister light to their minds to see God. But even at this day the earth beareth many monisterous spirites, which sticke not to abuse the whole seede of godhead that is sowne in mans nature, & to employ it to oppresse the name of God. How deterable, I pray you, is this madness, that man finding God a hundred times in his bodye and his soule, shoulde by the verie same pretence of excellencie deny that there is a God? They will not say, that they are by chaunce made different from brute beasts. But they pretend a cloke of nature, whom they account the maker of all things; and so do conuey God away. They see that exquisite workmanship in all their members, from their mouth and their eyes euin to the nails of their toes, and yet here also they put nature in place of God. But specially the so swift motions, the so excellent powers, the so rare gifts of the soule, doe represent a divine nature that doeth not easily suffer it selve to be hid: vnlesse the Epicureans like the Giants Cyclopes would (bearing themselues bold vp to this hie degree) outragiously make warre against God. Do the whole treasures of the heauenly wise dome so meete together, to rule a worle of fine seete long, and shal the whole vniuersalitie of the worlde bee without this prerogative? First to agree that there is a certaine instrumentall thing that answereth to all the partes of man, doth so serue nothing at all to obscure the honour of God, that it rather doth more gloriously set it out. Let Epicure answer mee, what meeting of vnmiuable bodies, boying the mete & drinke in man, doeth dispose parte into excrementes and parte into bloud, and bringeth to pase that there is in all the members of man such an endeavouring to doe their office, euin as if so manie severall soules did by common adusse rule one bodie.

5 But I have not now to doe with that filie of swine. I rather speake vnto them, that being giuen to sutetlies, would by crooked conuenience with that cold say ing of Aristote, both to destroy the immortalitie of the soule, and also to take from God his right. For because there are instrumental powers of the soule, by pretence thereof they bind the soule to the body, that it can not continue without the body, & with praises of nature they doe as much as in them is suppress the name of God. But the powers of the soule are farre from being enclosed in those exercises that crete the body. For what pertaineth it to the body, for a man to measure the skie, to gather the number of the farres, to learn the greatnesse of one, to knowe what space they be distant one from another, with what swiftnesse or slownesse they go their courses, how many degrees they decline this way or y way? I graunt in deede that

Thy obscure the glory of God, who bindes the soule in such forces vnto the body, or they take from it those operations wherein depending not at all upo corporall instruments do both shew the divine nature of the soule, and the powerfull prouidence of him that created it.
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that there is some use of Astrologie: but my meaning is only to shewe that in
this so deep searching out of heavenly things, it is not an instrumental mea-
suring, but that the soule hath her offices by it selfe seuerall from the bodie.
I have thew one example, by which it shalbe eafe for the readers to ga-
ther the rest. Truely the manifold nimblenesse of the soule, by which it sur-
veyeth both heaven & earth, ioyneth things past with things to come, kee-
peth in memorie things heard long before, & expresseth eche thing to it selfe
by imagination, also the ingenioUstnesse by which it iuenteth things incred-
ible, & which is the mother of so many marueilous artes, are sure tokens of
divine nature in man. Beside that, euen in sleepeing it doth not only roll and
turne it selfe, but also conceiueth manie things profitable, reasoneth of many
things, and also prophesieth of things to come. What shal we in this case
say, but that the signes of immortalitie that are imprinted in man, cannot be
blotted out? Now what reason may beare that man shalbe of divine nature,
and not acknowledge his Creator? Shall wee forsooth by judgement that is
put into vs dicerne between right & wrong, & shal there be no judge in hea-
uen? Shall we euen in our sleepe haue abiding with vs some remnant of un-
derstanding, & shal no God be waking in governing the world? Shall we be so
counted the inuenter of so many artes and profitable things, that God shal
be defrauded of his praise, whereas yet experience sufficiently teacheth, that
from an other and not from ourselues, all that we haue, is in diuerse wise di-
stributed among vs? As for that, which some do babble of the secret inspira-
tion that giueth lumininesse to the world, it is not only weake, but also vngod-
ly. They like wel that famous saying of Vergil:

First heaven and earth, and flowing feldes of sea,
The shining globe of Moone, and Titan's stars,
Spirite seedes within, and through out all the limes,
Infusid minde the whole huge masse doth move,
And with the large bigge bodie mixe is selfe,
Thence come the kinds of men and eke of beasts,
And lines of flying foules, and mony of strange,
That water beare within the marble Sea.
A feiere lumininesse and heavenly race there is
Within thofe seedes, &c.

Forsooth, that the world which was created for a spectacle of the glorie of
God, should be the creator of it selfe, So in another place the same author
following the common opinion of the Greekes and Latins, sayth:

Some say that bee have part of minde divine,
And heavenly daughters, for eke they say that God
Goth through the coasts of land, and creeks of sea,
And through deepse skie, and hence the flockes and herdes,
And men and all the kinds of strange beasts
Ech as their birthreceiue their subtle lines,
And there is they rendered all as lath
And all resolue are remand againe.
No place there is for death: but linely they,
The number of the stars above,
And take their place within the loftie skie.

Loe, what that hungry speculation of the universal minde that giveth soule and line insens to the world, auailcath to engender and nourish godlines in the hearts of men. Which doth also better appear by the blaspemous sayings of the filthie dogg Lucretius, which are derived from the same principle. Even this is it, to make a shade with God, to drive farre away the true God from us. We ought to feare and worship. I graunt in deede that this may be godly said, so that it procedeth from a godly minde, that Nature is God: but because it is a hard and an unproper manner of speech, forasmuch as Nature is rather an order prescribed by God: therefore in things of so great weight and to which is due a singular religioine, it is hurtful to wrap vp God confusedly with the inferior course of his works. Let vs therefore remember, so oft as any man considereth his owne nature, that there is one God which doth governeth all natures, that his will is to have vs looke vn to him, our faith to be directed to him, and him to be worshipped and called vpon of vs: because there is nothing more against conueniencie of reason, than for vs to enjoy those excellent gifts that favour of divine nature in vs, and to despise the author that freely doth give them vn to vs. Nowe as concerning his power, with how notable examples doth it forceably drawe vs to consider it, vnlesse perhaps we may be ignorant, of how great a strength it is with his onely word to vphold this infinite maue of heauen and earth, with his onely becke, sometyme to shake the heauen with noife of thunders, to burne vp eche thing with lightenings, to set the aire on fire with lightning flames, sometyme to trouble it with diuers fortes of tempestes, and by and by the same God when he lift in one moment to make faire weathers to holde vp the Sea, as if it hanged in the aire, which with his heighth seemeth to threaten continual destruction to the earth, sometyme in horrible wise to raise it vp with outrageous violence of windes, and sometyme to appease the waues and make it calme againe. For proffe hereof doe ferue all the praisef of God gathered of the testimonies of nature, specially in the booke of Iob & in Epay, which nowe of purpose I ouerpasce, because they shall els where have an other place fitter for them, where I shall entreat of the creation of the world according to the Scriptures. Only my meaning was now to touch, that both strangers and they of the houseold of God haue this way of seeking God common to them both, that is, to follow these first draughts which both aboue and beneath doe as in a shadoue set forth a liuely image of him. And now the same power leadeth vs to consider his eternitie. For it must needs be, that he from whome all things have their beginning, is of eternall continuance, and hath his beginning of himselfe. But nowe if any man enquire the cause whereby he both was once lead to creat all these things, and is now moved to preferue them; we shall finde that his onely goodnes was it that caused him. Yea and although this onely be the cause, yet ought the same abundantly to suffice to allure vs to the loue of him, for as much as there is no creature (as the Prophet sayeth) vpon which his mercy is not powred out.
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6 Also in the second sort of his works, I mean those that come to passe beside the ordinary course of nature, there doeth appeare no lesser euident prooves of his powers. For in gouerning the fellowship of men he doth ordereth his prouindence, that whereas he is by innumerable meanes good and bountifull to all men, yet by manifest and daily tokens he declareth his favourabe kindnes to the godly, and his feueritie to the wicked and euil doers. For not doubtfull are the punishmentes that he layeth upon haynes offenses: like as he doth openly shew himselfe a defender and reuenger of innocencie, while he prospereth the life of good men with his blessing, helpe their neceffitie, affwageth & comforteth their sorrowes, relieueth their calamities, & by all meanes prouideth for their safetie. Neither ought it any thing to deface the perpetuall rule of his justice, that he oftentimes permiteth wicked men and euil doers for a time to rejoyce vnpunished: and on the other side suffereth good and innocent to be tossed with many aduersities, yea & to be oppresed with the malice and vniust dealing of the vngodly. But rather a much contrarie consideration ought to enter into our mindes: that when by manifest shewe of his wrath he punislieth one sin, we should therfore thinke that he hateth all sinnes: and when he suffereth many sinnes to passe vnpunished, we should thereupon thinke that there shalbe an other judgment to which they are diiffered to be then punished. Likewise howe great matter doth it minister vs to consider his mercie, while he oftentimes ceafteth not to shew his vnweared bountifullnesse vpon miserable sinners in calling them home to him with more than fatherly tendernesse, vntill he have subdued their frowardnes with doing them good.

7 To this end, where the Prophet particularly rehearseth, how God in causes past hope, doeth sodenly and wonderfully and beside all hope succour men that are in miserie and in a manner lost, whether he defend them wandering in wilderness from the wilde beasts, and at length leadeth them int o the way againe, or ministreth foode to the needie and hungrie, or delivereth prisoners out of horrible dungeons and yron bands, or bringeth men in peril of shipwreck safe into the haue, or healeth the half dead of diseases, or seereth earth with heat & driness, or maketh it fruitful with secret watering of his grace, or aduanceth the baseft of the rascall people, or throweth downe the notable Peeres from the hie degree of dignitie: by such examples shewed forth, he gathereth that those thinges which are judged chaunces happening by fortune, are so many testimonies of the heauenly prouidence and specially of his fatherly kindnesse, and that thereby is giuen matter of rejoycing to the godly, and the wicked & reprobate haue their mouthes stopped. But because the greater part infected with their errosses are blinde in so cleare a place of beholding,therefore he crieth out, that it is a gift of rare & singular wisedome, wisely to woy these workes of God: by sight whereof they nothing profit that otherwise seeme most cleere sighted. And truely howe much sower glory of God doth apparatly shine before them, yet scarcely the hundreth man is a true beholder of it. Likewise his power & wisedom are no more hid in darknes, whereof the one, his power, doeth notably appeare, when the fierce outrageousnesse of the wicked being in all mens opinion vn-
conquerable, is beate flat in one moment, their arrogancies tamed, their strongest holds raised, their weapons & armour broken in pieces, their strength subdues, their devises overthrown, and themselves fall with their own weight, the presumptuous boldness, that announced it self abow the heavens is thrown down even to the bottom point of the earth: againe, the lowly are lifted vp out of the dust, & the needle raised from the dognil, the oppressed & afflicted are drawn out of extreme distresse, men in despaired state are restored to good hope, the unarmed bear away the victorie from the armed, few from many, the feeble from the strong. As for his wisedome, it self sheweth it self manifestly evident, while it disposeth every thing in fittest opportunitie, confoundeth the w. some of the world be it never so piercing, sendeth out & subtile in their subtiltie, finally gouerneth all things by most convenient order.

8. We see that it needeth no long or laborsome demonstration, to fetch out testimonies to serve for the glorious declaration & profe of God's majestie: for by these fewe that we have touched, it appeareth, that which way so ever a man chance to looke, they are so common & readie that they may be easily marked with eye, & pointed out with the finger. And here againe is to be noted, that wee are called to the knowledge of God, not such as contented with vaine speculation, doeth but flye about in the braine, but such as shall be found & fruitful, if it be rightly conceived & take roote in our hearts. For the Lord is declared by his powers, the force whereof because we feele within vs, & do enjoy the benefits of them, it must needs be that we be inwardly mov'd much more lively with such a knowledge, than if we should imagin God to be such one, of whom we should have no feeling. Whereby we understand that this is the rightest way & fittest order to seeke God, not to attempt to enter deely with presumptuous curiositie throughly to discuss his Subfacle, which is rather to be reverently worshipped than scrupulously searched; but rather to behold him in his worke, by which he maketh himselfe cere & familiar, & doth in a maner communicate himselfe vnto vs. And this the Apostle meaneth, when he said, that God is not to be sought a farre of, forasmuch as he with his most present power dweliseth within every one of vs. Wherefore David having before confessed his unspeakable greatness, when he descended to the particular rehearsal of his worke, profeffeth that the same will shew forth it self. Therefore we also ought to give our felues into such a searching out of God, as may so holde our wit suspending with admiration, that it may therewithall throughly move vs with effectual feeling. And, as Augustine teacheth in another place, because we are not able to conceive him, it behoueth vs as it were fainting under the burden of his greatness, to looke vnto his worke, that we may be refreshed with his goodnes.

9. Then such a knowledge ought not onely to stirre vs vp to the worshipping of God, but alfo to awake vs, and raise vs to hope of the life to come. For when we consider that such examples as God sheweth both of his mercifullnesse, and of his seueritie, are but begun and not halfe full: without doubt we must thinke that herein he doth but make a shewe afore hande of those things, whereof the open disclosing & ful delivrance is differred vnto another life. On the other side, when we see that, godly are by the vngodly griefed.
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grieved with afflictions, troubled with injuries, oppressed with slaughters,
and vexed with despitful dealings and reproaches: contrariwise that wicked

dooms do flourish, prosper and obtain quiet with honour, yea, and that vnpu-
nished: we must by and by gather that there shall be another life, wherein is
lay'd vp in store both due requiem for wickedness, and rewarde for rightcoun-

tes. Moreover when we note that the faithfull are often chastis'd with the

roddes of he Lord, wee may most certainly determine that much lesse the

vngodly shall escape his scourges. For very well is that spoken of Augustine,

If every sinne should now be punished with open paine, it would be thought

that nothing were refereed to the last judgement. Againe, if God should

now openly punish no sinne, it would be beleued, that there were no provi-
dence of God. Therefore we must confesse, that in every particular worke

of God, but principally in the univerall generallitie of them, the powers of

God are set forth as it were in painted tables, by which all mankinde is pro-

nounced and allured to the knowledge of him, and from knowledge to full and

perfect felicitie. But whereas these his powers do in his worke most bright-

ly appeare, ye: what they principally tende vnto, of what value they be, and
to what end we ought to wye them: this we then only attaine to understand

when we descend into our selues, and do consider by what meanes God doth

therefor in vs his life, wisedome, and power, and doth use towards vs his

rightcounsles, goodnesse, and mercifull kindnessse. For though David justly

complaineth, that the vnbeleuwing do dote in folly, because they wot not

the deepe counsalfes of God in his gouernance of mankind: yet, that is also

most true, which he sayth in another place, that the wonderfull wisedome of

God in that behalfe exceedeth the hayres of our head. But because this

point shall hereafter in place convenient be more largely entreated, there-

fore I doe at this time passe it over.

Psa. 52. 7.

Psa. 40. 13.

God manifesting himselfe, men pro-

fit not by it, because they beholde

things done without regarding the

doer, or they ascribe that to for-
tune which he doeth, or if they

have some feeling of God, they de-

prave it with doings, in which faults is

common unto all, even the sharpest

wrested.

10. But with howe greate brightnesse souer God doeth in the mirror of

his workes shewe by representation both himselfe and his immortall king-
dom of such is our grosse bloudinesse, that we stande dully amased at so

plain testimonies, so that they passe away from vs without proffite. For, as

touching the frame and most beautifull placing of the world, how many a

one is there of vs, that when hee either lifteth vp his eyes to heaven, or ca-

neth them about on the divers countries of the earth, doeth direct his

minde to remembrance of the creator, & doth not rather rest in beholding

the workes without having regard of the workman? But as touching those

things that daily happen beside the order of naturall course, how many a

one is there that doeth not more thinke that men are rather whirled about

& rowled by blinde vnadvisednesse of fortune, than governed by providence

of God? But if at any time we be by the guiding & direction of these things

driven to the consideration of God, (as all men must needs be) yet so soone

as we have without aduilemement conceived a feeling of some godhead, we by

& by slide away to the dotages or erroneous iuentiones of our flesh, & with

our vanitie we corrupt the pure veritie of God. So h: rein in deede we differ

one fro an other, that every man privately by himselfe procureth to himselfe

some peculiar error: but in this point we all are most like together, that wee

all
all not one excepted, do depart from the one true God to monstrous trifles. To which disease not onely common and grosse witts are subject, but also the most excellent and those that otherwise are endued with singular sharpnesse of understanding, are entangled with it. How largely hath the whole seft of Philosophers bewrayed their owne dulnesse and beastly ignorance in this behalfe? For, to passe over all the rest, which are much more unreasonably foolish, Plato himselfe, the most religious and most sober of all the rest, saie thrice in his round globe. Now what might not chance to the other, when the chiefe of them, whose part was to give light to the rest, doe themselves to erre and stumble? Likewise where Gods governance of mens matters doth so plainly proove his proudesse, that it cannot be denied, yet this doeth no more presuade with men, than if they beleued that all things are tested vp and downe with the rafh will of Fortune: so great is our inclination to vanitie and error. I speake now altogether of the most excellent, and not of the common sort, whose madnesse hath infinitely wandered in prophaning the truth of God.

Hereof procedeth that unmeasurable sink of errors, wherewith the whole world hath bin filled and overflown. For eoch mans wit is to himself as a maze, so that it is no maruel that every severall nation was diversely drawn into severall deuises, and not that onely, but also that eoch severall man had his severall gods by himselfe. For since that rash presumption and wantonnesse was joyned to ignorance and darknesse, there hath beene saecely at any time any one man found, that did not forge to himselfe an idole or fanfie in stead of God. Truely, even as out of a wide and large spring doe issue waters, so the infinite number of gods hath flowed out of eoch man, while eoch man ouer licenciously straying, erroniously deuiseth this or that concerning God himselfe. And yeet I neede not here to make a register of the superstitions, wherewith the worlde hath beene entangled: because both in so doing I should never haue ende, and alfo though I speake not one worde of them, yet by so many corruptions it sufficiently appeareth howe horrible is the blindnesse of mans minde. I passe over the rude and vnlearned people. But among the Philosophers, which enterprised with reafon and learning to pearce into heauen, howe shamefull is the disagreement? With the higher wit that any of them was endued, and filled with art and science, with so much the more glorious colours he seemed to paint out his opinion. All which notwithstanding, if one doe narrowly looke upon, he shall finde them to be but vanishing false colours. The Stoickes seemed in their owne conceite to speake verie wisely, that out of all the partes of nature may be gathered diversely names of God, and yet that God being but one is not thereby torne in funder. As though we were not alreadye more than enough inclined to vanitie, vnlesse a manifold plentie of gods set before vs, shoulde further and more violently draw vs into error. Alfo the Aegyptians mysticall science of divineitie sheweth, that they al diligentlie endeavoured to this end, not to seem to erre without a reafon. And it is possible, that at the first light some thing seeming probable, might deceuie the simple & ignorant: but no mortall man ever invented any thing, whereby religion hath not bin fowly corrupted.
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And this so confuse diuersifie emboldened the Epicures & other grosse despiers of godliness, by little and little to cast of all feeling of God. For when they saw the wisest of all to strive in contrarie opinions, they sticked not out of their disagreements, & out of the foolish or apparently erroneus doctrine of each of them, to gather, that men doe in vaine and fondly procure torments to themselues while they search for God, which is none at all. And this they thought that they might freely do without punishment, because it was better briefly to deny ytterly, that there is any God, than to fatigue vncertaine gods, and so to raise vp contentions that never should haue end. And too much fondly doe they reason, or rather cast a mist, to hide their vn-godlines by ignorance of men, whereby it is no reason that any thing should be taken away from God. But forasmuch as all do confesse, that there is nothing, about which both the learned and vnlearned doe so much disagree, thereupon is gathered that the witnes of men are more than dull and blinde in heauenly mysteries, that do so erre in seeking out of God. Some other doe praiwe that answere of Symonides, which being demanded of King Hieron, what God was, desired to have a dayes respite graunted him to study vpon it. And when the next day following, the king demanded the same question, he required two dayes respite, and so oftentimes doubling the number of dayes at length he answered: How much the more I consider it, so much the harder the matter seemeth vnto mee. But graunteing that he did wisely to suspend his sentence of so darke a matter, yet hereby appeareth, that if men be onely taught by nature, they can know nothing certainly, soundly, and plainly concerning God, but onely are tyed to confused principles to worship an unknowne God.

It cannot be true worshipping of God vvhich is grounded only upon common reason, custom, or consent of men, being not taught by the law vvhat God they ought to worship.

12 Now we must also hold, that all they that corrupt the pure religion (as all they must needes doe that are given to their owne opinion) doe depart from the one God. They will boast that their meaning is otherwise: but what they meane, or what they persuade themselves maketh not much to matter, fifth the holy ghost pronounceth, all they are Apostataes, that according to the darknes of their own mind doe thrust diuers in the place of God. For this reason, Paul pronounceth that the Ephesians were without a God, till they had learned by the gospel, what it was to worship the true God. And we must not think this to be spoken of one nation only, for as much as he generally affirmeth in another place, that all men were become vaine in their imaginations, since that in the creation of the world, the Maiestie of the creator was disclos'd vnto them. And therefore the scripture, to make place for the true & one only God, condemneth offalsehood & lying, whatsoever godhead in old time was celebrate among the Gentiles, and leaueth no God at all, but in the mount Sion, where flourished the peculiar knowledge of God. Truely, among the Gentiles the Samaritans in Chriftes time seemed to approch nighest to true godlines: and yet we heare it spoken by Chriftes owne mouth, that they knew not what they worshipped. Wherupon foloweth, that they were deceived with vaine error. Finally, although they were not all infected with grosse faults, or fell into open idolatries, yet was there no true and approved religion that was grounded only vpon common reason. For

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albeit, that there were a fewe that were not so mad as ye common people were, yet this doctrine of Paul remaineth certainly true, that the princes of this world conceiue not the wisdom of God. Now if ye most excellent have wander'd in darkness, what is to be said of the verie dregges? Wherefore it is no maruaile, if the holy Ghost do refuse as bastarde worshippings all forms of worshipping, devised by the wil of men. Because in heavenely mysteries opinion conceived by wit of men, although it doe not alway breede a heap of errors, yet is alway the mother of error. And though there come no worse of it, yet is this no small fault, at aduenture, to worship an unknowne God: of which fault, al they by Christ's own mouth are pronounced guiltie, ye are not taught by the law what God they ought to worship. And truly the best law-makers that ever were, proceeded no further, than to say that religion was grounded upon common consent. Yea, and in Xenophon, Socrates praised the answer of Apollo, wherein he willed that every man should worship gods after the manner of the countrey, and the custome of his owne citie. But how came mortal men by this power of their owne authoritie to determine that which farre surmounteth the world? or who can foretell in the decrees of the elders, or common ordinances of peoples, as to receive without doubting a God deliered by mans douise? Every man rather will stand to his own judgement, than yeilde himselfe to the will of another. Sith therefore it is too weake & feeble a bond of godlines, in worshipping of God to follow either a custome of a citie or the consent of antiquitie, it remaineth that God himselfe must testifie of himselfe from heauen.

13 In vaine therefore so many lampes lightened doe shine in the edifice of the world, to shew forth the glorie of the creator, which do so euery way display their beams vpon vs, that yet of themselues they cannot bring vs into the right way. In deede they raise vp certaine sparkles, but such as be choked vp before that they can spread abroad any full brightnes. Therefore the Apostle in the same place where he calleth the ages of the world images of things invisibl, faith further, that by faith is perceived, that they were frameth by the word of God, meaning thereby that the invisibl godhead is in deede representeth by such shewes, but that we have no eyes to see the same throughly, unless he be enlightened by the revelation of God through faith. And Paul, where he teacheth that by the creation of the world was disclosed that which was to be known concerning God, doeth not meane such a discovering as may be comprehended by the wit of men: but rather theweth, that the same proceedeth no further but to make them vnexcusable. The same Paul also, although in one place he faith, that God is not to be sought a far of as one that dwelleth within vs: yet in another place teacheth to what ende that neere neesse auaileth. In the ages past (faith he) God suffred the nations to walke in their owne wayes: yet he left not himselfe without testimonie, doing good from heauen, giuing showers & fruitfull seasons, filling the hearts of men with foode & gladnes. Howsoever therefore the Lorde be not without testimonie, while with his great and manifold bountifullnesse he sweetely allureth men to the knowledge of him: yet for all that, they cease not to follow their owne wayes, that is to say, their damnable errors.
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Our ignorance nev-ertheless because it commeth by our owne faultes is without excuse.

14 But although we want natural power, whereby wee cannot climbe vp into the pure and cleare knowledge of God, yet because the fault of our dullnesse is in our selues, therefore all coulour of excuse is cut awaye from vs. For we cannot so pretendt ignorance, but that euery conscience doth still condemn vs of slothfulness, and vnhankfulness: It is a defense forfooth right worthie to be receiued, if man wil alleage that he waret cares to heare the truth; for the publishting whereof the verie dumb creatures haue lowde voices; if man shall say that he cannot see those thangings with his eyes, which the creatures without eyes doe see: he may doe it: if man shall lay for his excuse the seeblenes of his wit, where all creatures without reason doe instruct: Wherefore in all things doe shew vs the right waye, we are worthily put from all excuse of our wandering and straying out of the waye. But howsoever it is to bee imputed to the fault of men, that they do by and by corrupt the seede of the knowledge of God, sowne in their mindes by maruellous workmanship of nature, so that it groweth not to good and cleane fruite: yet it is most true, that wee are not sufficiently instructed by that bare and simple testimony, that the creatures doe honourably declare of Gods glorie: For so soone as wee haue taken by the beholding of the worlde a small taste of the godhead, we leaue the true God in stead of him raise vp dreams and fancies of owne braine, and doe conuey hither and thither from the true fountain the praise of righteousnes, wisdom, goodness and power: Moreover we doe so either obscure, or by ill esteeming them, depraye his dayly doings, that wee take both from them their glorie, and from the Author his due praise.

The vi. Chapter.

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

The true creator and governor of the world cannot per- fasly be knowen without the word, which meaneth God hath used our sinners the beginning, to instruct his people by.

Therefore, although that same brightnesse, which both in heauen & earth shineth in the eyes of all men, doth sufficiently take away all defence from the wickednesse of men, even so as God, to wrap all mankinde in one giltinesse, doth shewe his diuine maieftie to all without exception as it were portrayed out in his creatures: yet is it necessarie that wee haue also an other and a better helpe that may rightly direct vs to the verie Creator of the worlde. Therefore not in vaine he hath added the light of his wordes, that thereby he might bee knowen to salvation. And this prerogative he hath vouchsafed to giue vs, whome it pleased him more nerely and more familiarly to drawe together to himselfe. For because he sawe the mindes of all men to be carried about with wandering and vnsetfast motion, after hee had chosen the Iews to his peculiar flocke, he compassed them in as it were with barres, that they should not wander out in vanitie as other did. And not without caufe he holdeth vs with the same meanes in the true knowledge of himselfe. For otherwise euene they shoulde quickly swaure away that seeme to stande setfast in comparison of other. For as olde men, or purblinde, or they whose eyes are dimme sighted, if you laye a faire booke before them, though they perceiue that there is somewhat written therein, yet can they
not read two wordes together: but being holpen with spectacles set between them and it, they beginne to read distinctly: so the Scripture gathering vp together in our minde the knowledge of God, which otherwise is but confused, doth remove the mist, and plainly shewes vs the true God. This therefore is a singular grace, that to the instruction of his church God vith not only dumme teachers, but also openeth his own holy mouth: not onely publisheth that there is some God to be worshipped, but also therewithal pronounceth that he himselfe is the same God whom we ought to worship: and doth not onely teach the elect to looke vpon God, but also presenteth himselfe vn-to them to be looked vpon. This order hath he kept from the beginning toward his church, beside these common instructions to guide them all his worde. Which is the righter and certainer marke to knowe him by. And it is not to be doubted, that Adam, Noe, Abraham, & the rest of the fathers by this help attained to that familiar knowledge, which made them as it were teemingly different from the vnbelieuers. I speake not yet of the proper doctrine of faith, wherewith they were enlightened into the hope of eternal life. For, that they might passe from death to life, it was needfull for them to knowe God not only to be the creator, but also the redeemer: as doubtlesse they obtained both by the word. For that kinde of knowledge whereby was given to understand who is the God by whom the world was made & is governed, in order came before the other, and then was that other inward knowledge adjoynd, which only quickned dead soules, whereby God is knowen not only to be the maker of the world & the only author & judge of all things that are done, but also to be the redeemer in the person of the mediator. But because I am not yet come to the fall of the world & corruption of nature, I will omit also to entreat of the remedie thereof. Therefore let the readers remember that I do not yet speake of the covenent whereby God hath adopted to him selfe the children of Abraham, & of that speciall part of doctrine whereby the faithful have alwayes bin peculiarly seuered from the prophane nations: because that doctrine was founded vpon Christ: but I speake how we ought to leaerne by the Scripture, that God which is the creator of the world, is by certaine marks seuerally disscerned from the counterfaite multitude of false gods. And then the order it selfe shall conveniently bring vs to the redeemer. But although we shall allege many testimonies out of the new Testament, and some also out of the law & the Prophets, wherein is expresse mention made of Christ: yet they shall all tend to this ende, to prove that in the scripture is discloesd vnto vs God the creator of the world, & in the scripture is set forth what we ought to thinke of him, to the end that wee should not secke about the bush for an uncertaine godhead.

2 But whether God were knowne to the fathers by orades & visions, or whether by ye meane & ministration of men he informed them of that which they should from hand to hand deliver to their posterity: yet it is undoubtedly true, that in their hearts was engraven a stedfast certeintie of doctrine, so as they might be persuaded & understand, that it which they had learned came from God. For God alwayes made undoubted assurance for credit of his word, which farre exceeded all uncertaine opinion. At length that by
Cap. 6. Of the knowledge of continual proceeding of doctrine, the truth surving in all ages might still remaine in the world, the same oracles which hee had left with the fathers, his pleasure was to have as it were enrolled in publike tables. For this entent was the law published, wherunto after were added the Prophets for expostors. For though there were divers vies of the law, as hereafter shall better appeare in place convenient: and specially the principal purpose of Moses & all the Prophets was to teach the maner of reconciliation betweene god & men, for which cause also Paul calleth Christ the end of the law: yet, as I say once againe, beside the proper doctrin of faith & repentance which sheweth forth Christ's mediators, the Scripture doth by certaine markes & tokens paint out the only & true God, in that that he hath created & doth governe the world, to the end he should be severally known & not reckned in the false number of saine gods. Therefore although it behoueth man earnestly to bend his eyes to consider the worke of God, forasmuch as he is set as it were in this gorgeous stage to be a beholder of them: yet principally ought he to bend his cares to the word, that he may better profit therby. And therefore it is no maruell that they which are borne in darknesse do more & more waxe harsh in their amased dullest, because verie few of them doe give themselves plausible to learn of the word of God, whereby to keepe them within their bounds, but they rather reioyce in their own vanities. Thus then ought we to hold, ye to the end true religion may shine among vs, we must take our beginning at the heavenly doctrine. And that no man can haue any tast be it newer so little of true & found doctrine, vnlesse he have bin scholer to the scripture. And from hence groweth the original of true understanding, that we reuerently embrace whatsoever it pleaseth God therin to testifie of himselfe. For not only the perfect & in all points absolute faith, but also all right knowledge of God springeth from obedience. And truly in this behalfe God of his singular prudence hath provided for men in and for all ages.

3 For if we consider how slippery an inclination mans mind hath to flyde into forgetfulnes of God, how great a readiness to fall into all kind of errors, how great a lust to forse oftentimes newe & counterfayt religions, we may thereby perceiue how necessities was to haue the heauenly doctrine so set in writing, that it should not either perish by forgetfulnes, or growe vaine by errore, or be corrupted by boldnes of men. Sith therefore it is manifest that God hath alwayes vfed the helpe of his word, toward all those whom he pleased him at any time fruitfully to instruct, because he foresaw that his image emprinted in the most beautiful forme of his world was not sufficiently effectuall: Therefore it behoueth vs to travaile this straight way, if wee earnestly count to attaine to the true beholding of God. We must, I say, come to his word, wherein God is wel & liuely set out by his worke, when his worke be wyes not after the peruerseoffe of our owne judgement, but according to the rule of his eternal truth. If we swarue from that word, as I said euuen now, although wee runne neuer so fast, yet wee shall neuer attaine to the marke, because the course of our running is out of the way. For thus we must think, ye the brightnesse of the face of God, which the Apostle calleth such as cannot be attaine vnto, is vnto vs like a maze, out of which wee cannot vnwrap our selues, vnlesse...
where we be by the line of the word guided into it: so that it is much better for us to halt in this way, than to runne neuer so fast in another. And therefore David ofteentimes when he teacheth that superflusion are to be taken away out of the world, that pure religion may flourish, bringeth in God reigning: meaning by this worde reigning, not the power that he hath, but the doctrine whereby he challengeth to himselfe a lawfull governement: because errors can never be rooted out of the hearts of men, til the true knowledge of God be planted.

Therefore the same Prophet, after that he hath recited that the heavens declare the glory of God, that the firmament sheweth forth the works of his hands, that the orderly succesing course of daies & nightes preacheth his maieftie, then descendeth to make mention of his word. The lawe of the Lord (faith he) is vndeffiled, converting soules; the witnesses of the lord is faithfull, giving wisdom to little ones: the righteousnesse of the Lord are vpright, making harts cheerfull, the commandement of the Lord is bright, giving light to the eyes. For although he compreheneth also the other vses of the lawe, yet in generalitie he meaneth, that forasmuch as God doth in vaine call unto him all nations by the beholding of the heauen and earth, therefore this is the peculiar schoole of the children of God. The same meaning hath the 29 Psalm, where the Prophet having preached of the terrible voice of God, which in thunder, windes, showers, whirlwinds and storms, shaketh the earth, maketh the moutains to tremble, and breaketh the Ceder trees: in the end at last he goeth further and faith, that his praises are sung in the sanctuarie, because the vnbelieuers are deade and heare not all the voices of God that refound in the aire. And in like manner in an other Psalm, after that he had described the terrible waues of the Sea, he thus concludeth: thy testimonies are verified, the beautie of thy temple is holines for ever. And out of this meaning also proceeded that which Christ saide to the woman of Samaria, that her nation and the rest did honour that which they knewe not, and that onely the Iews did worship the true God. For whereas the wit of man by reason of the feeblenesse thereof can by no meanes attaine vnto God, but being holpen and lifted vp by his holye worde, it followed of necesse, that all men, except the lewes, did wander in vanitie and errour, because they sought God without his word.

The vi. Chapter.

By what testimonie the Scripture ought to be established, that is by the witnesse of the holy Ghost, that the authoritie thereof may remaine certaine. And that it is a wicked surmision to say that the credit thereof doth hang upon the judgement of the Church.

But before I go any further, it is needefull to say somewhat of the authority of the Scripture, not onely to prepare mens minde to reuerence it, but also to take away all doubt thereof. Now, when it is a matter confessed that it is the word of God that is there set foorth, there is no man so desperate boldnesse, vnlesse he be void of all common sense and naturall wit of man, that dare derogate the credit of him that speaketh it. But because there are

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not dayly oracles gien from heauen, and the onely Scriptures remaine wherein it hath pleased him to preferue his truth to perpetuall memorie: the fame Scripture by none other means is of full credit among the faithfull, but in that they do beleue that it is as verily come from heauen, as if they heard the luyely voice of God to speake therein. This matter in deed is right worthie both to be largely entretreated of and diligently wedy. But the readers shall pardon mee if the ein I rather regard what the proportion of the worke which I have begun may beare, than what the largenes of the matter requirith. There is grown vp among the most part of men a most hurtfull error, that the Scripture hath onely so much authoritie as by common consent of the Church is gien unto it: as if the eternall and inuoluble truth of God did rest vppon the pleasure of men. For so, to the great scorne of the holy ghost, they aske of vs who can assure vs that these Scriptures came from God: or who can ascertaine vs that they have continued vnto our age safe and vnccorrupted: who can perswade vs, that this one booke ought to be reverently received, & that other to be striken out of the number of Scripture, vnlesse the Church did appoint a certaine rule of all these things? It hangeth therefore (say they) vpon the determination of the Church, both what sauence is due to the Scripture, and what booke are to be reckened in the canon thereof. So these robbers of Gods honor, while they seeke vnder colour of the Church to bring in an unbridled tyrannie, care nothing with what absurdities they share both themselves and other, fo that they may enforce this one thing to be beleued among the simple, that the Church can doe all things. But if it be so: what shal become of the poore consciences that seeke steadfast assurance of eternall life, if all the promisses that remaine thereof stande and be staid once vppon the judgement of men? When they receive such answer, shall they fease to wauer and tremble? Again, to what scorne of the vngodly is our faith made subiect? into howe great suscion with all men is it brought, if this be beleued, that it hath but as it were a borowed credit by the favour of men?

2. But such bablers are well confuted euene with one worde of the Apostle. He testifieth that the church is builded vp6 the foundation of the Prophets and Apostles. If the doctrine of the Prophets, and Apostles be the foundation of the Church: then must it needs be, that the same doctrine roode in steadfast certeintie, before that the Church began to be. Neither can they well caul, that although the Church take her first beginning thereof; yet it remaineth doubtfull what is to be fald of the writings of the Prophets and Apostles, vnlesse the judgement of the Church did declare it. For if the Christia Church were at the beginning built vp on the writings of the Prophets & preaching of the Apostles: wherfoever that doctrine shalbe founde, the allowed credit thereof was surely before the Church, without which the Church it selfe had neuer bin. Therefore is it a vaine forged deuise, that the Church hath power to judge the Scripture, so as the certeintie of the scripture should be thought to hang vpon the will of the Church. Wherefore, when the Church doth receive the scripture and seal eth it with her consenting testimonie, the doth not of a thing doubtfull, and that otherwise should be
be in controversie, make it autenticke and of credite: but because thee acknowledgeth it to be the trueth of her God, according to her duetie of godliness without delay thee doth honor it. Whereas they demaund, howe shal we be perswaded that it came from God, vnlesse wee referto the decre of the Church? This is all one as if a man shoulde ask, howe shal we learne to know light from darkenesse, white from blacce, or sweete from fower. For the Scripture sheweth in it selfe no leffe apparent senfe of her trueth, than white and blacce things doe of their colour, or sweete & fower things of tarte.

3 I know that they commonly allege the saying of Augustine, where hee faith that he would not beleue the Golpell, saue that the authoritie of the Church mowed him thereto. But howe vntruly and caulisously it is alleged for such a meaning, by the whole tenor of his writing it is eafe to percieve. He had to doe with the Manichees, which required to be beleued without gainfaying, when they vaunt that they had the trueth on their side, but proued it not. And to make their Manichees to be beleued, they pretended the Golpell. Now Augustine asketh them what they would do, if they did light upon a man that would not beleue the golpell it selfe, with what manner of perswasion they would draw him to their opinion. Afterward he faith: I my selfe would not beleue the Golpell, &c. saue that the authoritie of the church mowed me therto. Meaning that he himselfe, when he was a stranger from the faith, could not otherwise be brought to embrace the golpell for the assured trueth of God, but by this, that he was overcome with the authoritie of the church. And what marvel is it, if a man not yet knowing Christ, haue regard to men? Augustine therefore doeth not there teach that the faith of the godly is grounded upon the authoritie of the church, nor meaneth that the certaintie of his golpell doth hang thereupon: but simply & onely, that there shoulde be no assurednesse of the golpell to the infidels, whereby they might be won to Christ, vnlesse the consent of the church did drive them into it. And y same meaning a little before he doth plainly confirme in this saying, When I shall praise that which I beleue, & scope that which thou beleueust, what thinkest thou meete for vs to judge or do? but that we forfake such men as first call vs to come and know certaine truethes, and after commaund vs to beleue things vn-certaine: and that wee follow them that require vs first to beleue that which we are not yet able to see, that being made strong by beleuing, we may attaine to understand the thing that we beleue: not men now, but God himselfe inwardly strengthing and giuing light to our mind. These are the verie words of Augustine: whereby every man may easily gather, that the holy man had not this meaning, to hang the credite that wee haue to the Scriptures upon the will and awardement of the church, but onely to shewe this, (which wee our selves also do confesse to be true) that they which are not yet lightned with the spirite of God, are brought by the reuercence of the church vnto a willingnesse to be taught, so as they can finde in their hearts to leare the faith of Christ by the Golpell: and that thus by this means the authoritie of the Church is an introduction, whereby wee are prepared to beleue the Golpell. For, as wee see, his minde is that the assurance of the godly.
Cap. 7. Of the knowledge of godly be stayed upon a far other foundatin. Otherwise I doe not denye but that he often preseth the Manichies with the consent of the whole church, when he seeketh to prove the same Scripture which they refused. And from hence it came, that he so reproached Paulus for that he did not yeld himselfe to the truth of the gospel so grounded, so established, so gloriously renouned and from the verie time of the Apostles by certaine Successions perpetually commended. But he never travaileth to this end, to teach that the authority which we acknowledge to be in the Scripture, hangeth vpon the determination or decree of men. But only this, which made much for him in the matter, he disputed of, he bringeth forth his universal judgement of the church, wherein he had the advantage of his adversaries. If any desire a fuller proove hereof, let him read his booke concerning the profit of beleewing. Where he shall find that there is no other readiness of beleefe commended vnto vs by him, but that which only giueth vs an entrie, and is vnto vs a convenient beginning to enquire, as he termeth it: and yet not that we ought to rest vpon bare opinion, but to lane to the certaine and sound truth.

4 We ought to hold, as I before said, that the credit of this doctrine, is not establisht in vs, vntil such time as wee be undoubtedly persuaded: God is the author thereof. Therefore the principal proove of the Scripture is commonly taken of the person of God the speaker of it. The Prophets and Apo- stles boast not of their owne sharp wit or any such things as procure credite to men that speake neither stand they vpon prooves by reason, but they bring forth the holy name of God, thereby to compel the whole worlde to obedience. Now we haue to see how not only by probable opinion, but by apparent truth it is evident, that in this behalf the name of God is not without cause nor deceitfully pretended. If then we wil provide well for consciences, they shall not continually care about with vnstedfast doubting, nor may waver, nor stay at every small stop, this manner of persuation must be fetched deeper than from either the reasons, judgements or the coniectures of men, even from the secret testimonie of the holy Ghost. True in deed it is, that if we listed to worke by way of argumentes, many things might be alleged that may easilly prove, if there be any God in heaven, that the law, the prophecies and the gospel came from him. Yea, although men learned & of deepe judgment would stand vp to the contrarie, & would employ theew forth the whole force of their wits in this disputacion: yet if they be not so hardned as to become desperately shamelesse, they would be compell'd to confess, that there are scene in the Scripture manifest tokens that it is God that spake therein: whereby it may appeare that the doctrine is from heaven. And shortly hereafter we shall see, all the bookes of the holy Scripture do far excel all other writings whatsoever they be. Yea, if we bring thither pure eyes & uncorrupted senses, we shall forthwith find there the maieftie of God, which shall subdue al hardnes of gain-saying, and enforce vs to obey him. But yet they doe disorderly, that by disputacion troue to establisht the perfect credit of the Scripture. And truely although I am not furnished with great dexterity, nor eloquence; yet if I were to contends with the most subtle despiers of God, that have a desire to shew themselves witte & pleasant in feebling the author-
authority of Scripture, I trust it should not be hard for mee to put to silence their bablings. And if it were profitable to spende labour in confuting their cautioues, I would with no great businesse shake in sunder the bragges that they mutter in corners. But though a man doe deliver the sound worde of God from the reproches of men, yet that sufficeth not forthwith to fasten in their hearts that assurednesse that godlinesse requireth. Prophane men because they thinke religion standeth onely in opinion, to the ende they would beleue nothing fondely or lightly, doe couet and require to have it proued to them by reason, that Moses and the Prophets spake from God. But I answere, that the testimonie of the holy Ghost is better than all reason.

For as only God is a convienent witnesse of himselfe in his owne worde, so that the same word never find credit in the hearts of men, vntill it be sealed vp with the inward witnes of the holy ghost. It behoueth therefore of necessitie that the same holy Ghost which spake by the mouth of the Prophets, do enter into our hearts to persuade vs, that they faithfully vtttered that which was by God commaunded them. And this order is verie aptly set forth by Esai in these worde: My spirit which is in thee, and the wordes that I haue put in thy mouth and in the mouth of thy seede, shall not faile for euer. It greteth some good men, that they haue not ready at hande some cleare proofe to alleage, when the wicked doe without punishment murmur against the worde of God: As though the holy Ghost were not for this cause called both a seale and a pledge, because vntil he doe lighten mens mindes, they do alwaies waver among many doutings.

Let this therefore stand for a certainly persuaded truth, that they whom the holy Ghost hath inwarnde taught, do wholly rest vpon the scripture, and the same scripture is to be credited for it selfe sake, & ought not to be made subiect to demonstration and reasons: but yet the certeintie which it getteth among vs, it attaineth by the witnes of the holy Ghost. For though by the onely majestie of it selfe it procureth reverence to be giuen to it: yet then onely it througly pears our affections, when it is sealed in our hearts by the holy Ghost. So being lightned by his vertue, wee doe then beleue, not by our owne judgement, or other mens, that the scripture is from God: but aboue all mens judgement we hold it most certainly determined, even as if we beheld the majestie of God himselfe there present, that by the ministrie of men it came to vs from the verie mouth of God. Wee seeke not for arguments and likelihodes to rest our judgement vpon: but as to a thing without al compasse of consideration, we submit our judgement & wit vnto it. And that not in such sort as some are wont sometime hastily to take hold of a thing vnknowne, which after being througly perceived displeaseth them. but because we are in our consciences wel assured, & we hold an invincible truth. Neither in such sort, as silly men are wont to yeeld their minde in thralldom to superstitions: but because we vndoubtedly perceiue therein the strength & breathing of the divine majestie, wherwith we are drawen & stirred to obey, both wittingly & willingly, & yet more liuely & effectuallie than mens will or wit can attaine. And therefore for good cause doeth God cry out by Esay, that the Prophets with the whole people doe bear him witnes, Esay. 5.16.
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witness, because being taught by prophecies they did undoubtedly believe without guile or uncertainty that God himself had spoken. Such therefore is our persuasion, as requireth no reasons: such is our knowledge, as hath a right good reason to maintain it, even such a one, wherein the mind more assuredly & steadfastly resteth, than upon any reasons: such is our feeling, as cannot proceede but by revelation from heaven. I speake now of none other thing but that which every one of the faithfull doth by experience finde in himself, sauing that my words do much want of a full declaration of it. I leave here many things unsaid, because there willbe else where againe a convenient place to entreat of this matter. Only now let vs know, that onely that is the true faith which the spirit of God doth seale in our hearts. Yea with this only reason wil the sober reader, and willing to learne, be contented. Esai promiseth, that all the children of the reuened church shalbe the scholars of God. A singular prouiledge therein doth God vouchsafe to grant to his elect only, whom he seuereth from all the rest of mankinde. For what is the beginning of true doctrine, but a ready cheerefulnes to heare the voice of God? But God requireth to be heard by the mouth of Moses, as it is written: Say not in thy heart, who shall ascend into heauen, or who shall descend into the deep: the word is euene in thine owne mouth. If it be the pleasure of God that this treasure of understanding be layde vp in store for his children, it is no maruel nor unlikely, that in the common multitude of men is scene such ignorance and dulness. The common multitude I call euene the most excellent of them, vntil such time as they be graffed into the body of the church. Moreover Esai giuing warning that the Prophets doctrine should seeme incredible, not only to strangers but also to the Lewes that would be accounted of the household of God, addeth this reason: because the arm of God shall not be reuiled to al men. So oft therefore as the smallnesse of number of the believers doth trouble vs, on the other side let vs call to minde, that none can comprehend the mysteries of God but they to whom it is giuen.

The viii. Chapter.

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

Vnlesse we have this assurance, which is both more excellent and of more force than any judgement of man, in vaine shall the authoritie of scripture either be strengthened with arguments, or stablished with consent of Church, or confirmed with any other means of defence. For vnlesse this foundation be layde, it still remaineth hauing in doubt. As on the other side when exempting it from the common state of things, wee haue embraced it deuoutly, and according to the worthinesse of it; then these things become verie fit helpers, which before were but of small force to graffe and fasten the assurance thereof in our mindes. For it is marueilous, how great establishment growth hereof, when with earnest studie wee consider how orderly & well framed a disposition of the divine wisedome appeareth therein, howe heavenly a doctrine in euerie place of it, & nothing favoring of earthenesse, howe
howe beautifull an agreement of all the partes among themselfes, and such other things as auaile to procure a maiestie to writings. But more perfectly are our hearts conformed when wee consider, howe wee are even violently carried to an admiration of it, rather with dignitie of matter, than with grace of wordes. For this also was not done without the sin.ular prouidence of God, that the he mysteries of the heauenly kingdome shoule for the most part bee uttered vnder a contemptible baftenie of wordes, leaft if it had beene beautified with more glorious speach, the wicked shoule cause that the onely force of eloquence doeth rainge therein. But when that rough and in a manner rude simplicitie doeth raise vp a greater reverence of it selfe than any Rhetoricians eloquence, what may wee judge, but that there is a more mightie strengt of truth in the holye Scripture, than that it needeth any art of wordes? Not without cause therefore the Apostle maketh his argument, to prove that the faith of the Corinthians was grounded upon the power of God, and not vpon mans wisedome, because his preaching among them was set forth not with entising speach of mans wisedome, but in plaine evidence of the spirite and of power. For the truth is then set free from all douting, when not vpholden by foraigne aides it selfe alone sufficeth to sustaine it selfe. But howe this power is properly alone belonging to the Scripture, hereby appeareth, that of all the writings of men, be they never so cunningly garnished, no one is so farre able to pearce our affections. Read Demosthenes or Cicero, read Plato, Aristotle, or any other of all that sort: I grant they shal maruellously allure, delite, move, and rauish thee. But if from them thou come to this holy reading of Scriptures, wilt thou or not, it shal so liuely move thy affections, it shal so pearce thy heart, it shal so settle within thy bones, that in comparison of the efficacie of this feeling, all that force of Rhetoricians and Philosophers shall in manner vanish away: so that it is eafe to perceiue that the Scriptures, which do farre excell all gifts and graces of mans industrie: doe in deede breath out a certaine diuinitie.

2 I grant in deede, that some of the Prophets have an elegant, cleare, yea, & a beautifull phrase of speach, so as their eloquence giueth not place to the prophane writers: and by such examples it pleased the holy Ghost to shewe that he wanted not eloquence, though in the rest he vsed a rude and groffe style. But whether a man read Dauid, Iesai, and such like, who have a sweete and pleasant flowing speach, or Amos, the heardman, Hieremie and Zacharie, whose rougher tale sauoureth of countrie rudeenes in euery one of them shall appeare that maiestie of the holye Ghost that I speake of. Yet am I not ignorant, that as Satan is in many things a counterfaite of God, that with deceitfull resemblance he might the better creepe into simple mens mindes: so hath he craftily spread abroad with rude and in manner barbarous speach those wicked errors wherewith he deceiued silly men, and hath oft times vsed discontinued phrases, that under such visor he might hide his deceites. But howe vaine and vnrealie is that curious counterfaiteing, all men that have but meane understanding doe plainly see. As for the holye Scripture, although froward men labour to bite at many things, yet is it full of
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of such sentences as could not be conceived by man. Let all the Prophets be looked upon, there shall not one be found among them, but he hath farre excelled all mans capaciti, in such sort that those are to be thought, to have no judgement of taste to whom their doctrine is vnfavourie.

3 Other men have largely entreated of this argument, wherefore at this time it sufficeth to touch but a few things, principally make for the principal summe of y whole matter. Beside these points that I have already touched, the verie antiquitie of Scripture is of great weight. For holoeeue y Greeke writers tel many fables of the Egyptian diuinities: yet there remaineth no monument of any religion, but that is farre inferior to the age of Moses. And Moses deuifeth not a new God, but setteth forth the same thing which the Israelites had receiv'd in long process of time, conuicted to them by their fathers, as it were from hand to hand concerning the euerlasting God. For what doth he else but labour to call them backe to the covenant made with Abraham? If he had brought a thing neuer heard of before, he had had no entrie to begin, But it must needs be, if the deliuirance from bondage, wher in they were detaine, was a thing well & commonly knownen among them, so that the hearing of the mention thereof did soothwith raise vp all their minds. It is also likely that they were informed of the number of the CCCC yeares. Now it is to be considered, if Moses which himselfe by so long distance of time was before all other writers, do from a beginning so long before himselfe fetch the original deliuirance of his doctrine: howe much the holye Scripture then is beyond all other writings in antiquitie?

4 Vnlesse perhaps some lift to beleeue the Egyptians, that stretch their antiquity to five thousand yeares before the creation of the worlde. But fith their vaine babling hath bin alwaye scorned euene of all the prophane writers themselves, there is no cause why I should spend labour in confuting of it. But Iosiphus against Appion, alleageth testimonies worthie to bee remem- bred out of auncient writers, whereby may be gathered, that by consent of all nations the doctrine that is in the law hath beene famouse euene from the first ages, although it were neither read nor truely known. Nowe, that neither therc should remaine to the malitious any cause of suspicione, nor to the wicked any occasion to euill, God hath for both these daungers provided good remedies. When Moses rehearseth what Jacob almost three hundred yeares before had by heavenly inspiration pronounced upon his owne posteriti, howe dooth hee set forth his owne tribe? yea, in the person of Lewis he spotteth it with eternall infamie. Syemon (laieth hee) and Lewis the vessels of wickednesse. My soule come not into their counsell, nor my tongue into their secret. Truely, he might have past over that blotte with silence, in so doing not onely to please his father, but also not to staine himselfe and his whole familie with the same shame. How can that writer be suspected, which unconstrainedly publishing by the oracle of the holy Ghost, that the principal auncenstere of the familie whereof himselfe descended was an abominable doer, neither privately provided for his owne honour, nor refused to enter in displeasure of all his owne kinmen, whom undoubtedly this matter grieved? When also he rehearseth the wicked murmu-
murmuring of Aaron his owne brother, and Marie his sister: shall we saie that he spake after the meaning of the flesh, or rather that he wrote it obeying the commandement of the holy Ghost? Moreouer, sith himselfe was hyest in authoritie, why did he not leue at leaft the office of the hye priefthood to his owne sonnes, but appointeth them to the basest place? I touche here onely a fewe things of manie. But in the lawe it selfe a man shall ech where meere with many arguments that are able to bring full proffe to make men beleue that Moses without all question commeth from heauen as an Angell of God.

5 Nowe these so many and so notable miracles that he recounteth, are even as manie establisments of the lawe that he deliered, and the doctrine that he published. For, this that he was carried in a cloud vp into the mountain: that there even to the fourtieth day he continued without companie of men: that in the verry publishing of the lawe his face did shine as it were becafe with sunne beames: that lightenings flashed round about: that thunders and noises were heard ech where in the ayre: that a trumpeter founded being not blownen with any mouth of man: that the entrie of the tabernacle by a cloude set betweene, was kept from the sight of the people: that his authoritie was so miraculously revenged with the horrible destruction of Chor, Dathan, and Abiron, and all that wicked faction: that the rocke striken with a rodde did by and by powre forth a riuier: that at his prayer it rayned Manna from heauen: did not God herein commend him from heauen as an vndoubted Prophet? If any man obiect against mee, that I take these things as confessed, which are not out of controversie, it is easie to aunswere this cauillation. For seeing that Moses in open assembly published all these things, what place was there to saye before those witnesses that had them selues scene the thinges done? It is likely forsooth that he would come among them, and rebuking the people of infideltie, stubbornes, vnhospitalitie, and other sinnes, would haue boasted that his doctrine was establisshed in their owne sight with such miracles, which in deede they never sawe.

6 For this is also worthie to be noted, so oft as hee telleth of any miracles, he therewithall odiously ioyneth such thinges as might stirre the whole people to crye out against him, if there had beene neuer so little occasion. Whereby appeareth, that they were by no other meane brought to agree vnto him, but because they were ever more than sufficiently convinced by their owne experience. But because the matter was plainlie known, than that y prophanne could denye that miracles were done by Moses: the father of lying hath ministred them an other cauillation, saying, that they were done by Magickal artes and forcerie. But what likelye proffes haue they to accuse him for a forcerer, which so farre abhorred from such superstition, that he commandeth to stone him to death, that doth but ask counsel of forcerers and faithsayers? Truely no such deceiuer with his juggling castes, but that he studieth to amase the minde of the people to get himselfe a fame. But what doth Moses by this that he crieth out, that himselfe and his brother Aaron are nothing, but doth onely execute those thinges that God hath appointed, D. he
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he doth sufficiently wipe away all blottes of thinking evil of him. Now if the things themselves be considered, what enchantment could bring to passe that Manna daily raining from heaven, should suffice to feede the people? and if any man kept in store more than his just measure; by the very rotting thereof he should be taught, that God did punish his want of beleefe? Beside that, with many great proues God suffered his feruant to be tried, that now the wicked can nothing preuaile with prating against him. For how oft did sometime the people proudly and impudently make insurrections, sometime divers of them conspiring among themselves went about to overthrow the holy seruant of God: howe could he haue begiled their furor with illusions? And the end that followed plainly sheweth, that by this means his doctrine was established to continue to the end of all ages.

7 Moreover where he assigneth the chiefe governement to the tribe of Iuda in the person of the Patriarche Iacob, who can denie that this was done by spirit of prophecie, especially if wey in consideration the thing is selfe, how in comming to passe it proved true? Imagine Mofes to haue bin the first author of this prophecie: yet from the time that he did first put it in writing, there passed foure hundred yeares wherein there was no mention of the scepter in the tribe of Iuda. After Saul was conserate king, it seemed that the kingdom should rest in the tribe of Benjamin. When Dauid was appointed by Samuel, what reason appeared there why the course of inheritance of the kingdom should be changed? who would he have looked that there should have come a king out of the base house of a headman? And when there were in the same house seven brethren, who would have said that that honour should light upon the yongest? By what means came he to hope to be a king? who can say that this appointment was governed by any arte, tragedy or policie of man, and not rather that it was a fulfilling of the heauenly prophecie? Likewihe thoe things that Mofes aforespeaketh, albeit darkely, concerning the Gentiles to be adopted into the covenant of God, seeing they came to passe almost two thousand yeares after, doe they not make it plaine that he spake by the inspiration of God? I overskip his other tellings aforehand of things, which do shew evidently favour of the revelation of God, that all men that haue their sound wit may plainly perceiue that it is God that spake. To be short, that same one song of his, is a cleare looking glasse, wherein God evidently appeareth.

8 But in the other Prophets the same is yet also much more plainly seene. I will choose out onely a fewe examples, because to gather them all together were too great a labour. When in the time of Esaie the kingdom of Iuda was in peace, yea, when they thought that the Chaldees were to them some stay and defense, then did Esaie prophecie of the destruction of the city and exile of the people. But admit that yet this was no token plaine enough of the instant of God, to tel long before of such things as at that time seemed false, and afterwards proved true: yet those prophecies that he uttered concerning their deliverance, whence shall we say that they proceeded but from God? He nameth Cyrus by whome the Chaldees should be subdued, and the people restored to libertie. There passed more than an hundred...
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Ecy. 49.

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mightie a monarchie vnder his dominion, and make an ende of the exile of

the people of Isreal. Doeth not this bare telling without any garnishment of

words evidently shew, that the things that Efaie speaketh , are the undoubted oracles of God, and not the conicetures of men? Againe, when Ie-

remie a little before that the people were caried away, did determine the end of the captuvtie within threecore and ten yeeres, and promised returne and libertie, muft it not needes be that his tongue was governed by the spirit of

God? What shamelesse fhall it be to deny, that the credeite of the Prophets was stabilishd by such proouces , and that the same thing was fulfilled in deede, which they themselfes doe report to make their sayings to be belieued? Beholde, the former things are come to passe, and newe things doe

I declare: before they come forth, I tell you of them. I leaue to speake how Hieremie and Exechiel being so farre alunder, yet prophecting both at one time, they doe agreeed in all their sayings, as if either one of them had endy-
ted the wordes for the other to write. What did Daniel? Doth he not write

continuing prophecies of things to come for the space of sixe hundred yeeres after, in such sort as if he had compiled an historie of things alreadie done and commonly knowen? These things if godly men haue well considered, they shalbe sufficiently well furnishd, to appease the barkings of the wic-

ked. For the plaine prooue hereof is too cleare to be subiect to any caullia-
gions at all.

9 I know what some learned men do prate in corners, to shew the quick-

ness of their wit in assaulting the truth of God. For they demaunde, who hath

assured vs that these things which are read vnder title of their names , were
euer written by Moses and the Prophets? Yea, they are so hardie to moue

this question, whether euer there were any such Moses or no. But if a man

should call in doubt whether euer there were any Plato, or Aristotle, or Cicero:

who woulde not say, that such madnesse were worthie to bee corrected with

strokes and stripes? The lawe of Moses hath beene marucilously prefered,
rather by heauenly prouidence than by diligence of men. And though by

the negligence of the Priestes it laie buried a little while : yet since the time

that the godly King Josias found it , it hath fiel by continuall succession from

age to age beene vld in the handes of men. Neither did Josias bring it forth

as an vnknowen or newe thing, but such a thing as had beene euer commonly

published,and whereof the remembrance was at that time famous. The

original booke it selfe was appointed to be sacredly kept in the temple, and a

copie written out thereof, to remaine with the keepers of the Kings Records.

Only this had happened, that the Priestes had caffed to publish the law ac-

cording to the old accustomed manner, and the people themselfes had neg-

leeted their wonted reading of it. Yea, there in maner passed no age wherein

the establishment thereof was not confirmed and renued. They that had

David in their handes,knewe they not of Moses? But to speake of them all

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At once, it is most certain that their writings came to posterity none otherwise but from hand to hand (as I may term it) by continuall orderly course of yeres delivered from their fathers, which had partly heard them speake, & partly while the remembrance was fresh of it, did learne of them which heard them that they had so spoken.

10. As for that which they obseruent out of the historie of the Machabees; to minish the credit of Scripture, it is such a thing as nothing can be devised more fit to stablil the same. But first let vs wipe away the colour that they lay vpon it, and then let vs turne vpon them selues the engine that they raise vp against vs. When Antiochus (lay they) commannded all the bookees to be burned, whence are come these copies that wee now haue? On the other side I aske them, in what shop they could so soone be made? It is evident, that after the cruelie appeased they were immediately abroade againe, and were without controverter knowne to be the same of all godly men, that having beene brought vp in the doctrine of them, did familiarly knowe them. Yea, when all the wicked men being as it were confined together, did infallibly triumph with reproches vpon the Iewes, yet never was there any that durst lay to their charge false changing of their bookees. For whatsoever they thinke the Iewes religion to be, yet still they think Moyses to be the author of it. What then do these praters else, but bewraye their owne more than doggish wrouudnesse, while they falsely saye, that these bookees are changed, and newe put in their places, whose sacred antiquity is approved by conuent of all histories? But to spend no more labour vainely in confuting such foolish caullations: let vs rather hereby consider howe great a care God had for the preseruation of his worde, when beyond the hope of all men, he saved it from the outrage of the most cruel tyrant, as out of a present fire: that he endued the godly pristes and other with so great constancie, that they stucke not to redeeme this booke, even with losse of their life if neede were, & so to convey it ouer to posteritie: that he disappointed the narrow search of so many gournours & fouldiers. Who can but acknowledge the notable & miraculous worke of God, that these sacred monuments which the wicked verily thought to have beene vterly destroyed, by and by came abroade againe as fully restored, and that with a great deale more honor? For by and by followed the translating of them into Greeke, to publish them throughout the world. And not in this onely appeared the miraculous working, that God preferred the tables of his couenant from the blody proclamationes of Antiochus: but also to that manifold miserable afflictions of the Iewes, wherewith the whole nation was sometime wore to a few & wasted, & last of all, brought in maner to vitter destruction, yet they remained stil safe & extant. The Hebrue tongue lay not only vnesteemed, but almost vnknown. And surely had not been Gods pleasure to haue his religion prouided for, it had perished altogether. For how much the Iewes that were since their returne from exile, were swarmed from the naturall vs of their mother tongue, appeareth by the Prophets that liued in that age, which is therefore worthie to be noted, because by this comparison the antiquity of the lawe and the Prophets is the more plainly perceiued. And by whom

hath
hath God preferred for vs the doctrine of salvation contained in the law and
the Prophets, to the ende that Christ might in his appointed time be openly
shewed: even by the most cruelly bent enemies of Christ, the Iewes whom
Saint Augustine doeth therefore worthyly call the keepers of the Librarie of
Christian church, because they have ministred vnto vs that thing, to reade
whereof, themselves have no vfe.

11 Now if we come to the newe Testament, with howe sound pillers is the
trueth thereof vpholden? The three Evangeliftes write the historie in bafe
and simple speache. Many proud men doe loath that simplicitie, because
they take no heed to the chiefe points of doctrine therein, whereby it were
carie to gather, that they entertain heavenly mysteries above mans capaci-
tie. Surely whooeuer haue but one droppe of honest flame will be affh-
med if they read the first Chapter of Luke. Now, the sermons of Christ, the
summe whereof is shortly comprised by these three Evangeliftes, do easely de-
liver their writing from all contempt. But John thundering from an high,
tho whom he compelleth not to obedience of faith, he throweth downe
their stubborneffe more mightily than any thunderbolt. Now let come forth
all these sharpnosed faultfinders, that haue a great pleasure to shake the
reuerence of scripture out of their owne and other mens hearts, let them read
Johns Gospel: Wil they or no, they shal there finde a thousand sentences that
may at least awaken their sluggishtenesse, yea, that may print a horrible brand
in their owne consciences to restraine their laughing. The same is to be
thought of Peter & Paul, in whose writings although the more part be blind,
yet the verie heavenly majestie in them holdeth all men bound, and as it
were fast tied vnto it. But this one thing doeth sufficiently aduanceth their
doctrine above the world, that Mathew being before all giuen to the gaine
of his money boorde, Peter & John brought vp in their fither boates, al groffe
vnlearned men, had learned nothing in mens schoole that they might deli-
uer to other. Paul, not onely from a professed, but also from a cruell & blou-
die enimie converted to a newe man, with foudaine and vnhopetous chaunge
dothe, that being compelled by heavenly authoritie, he nowe maintay-
neth that doctrine, which before hee had fought against. Nowe let these
dogges denye, that the holy Ghost came downe vpon the Apostles, or let
them discredite the historie: yet stil the trueth it self openly cryeth out, that
they were taught by the holy Ghost, which being before time despised men
among the raskall people, soddenly began so gloriously to entreat of heaven-
ly mysteries.

12 There be yet also furthermore many verie good reasons, why the con-
sent of the Church should not be esteemed without weight. For it is to be
accounted no small matter, that since the Scripture was first published, the
willes of so many ages haue constantly agreed to obey it. And that howso-
uer Sathan with all the worlde hath travailed by maruellous meanes, either
to oppresse it, or overthrowe it, or utterly to blotte & deface it out of mens
remembranc, yet ever stil like a palme tree, it hath risen vp aboue, and re-
mained invincible. For there hath not lightly bin in old time any sophister,
or Rhetorician that had any more excellent wit than others, but he hath bent

No small estimation groweth to the scripture, of the generall and con-
 tinuall agreement of men in yelding consent & credt therunto be con-
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his force against this Scripture: yet they all have nothing prevailed. The whole power of the earth hath armed it selfe to destroy it, & yet all their enterprises are vanished away, as in smoke. How could it have resisted being so mightily on each side assailed, if it had had none other defence but manes? Yea, rather it is hereby proved, that it came from God himselfe, that all the travailes of men striving against it, yet it hath of her owne power stilled vp. Befide that, not one citie alone, nor one onely nation hath agreed to receive & embrace it: but so farre as the world extendeth in length & breadth, the Scripture hath attained her credite, by one holy conspiracie of divers nations, which otherwise were in nothing agreeable one with another. And forasmuch as such agreement of mindes so divers and disagreeing in manner in all things else, ought much to move vs, because it appeareth, that the same is brought about none other way, but by working of the heauenly maieftie: no small estimation groweth vnto it, when we behold their godlines, that do so agree, I meant of them all, but onely of those, with whom as with lightes it pleased God to have his Church to shine.

13 Now with what assurrednesse of minde ought wee to submit vs to that doctrine which wee see established and witnessed with the bloud of so many holy men? They when they had but once receiued it, sticked not boldly without feare, yea and with great cheerfulness to die for it: how should it then come to passe, that wee, hauing it conveyed to vs with such an assured pledge, should not with certaine and unmoveable persuasion take holde of it? It is therefore no small confirmation of the Scripture, that it hath beene sealed with the bloud of so many witnesses, specially when we consider that they suffered death to beare witness of their faith: and not of a frantike diſtemperance of braine, as sometime the erronious spirites are wont to doe, but with a firme and constant, and yet sober zeale of God. There be other reasons and those not few nor weake, whereby the Scripture hath her dignitie and maieſtie, not only ascertained vnto godly hearts, but also honourably defended against the subtiles of cauellers, yet be they such as be not of themselves sufficiently auayable to bring ftedfast credite vnto it, vntill the heavenly father discloſing therein his maieſtie, doeth bring the reverence thereof out of al controverſie. Wherefore then only the scripture hath suffice to the knowledge of God that bringeth salvation, when the solene thereof shall be grounded vpon the inward persuation of the holy Ghost. So those testimonies of men that serue to confirme it shall not be vaine, if as second helps of our weakeenesse they follow that cheefe and highest testimonie. But they do fondly that will haue it persuaded by proove to the vnfaithfull, that the scripture is the worde of God, which cannot be known but by faith. For good reason therefore doeth Augustine giue warning, that godlinesse & peace of minde ought to goe before, to make a man understande somewhat of so great matters.

The ix. Chapter.

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

Nowe
Now they that forsaking the Scripture doe imagine I wrote not what way to attaine vnto God, are to be thought not so much to be holden with error, as to be carried with rage. For there haue arisen of late certaine gidie brained men, which most presumptuously pretending a schoole of the spirit, both themselues doe forsake all reading, and also doe fororne their simplicitie which still follow the dead and slaying letter, as they call it. But I would faine knowe of these men, what spirit that is by whole inspiration they are carried vp so high, that they dare despite the doctrine of the scriptures as childish and bafe. For if they answere that it is the spirit of Christ, then such carelesnesse is worthie to be laughed at. For I think they wil grant, that the Apostles of Christ and other faithfull in the primitie Church were lightned with none other spiritie. But none of them did learne of that spirtie to despise the worde of God: but rather every one was mooued more to reuere it, as their writings doe most plainly witnesse. And surely so was it foretold by the mouth of Efaie. For where hee sayeth: My spiritie that is vpon thee, and my wordes which I haue put in thymouth, shall not depart out of thymouth, nor out of the mouth of thy seede for euer: he doeth not binde the olde people to the outwarde doctrine, as though they were set to learne to spelle, but rather he teacheth, that this shal be the true and perfect felicitie of the newe church vnder the reigne of Christ, that it shal ne lawtie be led by the voice of God, than by the spiritie of God. Whereby we gather, that these lewde men with wicked sacrilege doe feuer asunder those things that the Prophet hath joyned with an immoiable knot. Moreover, Paul being rauished vp into the third heaven, yet ceaseth not to goe forward in the doctrine of the lawe and the Prophets, even so as he exhorteeth Timothie, a doctour of singular excellencie to apply reading. And worthie is that commendation to be remembred, wherewith he setteth forth the scripture, saying, that it is profitable to teach, to admonish and to reprove, that the seruaunts of God may be made perfect. How dulleish a madnesse is is to faine, that the vse of Scripture is but transtorie, and laieth but for a while: which in deede guideth the children of God euon to the last ende? Againe, I would haue them aunswere me this: whether they haue tasted of another spiritie than that, which the Lord promised to his disciples. Although they be vexed with extreme madnesse, yet I thinke they are not carried with such giddiness, that they dare so boaste. But what manner of spiritie did he speake of in his promise? euon that spiritie which should not speake of it self, but should minister and inspire into their mindes those things, which he the Lord elehim selue had taught by his worde. It is not therefore the office of the spiritie, which is promised us, to faine newe and vnheard, of revelations, or to coyne a newe kind of doctrine, whereby we should be led from the receiued doctrine of the Gospel, but to scale in our mindes the selue same doctrine that is commendated vnto vs by the Gospel.

2. Whereby we plainly understand, that we ought right studiefully to apply the reading and hearing of the Scripture, if we lift to take any vse and fruite of the spiritie of God. As also Peter praieth their diligence that are heedfull to the doctrine of the Prophets, which yet might seeme to have
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given place after the rising of the light of the Gospel. On the other side, if any spirit leaving the wisdom of the word of God doth thrust into vs an other doctrine, that the same spirit ought rightfully to be suspected of vanity and lying. For what? When Satan transmeteth himselfe into an angel of light, what credite shall the holy Ghost have among vs, if it be not severally known by some assured marke? And truly it hath beene plainly pointed out into vs by the worde of the Lord, but that these miserable men doe willingoly couer to erre to their owne destruction, while they seek a spirit rather from themselves than from him. But (saye they) it is dishonorable, that the spirit of God, whom all things ought to obey, should be subject to the Scripture. As if this were a dishonor to the holy Ghost to be every where egall and like to itselfe, to agree with it selfe in all things, and no where to varie. In deede, if it were to be tryed by the rule either of men, or of Angels, or any other rule whatsoever, then it might well be thought, that it were brought into obedience, or if ye lift it to term it, into bondage. But when it is compared with itselfe, when it is considered in itselfe, who can therefore saye, that there is any wrong done into it? But thus it is brought to triall. I graunt, but such a triall wherewith it was his owne pleasure to have his majestie established. It ought to content vs so one as he entret into vs. But left under his name the spirit of Satan should crepe in, hee will haue vs to knowe him by that image of himselfe, which he hath printed in the Scriptures. Hee is the author of the Scriptures: hee cannot be diuers and vnlike himselfe. Therefore it must needes be, that he continually remaine such as he hath shewed himselfe therein. This is no dishonor into him, vnlesse perhaps we count it honorable to swarue and go out of kind from himselfe.

3 Whereas they caull that we rest upon the letter that slayeth, herein they suffer punishment for despising the Scripture. For it is plain enough that Paul there contended against the false Apostles, which commending the lawe without Christ did call away the people from the benefite of the newe Testament, wherein the Lorde doeth covenent that he will graue his Lawe within the bowels of the faithfull, & write it in their hearts. The letter therefore is dead, & the law of the Lorde killete the readers of it, when it is feuered from the grace of Christ, and not touching the heart, only foundeth in the ears. But if it be effectually printed in our hearts by the holy Ghost, if it present Christ into vs: then is it the worde of life, converting soules, giving wedome to litle ones, &c. Also in the same place the Apostle calleth his preaching the ministry of the holy Ghost: meaning that the holy Ghost doth so stick fast in his truth which he hath expressed in the scriptures, that then onely he putteth forth and displayeth his force, when the Scripture hath her due reuerence and dignitie. And it disagreeeth not herewith which I before sayd, that the worde itselfe is not much assured into vs, vnlesse it be confirmed by the witnesse of the holy Ghost. For with a certaine mutuell knot the Lorde hath coupled togethuer the assurance of his worde and of his spirit, so that perfect reuerence to the worde doth then settle in our minds when the holy Ghost shineth upon vs to make vs therein behold the face of God.
God: and on the other side without all fear of being deceived wee doe embrace the holy Ghost, when we reknowledge him in his own image, that is, in his worde. Thus it is undoubtedly: God brought not abroad his worde among men for a sodaine sheue, meaning at the comming of his spirit by & by to take it away againe, but he after sent the same spirit with whose power he had distributed his worde, to make an ende of his worke with effectuall confirmation of his worde. In this Chrift opened the mindes of the two discipes, not that they should cast away the Scriptures and waxe wife of themselues, but that they should understand the Scriptures. Likewise Paul when he exhorte the Thessalonians not to extinguih the spirit, doth not carry them vp on high to vaine speculations without the worde, but by and by saweth further, that prophecies are not to be despised: whereby without doubt is meant, that the light of the spirit is choked vp so soone as prophecies come to be despised. What say these proudly swelling men, rausified with the spirit, to these things, which reckon this onely to be an excellent illumination, when carelessly forsaking and saying farewell to the worde of God, they both boldly and rashly doe take holde of all that they have conceived in their sleepe? Truely, a farre other sobriete becommeth the children of God: which as they see that without the spirit of God they are voide of all light of truth, so doe they knowe that the worde is the instrument wherewith the Lorde distributeth to the faithfull the light of his spirit. For they knowe none other spirit but that which dwelt and spake in the Apostles, by whose oracles they are continually called to the hearing of the worde,

The x. Chapter.

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

By T because we have shewed, that the knowledge of God which in the frame of the world and all the creatures is somewhat plainly set forth, is yet more familiarly and plainly declared in the worde: now is it good to consider, whether the Lorde shewes himselfe such in the Scripture as it pleased him first to be represented in his worke. But I shall at this time be contented onely to point into it, whereby the godly mindes being admonished, may know what is chiefly to be searched in the Scriptures concerning God, and be directed to one certaine marke in their seeking. I doe not yet touch the peculiar convent, whereby God severed the ftocke of Abraham from other nations. For euen then he appeared the redeemer in receiuing to his children by free adoption those that before were enemies. But wee are yet about that knowledge that resteth in the creation of the worlde, and ascended not to Christ the mediatour. And although by and by it shal be good to alleadge certaine places out of the newe Testament, forasmuch as euen out of it both the power of God the Creator and his prouidence in preferring of the first nature is approv'd, yet I warne the readers before, what is now my purpose to doe, to the end that they passe not the appointed bounds.
Of the knowledge of

So for this present, let it suffice vs to learne, howe God the maker of heaven and earth doeth gouerne the worlde by him created. Every where is renowned both his fatherly bountie and enclined will to doe good, and there are also examples rehearsed of his severitie, which shewe him to be a righteous punisher of wicked doings, specially where his sufference nothing prevents with the obstinate.

2. In certaine places are set forth more plaine descriptions, wherein his natural face is as in an image represented to be seen. For in the place where Moses describeth it, it seemeth that his meaning was shortly to comprehend all that was lawfull for men to understand of God. The Lorde (sayeth he) the Lorde, a mercifull God, and gracious, patient and of much mercy, and true, which keept mercie vnto thousands, which takest away iniquitie & wicked doings, before whome the innocent shall not be innocent, which renderst the wickednesse of the fathers to the children and childrens children. Where let vs marke, that his eternitie and being of himselfe is expressed in the twife repeating of that honorable name: and that then his vertues are rehearsed, in which is described vnto vs, not what he is in respect to himselfe, but what a one he is toward vs: that this knowledge of him may rather stand in a liuely feeling, than in an empty & supernaturall speculation. And here we do heare recited those vertues of his which we noted to shine in the heaven and earth, that is to say, clemencie, bountie, mercy, iudgement and trueth. For might and power are conteined vnder this name Elohim God. With the same names of addition do the Prophets fet him forth when they meane fully to paint out his holy name. But, because I would not heape vp too many examples together, at this present let one Psalme suffice vs, wherein the summe of all his vertues is so exactly reckened vs, that nothing can seeme to be omitted. And yet is nothing there rehearsed, but that which we may behold in his creatures. So plainly do we perceive God by information of experience, to be such as he declareth himselfe in his worde. In Ieremia where he pronounceth, what a one he would haue vs knowe him to be, he setteth forth a description not altogether so full, but yet comming all to one effect. He that glorieth, sayeth he, let him glorie in this that he knoweth me to be the Lorde that doth mercy, iustice, & iudgement on the earth. Surely, these three things are very necessarie for vs to know mercy, in which alone consisteth all our saluation: iudgement, which is daily executed vpon evil doers, & more greuoues is prepar'd for them to eternal destruction: iustice, whereby the faithfull are preferued & most tenderly cherished. Which things when thou hast conceiv'd, the prophesie faith, thou hast sufficiently enough whereof thou maist glorie in God. And yet here are not omitted either his trueth or his power, or his holinesse or goodnesse. For how should the knowledge stand sure which is here required of his iustice, mercy and judgement, vnlesse it did redt vpon his vnmoveable trueth? And how should we beleue that he doth gouerne the earth with iustice and judgement, but understanding his power? And whence commeth his mercy but of his goodnesse? If then all his waies be mercie, iudgement and iustice, in them must holinesse also needs be scene. And to none other end is directed that knowledge
ledge of God that is set foorth vnfo the Scriptures, than is that knowledge also which appeareth emprinted in his creatures, that is to saye it first moueth vs to the feare of God, and then to put confidence in him, to the end wee may learne first to honour hym with perfect innocencie of life and vnfailed obedience, and then to hang altogether vnpon his goodnesse.

3 But here I meane to gather a summe of general doctrine. And first let the readers note, that the Scripture to the ende to direct vs to the true God, doth expressly exclude and cast away all the gods of the Gentiles, because commonly in a manner in all ages religion hath beene corrupted. True it is in deede that the name of one God was euery where known & renowned. For euyn they that worshipped a great number of Gods, so oft as they did speake according to the proper sense of nature, they simply vsed the singular name of God, as if they were contented with one God alone. And this was wisely marked by Tertullian the Martyr, which for this purpose made a booke of the Monarchie of God, where by many testimonies he sheweth that this, that there is but one God, was engraven in the hearts of al men. The same thing also doth Tertullian proye by the common phrase of speach. But for asmuch as all without exception are by their owne vanitie either drownen or fallen to faile forges deuises, and so their senses are become vaine, therefore all that euery they naturally vnderstoode of the being but one God, auayled no further, but to make them inexcusable. For euyn the wisest of them doe plainly shewe the wandering error of their minde, when they vppon some god to affift them, and so in their prayers do call vpncertaine gods. Moreouer in this that they imagined God to haue many natures, although they thought somewhat lesse absurdly than the rude people did of Inpiers, Mercuery, Venus, Minerva, and other: yet were they not free from the deceites of Satan, and as wee haue alreadie sayde elsewhere, whatsoever wayes of escape the Philosophers haue suttley inuented, they cannot purge themselves of rebellion, but that they all haue corrupted the trueith of God. For this reason Habacuc after he had condemned all idols, biddeth to seeke God in his owne temple, that the faithfull should not admitt him to be any other than such as he had disclosed himselfe by his worde.

The xi. Chapter.

That it is unlawful to attribute unto God a visible forme, and that generally they forfaie God, so many as do erect to themselves any images.

BVT as the Scripture prooviding for the rude and grosse wit of man, vseth to speake after the common manner: so when it meanyth to make severally known the true God from the faile gods, it chiefly compareth him with idoles: not that it doth allowe these inventions that are more suttley and finly taught by the Philosophers, but the plainlly to disclose the foolishnesse of the worlde, yea rather their madness in seeking God so long as they cleaue every one to their owne imaginations. Therefore that exclusive definition which we commonly heare, bringeth to nought al that maner of

Howsoever the name of one God was known among the Gentiles, their knowledge of him hath beene alwaies so corrupted, that the scripture directing to the true God, giveth special warning of theirs as faile.
Cap. 11. Of the knowledge of

of godhead, that men frame to themselves by their owne opinion, because God himselfe is the only convenient wittes of himselfe. In the meanes time, sith this brutish grossenesse hath possessed the whole world, to couter visible shapes of God, and so to forge themselves gods of timber, stone, gold, silver, and other dead and corruptible matter, we ought to holde this principle, that with wicked falshood the glorie of God is corrupted, so oft as any shape is faine to represent him. Therefore God in the law, after he had once challenged the glorie of his deitie to himselfe alone, meaning to teach vs what maner of worshipping him he alloweth or refuseth, addeth immediately: Thou shalt make thee no graven image, nor any similitude, in which wordes he restraineath our libertie, that we attempt not to represent him with any visible image. And there he shortly reckneth vp all the formes wherewith of long time before superstition had begun to turne his truth into lying. For we know that the Persians worshipped the Sunne, yea, and fo many starrs as the foolish nations sawe in the skie, so many gods they fained them. And scarce was there any living creature which was not among the Egyptians a figure of god. But the Grecians were thought to be wiser then the rest, because they worshipped God in the shape of a man. But God compareth not images one with another, as though one were more and another lesse meete to be vfed, but without any exception he receiveth all images, pictures and other signes, whereby the superstitious thought to have God nearest vnto them.

This is easie to be gathered by the reasons which he ioyhneth to the prohibition. First with Moses: Remember that the Lord hath spoken to thee in the vale of Horeb. Thou hearest a voice, but thou sawest no body. Therefore take heed to thy selfe, least peradventure thou be deceived and make to thy selfe any likenesse, &c. We see how openly God setteth his voice against all counterfeit shapes, that wee may knowe that they forfake God whose ever doe couter to have visible formes of him. Of the Prophets only Esay shall be enough, which speaketh oft and much hereof, to teach that the majestie of God is defiled when he is bodily represented in any likenesse. 

Deu. 10. 12. 19.

Esay, 40. 18. & 41.7. & 45.9. & 46.5.

Aft. 17. 29.

Lis. De ciu. dei cap. 10.
God the Creator. Lib. 1. 23

fond cauillation wherewith the defenders of images seeke to escape, which say that the Iewes were forbidden images, because they were inclinable to superstition. As though that thing pertained to one nation only which God bringeth forth of his eternal being and the continuall order of nature. And Paul spake not to the Iewes but to the Atheniennes when he confuted their error in counterfaiting a shape of God.

3 God in deede, I graunt, sometime in certaine signes hath gien a presence of his godhead, so as he was faide to be beholde face to face, but all these signes that euer he shewed, did aptly serve for meanes to teache, and withall did plainly admonish men of an incomprehensible essence. For the cloude and smoke and flame, although they were tokens of the heauenly glorie, yet did they as it were bridle and restraine the minde of men, that they should not attempt to passe any further. Wherefore, not Moses himselfe, to whome God disclosed himselfe most familiarly in comparison of other, obtained by prayer to see that face, but received this aunswer, that man is not able to sustaine so great brightnesse. The holy Ghoft appeared vnder the likenes of a Dove, but thin he immediately vanished away, who doeth not see that by that token of so short a continuance of a moment, the faithfull are put in minde, that they ought to beleue him to be an invisible spirite, that holding them contented with his vertue and grace, they should make him no outward shape. This, that God appeared sometimes in forme of a man, was a foreshewing of the reeuiling that was to be made of him in Chrift. And therefore it was not lawfull for the Iewes to abuse this pretence to erect to themselues a representation of the godhead in the shape of man. Also the mercy seate wherein God shewed forth the presence of his power in the time of the lawe, was so made, as it might teache that the best beholding of the godhead is this, when mens minde are carried beyond themselves with admiration of it. For the Cherubins with their winges stretched abroad did couer it, the veile did hide it, and the place it selfe being set farre inwaerde, did of itselfe sufficiently kepe it secret. Therefore it is verie plaine that they be verie made, that goe about to defende the images of God and of Saints with the example of these Cherubins. For, I pray you, what meane these little images, but to shewe that images are not meeete to represent the mysteries of God? forasmuch as they were made for this purpole, that huying the mercy seate with their wings, they should not onely kepe backe the eyes of man, but also all his senses from the beholding of God, and so to correct his rash hardinesse. For this purpose maketh it, that the Prophets described the Seraphins shewed them in a vision, with their face vncouered: whereby they signifie, that so great is the brightnesse of the glorie of God, that the Angels themselues are kept from direct beholding it, and the small sparkes thereof that shine in the Angels are withdrawn from our eyes. Although yet so many as rightly judge, doe acknowledge that the Cherubins of whom wee now speake, pertained onely to the olde manner of introduction, as it were of children, vfed in the lawe. So to drawe them nowe for an example to our age, is an abfurditie. For that childish age, as I may so terme it, is passed, for the which such rudiments were appointed. And it is much shame,

Although God have used to declare the presence of his godhead by corporall signes, yet even them be hath still vnder somenote to shew that hereunto wee should not presume to erect unto our selues a representation of that destic which we cannot comprehend. The Iewes haung such rudiments, is no argument why vve should have them because they had, much lesse worship them, which they did not. Deu. 4. 11. Exo. 33. 13. Mat. 28. 16. Exo. 25. 17.
Cap. 11. Of the knowledge of the

Of the gold's hat, and faith, that the paine writers are better expounders of the lawe of God than the Papistes are. 

Psal. 115.4 & 35.15. The statue of idols are make,

[...] they are no gods that haue a golden or silver image: and hee taketh it for confessed truthe, that it is a foolish fained inuention whatsoeuer we conceiue of our owne sense concerning God. Hee nameth rather gold and silver, than clay or stone, that the beauty or the price should not serue to bring a reverence to idols. 

Horat. germ. 1. Sat. 3.

I was sometime a fag tree log, a blocke that serv'd for nought;

The workman doubteth what of me was fittest to be wrought;

A fowre to set upon, or els a Priap God to be.

As length he thought the better was a God to make of me.

Forsooth an earthly silly man that breatheth out his owne life in manner every moment, by his workmanship shall convyue the name and honour of God to a dead stock. But as much as Epicure in scoffingly resting hath car'd for no religion, let vs leaue the tauntes of him and such as he is, and let the rebukiing of the Prophet pricke vs, or rather thrust vs through where he faith, that they are too much beastyly witted that with one self piece of wood do make a fire and warme themselves, doe heat the oven to bake bread, doe rost or seethe flesh, & do make them a God before which they fall down humble to pray. Therefore in another place he doth not only accuse them by the law, but also reproch them that they haue not learned of the foundations of the earth: for that there is nothing lesse convenient than to bring god to the measure of five foote, which is abouve all measure & incomprehensible. 

And yet this same monstrous thing which manifestly repugneth against the order of nature, custome sheweth to be natural to men. We must moreouer hold in mind, that superstitions are in Scripture commonly rebuked in this phrase
phrase of speach, that they are the worke of mens hand which want the
authoritie of God: that this may be certaine, that all these manners of wor-
shiping that men do use of themselues are detestable. The Prophet in
the Psalme doth amplifie the madenesse of them that therefore are endued
with understanding, that they should know that all things are moued with
the onely power of God, and yet they pray for helpe to things dead & fence-
lesse. But because the corruption of nature carieth as wel all nations, as eac
man privately to so great madnes, at last the holy Ghost thundreth with ter-
rrible curse against them, saying: Let them that make them become like to
them, and so many as truft in them. And it is to be noted that a similitude is
no lesse forbidden than a grauen image, whereby the fond subtletie of the
Greekes is confuted. For they thynke they are well dischargd if they graue
not a God, while in painting they doe more licentiously outrage than any oth-
er nations. But the Lord forbiddeth an image not onely to be made by the
grauer, but also to be counterfaite by any other workeman, because such
counterfauting is euil and to the dishonor of his maiestie.

5 I knowe that it is a saying more than common among the people, that
images are lay mens booke. Gregorie so said, but the spirit of God pronoun-
ceth farre otherwise, in whose schoole if Gregorie had beene taught, he would
never so haue spoken. For whereas Hieremie plainly faith, that the stocke is a
doctrine of vanitie: and whereas Habacuc teacheth that the molten image
is a teacher of lyes: surely hereof is a generall doctrine to be gathered, that
it is vaine and lying whatsoever men learen by images concerning God. If
any man take exception, & say that the Prophets reprove them onely which
abused images to wicked superstition: I graunt that to be true, But I addde fur-
ther that which is easie for all men to see, that they condemn that thing
wholy which the Papiftes take for an assured principle, that images are in
steeed of bookees. For they doe in comparifon set images against God as
things DIRECTLY contrarie, and such as noer can agree togethier. This compar-
ifon I say is made in those places which I haue allaged. Sith there is but
one true God whom the Iewes did worship, it is amisse and falsely done to
forge visible shapes to represent God, and men are miserably deceived, that
thereby seekes for knowledge of God. Finally, if we were not true that it is a
deceitful and corrupt knowledge of God that is learned by images, the Pro-
phets would not so generally condemne it. At least thus much I winne of
them when we fewe that it is vanitie and lying that men do attempt to rep-
resent God with images, we do nothing but rehearse words for worde that
which the Prophets haue taught.

6 Let be read what Laflantius and Eusebius haue writen of this matter,
which stiche not to take it for certaine that they were all mortall, of whom
images are to be seene. Likewise Augustine; which without doute pronoun-
ceth that it is vnlawfull not onely to worship images, but also to set vp ima-
ges to God. And yet sayeth he none other thing but the same which many
yeres before was decreed by the Elbertrine Councell, whereof this is the
xxxvii Chapter. It is ordained that no pictures be had in the Church
that the thing which is honoured and worshipped be not painted on the
walle.

Oft. 14.4.
Mic. 5.14.
Psa. 115.8.

They who seek the knowledge of God in such books
learn nothing but errors and lyes by
them.
Hier. 10.8.
Ha. 2.16.

By Laflantius,
Eusebius, Augu-
line, the Elber-
tine Council, &
Varro himselfe,
the counterfa-
ting of God by
images condem-
ned as a thing
which dimi-
sheth his scare,
& bringeth his glory
into contempt.
Counc. Elber.,
c. 5. & c. 31.
Cap. II. Of the knowledge of

2. Hæver if the Papitifes haue any shuts, let them no more vfe this shift to ray that images are lay mens bookes, which by many testimonies of Scripture are so openly confuted. And although I graunt them so much, yet should they not much get thereby for defense of their idols. What monsters they thrill in, in the place of God, is well known. The pictures and images that they dedicate to Saints, what are they but examples of extreme riot & uncleanness, whereunto if any would fashion himselfe, he were worthie to be beaten with staves? Surely, the brothelhouses can shewe harlots more chastely and soberly attired, than their temples shewe images of these whom they would haue called virgins. Even as vncomely arraye gie them to the Martyrs. Let them therefore fashion their idols at least to some honest shew of shamefastnes, that they may somewhat more colourably lye in saying, that they are the bookes of some holinesse. But if it were so, yet then would we aunswere, that this is not the right way to teach faithful people in holy places, whom God would haue there instructed with farre other doctrine than with these trifles. God commanded in the churches a common doctrine to be set forth to all men in preaching of his word and in his holy mysteries: wherunto they shew themselves to haue a minde not verie heedsfull, that cast their eyes about to behold images. But whom do the Papitifes call ley and unlearned men whose vnskilfulnes may beare to be taught onely by images? forsooth euery those whom the Lorde knowledge for his disciples, to whom he vouchfaeth to reveale the heauenly wifedome, whom he will eth to be instructed with the whose holy mysteries of his kingdom. I graunt in deed as the matter standeth, that there are at this day many which cannot be without such bookes. But whence I pray you groweth that dulnes, but that they are defrauded of that doctrine which only was meete to instruct them with? For it is for no other cause, that they which had the cure of churches gau to over their office of teaching to idols, but because themselves were dumme. Paul testifieth...
that Christ is in the true preaching of the Gospel, painted out in a manner crucified before our eyes. To what purpose then were it to have commonly set vp in churches so many crosse of wood, stone, siluer and gold, if this were wel & faithfully beaten into the peoples heads, that Christ died to beare our curse vpon the crosse, to cleanse our sinnes with the sacrifice of his bodie, and to wash them away with his bloud, and finally to reconcile vs to God the father? Of which one thing they might learne more than of a thousand crosse of wood or stone. For perhaps the couterous do set their mindes and eyes faster vpon the golden & siluer crosse, than vpon any wordes of God.

8 As concerning the beginning of idols, that is by comon consent thought to be true which is written in the booke of wifedome, that they were the first authors of them, which gaue this honor to the dead, superstitiously to worship their memorie. And truly I graunt that this euill custome was verie ancient, & I deny not that it was the fierbrand wherwith the rage of men being kindled to idolatry, did more & more burne therein. Yet do I not grant that this was the first originall of this mischiefe. For it appeareth by Moses that images were used before that this curiositie in dedicating the images of dead men, whereof the prophane writers make often mention, were come in vs. When he telleth that Rachel had stolen her fathers idols, he speaketh it as of a comon fault. Whereby we may gather that the wit of man is, as I may so call it, a continual worship of idols. After the generall floud, there was as it were a new regeneration of the world, and yet there passe not many yeres but that men according to their own luft faigned them gods. And it is like that the holy Patriarch yet liuing, his childrens children were giuen to idolatry, so that to his bitter griefe he sawe the earth defiled with idols, whose corruptions the Lord haue had but late purged with so horrible judgement. For

There & Nachor even before the birth of Abraham were worshippers of false gods, as Iose testifieth. Seing the generation of Sem soone swarue, what shal we judge of the posteritie of Cham, who were already cursed in their father? The mind of men, as it is full of pride & rash boldnes, presumeth to imagin God according to her owne conceit: & as it is possessd with dulnes, yea, ouerwhelmed with grosse ignorance, so it conceieth vanitie & a fond fantasie in stead of God. And in these euils is added a new mischiefe, that man attempteth to expresse in workmanship such a god as he inwardly conceieth. Thus the mind begetteth the idol, & the hand bringeth it forth. The example of the Israelites proueth that this was the beginning of idolatry, that me do not beleue that God is among them, vnlesse he shewe himselfe carnally present. We know not (said they) what is become of this Moses: make vs gods that may go before vs. They knewe that there was a God whose power they had had experience of so many miracles; but they did not beleue that he wasacie vnto them, vnlesse they did see with their eyes a corporall representation of his face to be a witness vnto them of the God that governed them. Their mindes were therefore to knowe by the image going before them, that God was the guide of their journey. This thing daily experience teacheth, that the fleth is alway vnquiet till it hath gotten some counterfait deuise like it self, wherein it may vaine delight as in an image of God. In a manner in al ages
ages since the creation of the world, men to obey this blind desire have erect
ed signs wherein they imagined God to be present before their carnal eyes.

9 After such invention forged, by and by followeth worshipping. For
when men thought that they behelde God in images, they did also worship
him in them. At length being both with mindes and eyes altogether tied
thereon, they began to waxe more and more brutish, and to wonder at them
and have them in admiration, as if there were some nature of godhead
in them. So appeareth that men brake not out into the worshipping of im-
gages, till they werepersuaded in some grosse opinion; not to thinke the im-
gages to be gods, but to imagine that there did a certaine force of Godhead
abide in them. Therefore whether thou represent to thy selfe euyther God
or a creature in the image, when thou fallest downe to worship, thou art al-
readie bewitched with some superstition. For this reason the Lord hath for-
bidden not only images to be erected that are made to express a likenesse
of him, but also anie titles or stones to be dedicated, that should stand to be
worshipped. And for the same reason also in the commandement of the law,
this other point is added concerning worshipping. For so soon as they have
forged a visible forme for God, they also take the power of God vnto it. So
beastly foolish are men, that there they fasten God where they counter-
fairt him, and therefore must they needs worshippe it. Neither is there an
difference whether they so cnply worship the idole, or God in y idole. This
is alway idolatry, when honours due to God are giuen to an idole, ynder what
colour so euer it be. And because God will not bee worshipped superstiti-
ously, therefore whatsoever is giuen to idols is taken from him. Let them
take hereunto that seeke for pretences to defende the abominable
idolatrie, wherewith these many ages past, true religion hath bin drowned
and ouerthrowne. But (sae they) the images are not taken for Gods. Nei-
ther were the Iewes themselfes so vnadvised to forget that it was God by
whose hande they had bin brought out of Egypt before they made the calfe.
Yea when Aaron saide, that those were the Gods by whom they were di-
livered out of the land of Egypt, they boldly asserted, shewing a plaine
token of their meaning, that they would still keepe that God which was their deli-
uerer,so that they might see him goe before them in the calfe. Neither is
it to be beleued that the heathen were so grosse as to beleue, that God
was no other thing but stockes and stones: For they changed their images
at their pleasure, but stil they kept the same Gods in their minde: and there
were many images of one God, & yet they did not according to the multi-
tude of images faigne them many Gods. Beside that they did dayly con-
crete newe images,yet did they not thinke that they made newe Gods. Let
the excuses be read which Augustine faite were pretended by the Idolaters
of his age. When they were rebuked, the commone aawere answered, that they
did not worship that visible thing, but the deitie that did in it invisibly dwel.
And they that were of some what better religion, as he callleth it, did say that
they did neither worship the image, nor the spirit in it, but by the corporal
image they did behelde the signe of that thing which they ought to worship?
How then? All idolaters, whether they were of the Iewes, or of the Gentiles
were.
were none otherwise minded than as I have saide: being not contented with a spirittual understanding of GOD, they thought by the images hee should be more sure and nearer imprinted in them. After once that such disordered counterfaithing of God well liked them, they never ended, till daily more and more deluded with newe deceites, they imagined that God did shewe forth his power in images. And none the lesse, both the Jewes were persuaded that vnder such images they did worship the one true Lorde of heaven and earth: and likewise the Gentiles, their false gods, whom yet they faigned to dwell in heaven.

10 Whosoever deny that it hath thus bin done in time past, yea within our owne remembrance, they impudently lye. For, why fall they downe before them? And when they praye, why turne they towarde them as to the eares of God? For it is true that Augustine sayeth, that no man prayeth or worshippeth when he do beholdeth an image, but he is so affected in minde, that he thinketh himselfe to be heard of it, or that it will doe for him what he desireth. Why is there such difference betwixt the images of one God, that passing by one image with little reverence or none done to it, they honor another solemnly? Why do they wearie themselves with vowed pilgrimages to visite those images wherof they have like at home? Why do they at this day in defiance of them as it were for their religion & countrey, fight to slaughter and destruction, in such sort as they would better suffer to have the one onely God than their idols to be taken from them? And yet I doe not reckne vp the grosse errors of the common people, which are almost infinite, and doe in manner posseffe the hearts of all men. I doe onely shewe what themselves doe confesse when they meane most of all to excuse themselves of idolatrie. We do not call them (say they) our Gods. No more did the Jewes nor the Gentiles call them theirs in time past: and yet the Prophets ech where cease not to cast in their teeth their fornication with stocks and stones, for doing no more but such things as are daily done by them that would be counted Christians, that is to say, that they carnally worshipped God in stocks and stones.

11 Although I am not ignorant, nor thinke good to passe it ouer, as if I knewe it not, how they seek to escape with a more subtle distinction, whereof I shall againe make mention more at large hereafter. For they pretend that the worship which they give to images, is Idolodulia, which is feurice of images, and not Idololatria which is worship of Images. For so they terme it when they teach that they may lawfully without any wrong done to God, give vnto images and pictures that worship which they call Doulia, or service. And so they thinke themselves without blame, if they be but the servants and not also the worshippers of idoles: as though it were not a little lighter matter to worship then to serve. And yet while they seek to hide them in the Greeke worde, they childishly disagree with themselves. For leaving Latreia in Greeke signifieth nothing but to worship: their saying commeth but to this effect, as if they would say, that they worship, in deed their images, but without any worshipping. And there is no cause why they should say that I seek to catch them in worde: but they themselves, while

The same fault in Populis, which was in idolatrous Jewes and Gentiles.

In pl. 113.

The difference that they put between themselves and idolators, is but a shift. They are not accquited from the same sin because they give is another name.
Cap. xi. Of the knowledge of

they seek to cast a mist before the eyes of the simple, do bewray their owne ignorance. And yet though they be neuer so eloquent, they shall not attaine by their eloquence to prove vs that one selfe same thing is two sundry things. Let them (as I shewme a difference in the thing it selfe whereby they may be thought to differ from the old idolaters. For as an adulterer or a murderer cannot escape guiltinesse of his fault, by giving his sinne a newe devised name: So it is a verie absurditie to thinke that these men be quit by new devised of a name, if in the matter it selfe they nothing differ from those idolaters whose name they themselves are compelled to condemne. But so farre are they from prouing that their case differeth from the case of those idolaters, that rather the fountain of all this whole mischief is an vnorderly counterfaunting, wherein they have struied with them while both with their owne witt they devise, & with their owne hands they frame them signifying forms to expresse them a fashion of God.

12. And yet am I not so superstitious that I thinke no images may be suffred at all. But as much as caruing and painting are the gifts of God, I require that they both be purely and lawfully vied. Left these things which God hath giuen vs for his glorie & for our owne benefite, be not only defiled by disorderd abuse, but also turned to our owne destruction. Wcl thinke it vnlawfull to haue God fashioned out in vsible forme, because himselfe hath forbidden it, & because it cannot be done without some defacement of his glory. And lef they thinke that it is only wee that are in this opinion, they that have beene trauiled in their works, shal find that all sound writers did alway reproue the same thing. If then be not lawfull to make any bodily image of God, much lesse haue it be lawfull to worship it for God, or God in it. It remaineth therefore lawfull that only those things be painted and graven where viour eyes are capable: But that the majestie of God which is farre about the sense of our eyes, be not abused with vncomely devised shapes. Of this sort are partly histories & things done, partly images & fashions of bodies, without expressing of any things done by them. The first of these haue some vse in teaching or admonishing a man: But what profite the second can bring saue only delectation, I see not. And yet it is euident, that even such were almost all the images that heretofore haue stande vp in churches. Whereby wee may judge that they were there for vp not by discrete judgement or choice, but by foolish and vnadvised desire. I speake not how much amisse & vncomely they were for the most part fashioned, nor how licentiously PAinters and Carvers haue in this point shewed their wontonness, which thing haue alreadie touched. Only I speake to this end, that though there were no fault in them, yet do they nothing auail to teach.

13. But leauing also that difference, let vs by the way consider whether it be expedient in Christian temples to have any images at all, that do expresse either things done or the bodies of men. First, if the authoritie of the ancient church do any thing moue vs, let vs remember that for about v. C. yeres together, while religion yet better flourished, and sincere doctrine was in force, the Christian churches were vniuerfully without images. So they were then first brought in for the garnishment of churches, when the sinceritie of mi-
nistration was not a little altered. I will not now dispute what reason they had with them that were the first authors thereof. But if a man compare age with age, he shall see that they were much swarted from that vrittynen of them that were without images. What? do we think that those holy fathers would have suffered the church to be so long without the thing which they judged profitable & good for them? But rather because they saw either little or no profit in it, & much danger to lurk vnderneath it, they did rather of purpose & aduisedly reiect it, than by ignorance or negligence omit it. Which thing Augustine doth also in express words testify: When they be set in such places (faith he) honorably on hys, to be seen of them that pray & do sacrifice, although they want both sense & life, yet with the verry likeness that they have of liuely members & senses, they so move the weake mindes, that they seeme to live & breath, &c. And in another place: For that shape of members doth worke & in maner enforce thus much, that the mind liuing within a bodie doth think that bodie to have sense, which he seeth like vnto his owne. And a little after: Images do more auale to bow downe an vnhappy soule, by this that they have mouth, eyes, ears, & fete, than to amend it by this that they neither speake, nor see, nor heare, nor go. This truely seemeth to be the cause why Iohn willed vs to beware not only of worshipping of images, but also of images themselves. And we have found it too much in experience, that through the horrible madnessse which hath heretofore possesed the worlde, to the destruction in manner of all godinesse, so soone as images be set vp in churches, there is as it were a signe set vp of idolatrie, because the folly of men cannot refraine it selfe, but it must forthwith runne on to superstitious worshippings. But if there were not so much danger hanging thereby: yet when I consider for what vs temples are ordened, mee thinke it is verry ill becaminge the holinesse therof to receive any other images than these liuely & natural images, which the Lorde by his worde hath consecrate. I mean Baptisme and the Lorde's supper, and other ceremonies wherewith our eyes ought both more earnestly to be occupied & more liuely to be moued, than that they should neede any other images framed by the wit of men. Lo this is the incomparable commoditie of images, which can by no value be recompened, if we beleue the Papistes.

14 I thinke I had spoken enough of this thing alreadie, but that the Nicene Synode doth as it were lay hand on mee to enforce me to speake more. I mean not that most famous Synode which Constatine the Great assembled, but that which was holden eight hundred yeares agoe, by the commaundement and authoritie of Irene the empe[rse]. For that Synode decreed, that images should not only be had in churches, but also worshipped. For whatsoever I should say the authoritie of the Synode would make a great prejudice on the other side. Although to say truth, that doth not so much moue me, as make it appeare to the readers how farre their rage extended, that were more defirous of images than became Christians. But first let vs dispatch this. They that at this day maintaine the use of images, alledge the decree of that Nicene Synode for their defence. But there is extant a booke of confusion bearing the name of Charles the Great, which by the phrase we may gather
Of the knowledge of the Lord, but taken from our ancestors, another as from our own age. What is brought forth by the Scribes and Prophets, the light of thy countenance is sealed upon vs. Another took this similitude: As the Patriarchs vsed the Sacrifices of the Gentiles, so must Christian men have the images of Saints in stead of the images of the Gentiles. To the same purpose have they writ this saying: Lorde, I haue loyed the beautie of thy house. But specially witty is the exposition of this place: As we haue heard so we feene, that God is not known by onely hearing of his worde, but also by looking vpon images. Like is the sharpe deuise of Bishop Theodore. Marucilous (faith he) is God in his Saints, And in another place: In the Saints that are in the earth, therefore this ought to be referred to images. Finally, so fikthie are their vsfauourie follies that it greeueth me to rehearse them.

15 When they talke of the worshipping: then are brought forth the worshipping of Pharaoh, and of the rod of Joseph, and of the piller that Jacob set vp. Albeit in this last example, they do not onely depraye the meaning of the Scripture, but also bring in that which is no where to be read. Then these places feeme to them marucilous strong and meece proveus. Worship his footstole. Againe, worship on his holy hill. Againe, all the rich men of the people shall worship thy countenance. If a man would in scope put the personage of a riding foole vpon the patrones of Images, could he gather together greater and groffier follies? But to put al out of doubt, Theodosius Bishop of Mira, doth so carrefuly confirme by the dreams of his Archdeacon, that images ought to be worshipping, as if he had an oracle from heauen to shewe for it. Nowe let the fauourers of images goe and prese vs with the decree of that Synode. As though those reverend fathers doe not altogether defcredit themselves, in either so childish handling, or so vngodly and owly tearing the Scriptures.

16 Nowe come I to those monstruous impieties, which it is maruel that euer they durft vomit, and twife marucilous that they were not cryed out againft with his detestation of all men. And it is good that this outragiously wickeled madness be bewrayed, that at leaft the false colour of antiquitie may be taken away, which the Papistes pretend for the worshipping of images. Theodosius the Bishop of Anemura pronounced curse against all them that will not haue images worshipping. Another imputeth all the calamities of Grecia and the East part to this, that images were not worshipping. What punishment then were the Prophets, the Apostles and Martyrs worthie to suffer in whose time there were no images? They add further: If the Emperours image be met with perfume and censinge: much more is this honor due to the images of
of Saints. Constantius Bishop of Constance in Ciprus, profeffeth that he reuerently embraceth images, and affirmineth that he will giue to them the same honorable maner of worship that is due to the Trinitie that giueth life. And whatsoever refuseth so to do, he curseth him and sendeth him away with the Maniches and Maxionites. And, that ye should not thinke that this was the private sentence of one man, they did all assent vnto it. Yea, Iohn the Legate of the East partes being futher carried with heat, saide it were better to bring all brothehoufes into the citie, than to deny the worshipping of images. At length by confeffion of them all it was decreed, that worse than all he-relikes are the Samaritans, and worse than the Samaritans are the enimies of images. And because the play should not be without his Solemnne farewell, this clause was added, let them be glad and rejoyce that hauing the image of Christ do offer Sacrifice vnto it. Where is nowe the distinction of Laria and Dulia, wherewith they are wont to seeke to blinde the eyes both of God and men? For the counsell without any exception doth giue euery as much vnto images as vnto the loving God himselfe.

The xij. Chapter.

That God is severally diercnd from idols, that he may bee evely and wholly worshipped.

We saide in the beginning that the knowledge of God standeth not in bare speculation, but draweth with it the worshipping of him, & by the way wee touched how he is rightly worshipped, which point shal be in other places more largely set foorth. Nowe I doe but shortly repeate, that fo oft as the Scripture affirmineth that there is but one God, it striueth not for the bare name of God, but withall commandeth this, that whatsoever belongeth to the godhead, be not giuen to any other. Whereby also appeareth what pure religion doeth differ from superflition. Ensebeia, in Greeke signifieth as much as true worship, because alway euery the blind themselues groping in darkenesse haue found that this rule ought to be holden, that God be not vnorderly worshipped. The name of religion although Cicero truly & well deriueth from relegere, to record, or gather vp together: yet is the reason that he assigneth enforced and farre fet, that good worshipers did often record & diligently wey what was the trueth. I rather thinke that that name is fet as a contrary to wandering libertie, because the greater part of the world vnadvisedly taketh hold of that which they first meete withall, and flyeth about hither and thither: but true godlinesse, to the ende it may fande in stedfast state, Religie, that is to fay, doeth gather vp it selfe together within her bonds. Like as I thinke superflition to haue her name hereof, that not being contented, with the maner & order prescribed, she heapeth vp together in superfluous number of vaine things. But to leave the words, it hath alway bin agreed by the consent of al ages, that religion is with falle errours corrupted & peruereted. Whereupon we gather that it is a very fonde colour whichy superstitious do pretend, when with vniferete zeale they giue them selves leave to doe all things. And altho thus this confession found in the mouthes.
Cap. 12. Of the knowledge of

mouthes of all men: yet herein a shamefull ignorance bewrayeth it selfe, that neither they cleave to the one God, nor have any regard of order in the worshipping of him, as we have already shewed. But God, to sake his own right vnto himselfe, crieth out that he is ielous, and that he will be a seuerre re-uenger if he be mingled with any fained god. And then he setteth forth the lawful manner of worshipping, to holde mankind in obedience. He contei-neth both these points in his law, when first he bindeth the faithful vnto him selfe that he onely may be their lawmaker: and then he prescribeth a rule whereby to be worshipped after his owne minde Of the law, because the vses & endes thereof are manie, I wil entreat in place fit for it. Now I onely touch this point, that thereby men are bridled that they run not out of the way to wrong worships. Now, as I first said, we must hold in mind, that if all that ever properly belongeth to Godhead do not rest in God alone, he is spoyled of his honour, & his worship broken. And there must we somewhat heedfully marke with what suttleties superstitition deceieth. For it doeth not so resolt vnto strange gods that it seemeth to forsake the highest God, or to bring him downe into the number of other gods: but while he granteth vnto him the highest place, hee setteth round about him a number of lesser gods, among whom hee divideth his offices. And so (albeit clodeyly and craftely) the glorie of the godhead is cut in parts, that it remaineth not whole in him. So in the old time, as well they of the Jews as of the Gentiles did set beneath the father and judge of gods a great rout of gods which shoulde every one according to his degree in common have with the highest God the government of the heaven and earth. So the Saints that in a fewe ages past departed this life, are aduauenced to the fellowship of God, to be worshipped, called vpon & honored in stead of him. And yet with such abomination we thinke that the majestie of God is not so much as diuided, when in deed it is a great part suppressed & extinguished, sauing that we retaine still a poore opinion of his supreme power: and in the meane time deceived with entangled suttleties, we are sundrye carried to divers gods.

2 For this purpose also was inuention the distiction of Latria and Dulia, as they terme them, that is worship & service, whereby they might freely seeme to give away the honoures of God to Angels and dead men. For it is evident, that the worship which the Papistes give vnto Saints, differeth nothing in decree from the worship of God. For all aike without diereristie they worship both God and them: sauing that when they be charged with it, they winde away with this exception, that they keepe still for God the honour that is due vnto him iniolute, because they leave vnto him the worship that they call Latria. But sith the question standeth vpon the matter, & not the word, who woulde permit them so carelessley to mocke in a matter of all matters most weightie? But to let that alfo passe, yet winne they nothing by this distinction, but to prove, that they give worship to one God, & service to another. For Latria in Grecke signifieth as much as in Latine Cultus, and in English worship. Dulia, properly signifieth service. And yet some time in Scripture this difference is confounded together without diereristie. But graunt it be a perpetuall difference, then must wee search what both the words may mean.
Dulia is service, Latria is worship. Now no man doubteth that to serve is more than to worship. For many times a man could hardly beare to serve him whom he would not sticke to worship. So is it an uneuall dealing, to give to the Saints that which is the greater, and to leaue to God that which is the lefser. But many of the ancien authors haue vsed this distiction. What makest that matter, if all men doe perceiue it to be not only vnfit, but altogether verie fond?

3. Now leaving nice suttleties, let vs wy the matter it selfe. When Paul putteteth the Galatians in remembrance what they were before that they were lightened in the knowledge of God, he faith that they gaue Dulia service to those that of nature were no gods. Although he name not Latria or worship, is therefore their superstition excusabell? He dooth neither therelesse condemne their peruerse superstition, which he termeth by the name of Dulia service, than if he had expressed the name of Latria, worship. And when Christ repulseth the assault of Sathan with his buckler, that it is written, thou shalt worship the Lord thy God, the name of Latria was not brought in question. Sathan required but an adoration. Likewise when the Angel reproved John, because he fell downe on his knees before him, we ought not to thinke that John was so mad that he woulde giue vnto the Angell the honoure that was due onely to God. But because it was not possible, but that all worship that is ioyned with religion sauoureth somewhat as pertaining to God; therefore he could not adore the Angell, but that he must take away somewhat from the glorie of God. We read in deede often, that men haue beene honoured: but that was a citty honour, as I may so call it. But religion hath another rule, which so soone as it is ioyned with worship, bringeth with it a prophane abuse of the honour of God. The same may wee see in Cornelius. He had not so slenderly profited in godlineffe, but that he had learned to giue the soueraigne worship to God alone. Therefore, when he fell downe before Peter, he did it not of this meaning, to worship him in the stead of God. And yet did Peter earnestly forbid him to doe that which he did. And why so? but because men do ever so narrowly put difference betweene the worship of God and of his creatures: but that without diuersitie they giue away that vnto the creature, which belongeth vnto God. Wherefore if we haue one God, we must remember that nothing be it ever so little must be taken away from his glorie, but that he keepe still that which is properly his. Therefore Zacharie when he preacheth of the repairing of the Church, in plaine words expresseth: That there shall not only be one God, but also that there shall be one name of that God, to the end that he haue nothing in common with idols. What manner of worship God requireth, we shall see in another place when it falleth in order. For it please him in his lawe to prescrib vnto men what is lawfull & right, & so to binde them to a certaine rule, that every man should not giue himselfe leane to devise what form of worship hee list. But because it is not expedient to load the readers with heaping many matters together, I wil not touche that point yet. Onely let it suffice for this time to keepe in minde, that every carrying away of the dutifull behauiours of godlineffe to any other than to God alone, is not without robbery.
Cap. 13. Of the knowledge of God. And first superstition devised to give divine honours to the Sunne, or other stars or idoles; then followed ambitious pride, which garnishing mortall men with spoiles taken from God, presumed to propheane all that were was holy. And although this principle remained among them, to honor the soueraigne deitie, yet grewe in vs indifferently to offer sacrifices to spirits, lesser gods, or dead men of honour. So slipperie is the way to flyde into this fault, to make common to a number that which God severely chal-lenged to himselfe alone.

The xiii. Chapter.

That which is taught in the Scriptures concerning the incomprehensible and spiritual essence of God, ought to suffice not only to ouerthowe the foolish errours of the common people, but also to confute the fine subtelties of prophane Philosophie. One of the olde writers seemed to have said very well, That God is all that wee do see, and all that we do not see. But by this means he hath imagined the godhead to be powred into all the partes of the world. Although God, to the intent to keep men in sober minde, speake eth but sparsely of his owne essence, yet by those two names of addition that I haue rehearsed, he doth both take away all grosse imaginations, and also re-preffe the presumptuous boldnes of mans mind. For surely his immeasura-ble greatness ought to make vs afraid, that we attempt not to measure him with our sense: and his spiritual nature forbiddeth vs to imagine any thing earthly or fleshly of him. For the same cause he often assigneth his dwelling place to be in heauen. For though, as he is incomprehensible, hee filleth the earth also; yet because hee cloth our mindes by reaason of their doluses to lye still in the earth, for good cause he lisseth vs vp aboue the world, to shake off our flouth and sluggishtnes. And here falleth to grounde the errour of the Manichees, which in appointing two original beginnings, haue made the diuel in a manner equall with God. Surely, this was as much as to breake the vnite of God and restraine his vnmeasurablenes. For where they haue presumed to abuse certain testimonies: that she weth a foule ignorance, as their errour it selfe she weth a detestable madness. And the Anthropomorphites are also easily confuted, which haue imagined God to consist of a body, because oftentimes the Scripture ascribeth vs to him a mouth, eares, eyes, hands & fecte. For what man, yea though he be slenderly witted, doth not understand that God doth so with vs speake as it were childishly, as nurses doe with their babes? Therefore such manner of speeches doe not so plainly expresse what God is, as they do applie the understanding of him to our slender capacitie. Which to doe, it behoved of necessitie that he descended a great way beneath his owne height.

2. But he also setteth out himselfe by another speciall marke, whereby he may be more neerely knowne. For he doth declareth himselfe to be but one, that he yet guehth himselfe distinctly to be considered in three persons: which except

The Scripture teacheth God to be an essence unmeasurable & spiritual, doth not only slay men from measuring God by sense, and from imag-ining any earthly thing of him, but also by the one doth confunde the Manichees, by the other the Anthropomorphites of madnesse.
except we learne, a bare and emptie name of God without any true God stieh in our braine. And that no man should thinke that he is a threefold God, or that the one essence of God is divided in three persones, we must here seek a short and cale definition to deluer vs from all error. But because many do make much a doe about this worde Person, as a thing inuented by man: how abfurd it is beft first to see. The Apoftle naming the sonne the engraved forme of the Hypoftas is of his father, he undoubtedly meanes, that the Father hath some being, wherein he differeth from the sonne, For to take it for essence (as some expositours haue done, as if Christ like a pece of waxe prined with a seale did represent the substance of the father) were not only hard but also an absurditie. For fith the essence of God is single or one and indivisihle, he that in himselfe containeth it all, and not by pecemeale, or by derivation, but in whole perfection, shoulde, yet very unproperly, yea, fondly be called the engraved forme of him. But because the father although he be in his owne proprietie distinct, hath expressed himselfe wholly in his sonne, it is for good cause said, that he hath given his Hypoftasis, to be seen in him. Wherewith aptly agreeeth that which by and by followed, that he is the brightness of his glorie. Surely by the Apoftles wordes we gather, that there is a certaine proper Hypoftasis in the father, that shineth in the sonne: whereby alfo agayne is easily perceived the Hypoftasis of the sonne that distinguisheth him from the Father. Like order is in the holy ghost. For wee shall by and by proue him to be God, and yet he must needs be other than the father. Yet this distinction is not of the essence, which it is unlawfull to make manifold. Therefore if the Apoftles testimonie be credited, it followed that there be in God three Hypoftases. This terme seeing the Latines have expressd with the name of Person, it were too much pride & waiwardnes to braille about fo cleare a matter. But if we lift word for word to translate, we may call it subsistence. Many in the same sense have called it substance. And the name of Person hath not bin in use among the Latines onely: but also the Grecians, perhaps to declare a consent, have taught that there are three Prophets, that is to say Persones in God. But they, whether they be Grecckes or Latines that differ one from another in the worde, doe verie well agree in the summe of the matter.

3 Nowe howsoever the heretikes barke at the name of person, or some ouermuch precise men do carpe that they like not the word tained by deuise of men: Sith they cannot get of vs to saye, that there be three, whereas every one is wholly God, nor yet that there be many gods: what unreasonable effe is this, to dislike words, which express none other thing but that which is testified & approved by the Scriptures? It were better (say they) to refraine not onely our meanings but also our words within the boundes of Scripture, than to deuise strange names that may be the beginnings of disagreeement and brawling: To doe wee tye our selues with strife about worde: so the trueth is lost in contending: so charitie is broken by odiously brawling together. If they call that a strange worde, which cannot be shewed in Scripture, as it is written in number of syllables: then they bind vs to a hard law, whereby is condemned an exposition that is not peeced together, with bare laying
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laying together of texts of Scripture. But if they mean that to be strange, which being curiously defiued, is superstitiously defended, which maketh more for contention than edification, which is either vnaply, or to no pro-
fit, which withdrew from the simplicity of the word of God, then with all my heart I embrace their sober minde. For I judge that we ought with no leffe devotion reverence to talk of God than to thinke of him, for as much as whatsoever we do of our selves thinke of him, is foolish, and whatsoever we speake is vnfauourie. But there is a certaine measure to be kept. We ought to learne out of the Scriptures a rule both to thinke & speake, whereby to examine all the thoughts of our minde and wordes of our mouth. But what withstandeth vs, but that such as in scripture are to our capacitie doubtfull and entangled, we may in plainer wordes expresseth them, being yet such words as do reuerently & faithfully serve the truth of the Scripture, and be vped sparsely, modestly, and not without occasion. Of which sort there are examples enough. And whereas it shall by profe appeare that the Church of great nece was enforced to vide the names of Trinitie & Person, if any shall then finde fault with the newnesse of wordes, shall hee not be justly thought to be grieved at the light of the truth, as he that blameth only this, that the truth is made so plaine and cleare to discerne?

4 Such newnesse of wordes, if it be so to be called, commeth then chiefly in vs, when the truth is to be defended against wranglers that do mock it out with caullations. Which thing we have at this day too much in experi-
ence, who have great businesse in vanquishing the enemies of true and sound doctrine. With such folding and crooked winding these slippery snakes doe slide away, vnlesse they be strongly griped & holden hard when they be taken. So the olde fathers being troubled with contending against false doc-
trines, were compelled to shew their meanings in exquisite plainnesse, lest they should leave any crooked byways to the wicked, to whom the dout-
full constructions of wordes were hiding holes of errors. Arrius confessed Christ to be God, & the sonne of God, because he could not againsse the e-
vident wordes of God, and as if he had beene insufficiently discharged, did faine a certaine consent with the rest. But in the mean whil he ceased not to scatter abroad that Christ was create, & had a beginning as other crea-
tures. But to the end they might draw forth his winding subtletie out of his denne, the ancient fathers went further, pronouncing Christ to be the eternall sonne of the father & consubstantial with the father. Hereat wickednes began to boile, when the Arrians began to hate & detest the name Omonson, consubstantial. But if in the beginning they had sincerely and with plaine meaning confessed Christ to be God, they would not nowe haue denied him to be consubstantial with the father. Who dare now blame these good men as brawlers and contentious, because for one little wordes sake, they were so whole in disputation, and troubled the quiet of the Church? But that little wordes shewed the difference betweene the true beleewing Christians, and the Arrians that were robbers of God. Afterward rose vp Sabellius which accom-
plished in a maner for nothing the names of the Father, the Sonne, & the Holy ghost, saying in disputation they were not made to shewe any maner of
of distinction, but only were severall additions of God, of which sort there are many. If he came to disputation, he confessed, that he beleued the father God, the sonne God, the Holy ghost God. But afterward he would icably slip away with laying, that he had in no otherwise spoken than as if hee had named God, a strong God, just God, & wise God: and so he song another song, that the Father is the Sonne, and the holy ghost is the father, without any order, without any distinction. The good doctors which then had care of godlines, to subdue his wickednes, cried out on the other side that they ought to be acknowledged in one God three properties. And to the end to sense themselves against the croked witten latticeties with plaine & simple truth, they affirmed, that there did truely subsist in one God, or (which came al to one effect) that there did subsist in y unitie of God a Trinity of persons.

If then the names have not bin without cause invented, we ought to take heed of them, in reiecting them we be not unjustly blamed of proude presump-tuousnes. I would to God they were buried in deede, so that this faith were agreed of all men, that the Father and the Sonne, and the Holy ghost be one God; and yet that the Father is not the Sonne, nor the Holy ghost the Sonne, but distinct by certaine property. Yet am I not so precise, that I can finde in my heart to truie for bare words. For I note, that the olde fathers, which otherwise speake verie religiously of such matters, did not everywhere agree one with another, nor every one with himselfe. For what forms of speech vied by the councels doth Hilary excuse? To how great libertie doth Augustine sometime breake forth? How unlike are the Greckes to the Latins? But of this variance one example shall suffice for this time. When the Latins ment to expressse the word Omoousion, they called it Consubstantiall, declaring the substance of the Father and the Sonne to be one, so vying the worde substance for essence. Whereupon Hierome to Damasius sayeth, it is sa-cricele to saye, that there are three substancies in God: yet above a hundred times you hal find in Hilary, y there are three substancies in God. In y worde Hypostasis, how is Hierome accombrd? For he suspecteth that there lur-keth poyson in naming there Hypostases in God. And if a man do vse this worde in a godly sense, yet he plainly faith that it is an improper speech, if he speake vnfaithly, and did not rather wittingly and willingly seeke to charge the Bishops of the Eastlands, whom hee fought to charge with an vnjust sclander. Sure this one thing he speake not verie truly, that in all pro-prane schooles, soula, essence is nothing else by hypostasis, which is prooued falle by the common and accustomed vse. Augustine is more modest & gentle, which although he say, that the worde hypostasis in that sense is strange to Latine ears, yet so far is it of, that he taketh from the Greckes their visua maner of speaking, that he also gently beareth with the Latins that had followed the Grecke phrase. And that which Socrates writeth in the sixt booke of the Tripartite history, tendeth to this end, as though he ment that he had by vnskilful men bin wrongfully applied vnto this matter. Yea and the same Hilarius himselfe layeth it for a great fault to the heretikes charge, that by their wiywardnes he is compelled, to put those things in peril of the speech of De trin. 2. men, which ought to haue bin kept in the religiouines of minds plainly co-

The worde
which have been
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ed for opening of
the truth, so hast
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The essence of God is one simple and single thing, wherein there are three subsistences, each differing from the other, having some incommunicable properties.

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time had nothing severally proper to it selues, \textit{John} had said amisse that it was \textit{John. 1. 1}, with God. Where he forthwith addeth, that God him selfe was the same word, he calleth vs backe againe to the one single essence. But because it could not be with God, but that it must rest in the Father: hereof ariseth that subsistence, which though it be joyned to the essence with an unseparable knot, yet hath it a special mark, whereby it doth differ from it. So of the three subsistencies, I say, that each having relation to other, is in property distinguished. Relation is here expressly mentioned. For when there is simple & indefinite mention made of God, this name belongeth no leafe to the Sonne and the Holy Ghost: than to the Father. But when the Father is compared with the Sonne, the speciall propertie of his her doeth discern him from the other. Thirdly, whatsoever is proper unto every of them is uncommunicable. For that which is given to the Father for a marke of difference, cannot agree with, nor be given to the Sonne. And I mislike not the definition of \textit{Tertullian}, so that it be rightly taken, That there is in God a certaine disposition or distribution, which yet changeth nothing of the vituice of the essence.

7 But before that I go any further, it is good that I prove the Godhead of the Sonne & of the Holy Ghost. Then after we shall see, how they differ one from another. Surely when the word of God is spoken of in the Scripture: it were a very great absurditie to imagin it only a fading and vanishing voice, which sent into the aire, commeth out of God him selfe, of which sort were the oracles given to the fathers, \\& all the prophesies: when rather the word is meant to be the perpetual wisdom & abiding with the Father, from whence all the oracles & prophesies proceeded. For as \textit{Peter} testifieth, no leafe did the old prophets speake with the Spirit of Christ, than did the Apostles: \\& all they that after them did distribute the heavenly doctrine. But because Christ was not yet openly shewed, we must understand that the Word was before all worlds begotten of the Father. And if the Spirit was of the world, whose instruments were the prophets, we do undoubtedly gather that he was true God. And this doth \textit{Moses} teach plainly enough in the creation of the world, when he seteth the word as the meane. For why doth he expressly tell, that God in creating of all his works did. Be this done: or that done: but that the unsearchable glorie of God may shiningly appeare in his images? The subtle-nosed \\& babbling men do easily mocke at this, with saying that the name Word, is there taken for his bidding or commandement. But better expounders are the Apostles, which teach that the worlds were made by the same, \\& that he fusteineth them all with his mightie Word. For here we see that the Word is taken for the bidding or commandement of the Sonne, which is himselfe the eternall \\& essentiel Word to the Father. And to the wife \\& lover it is not darke that \textit{salomon} fayth, where he bringeth in wisdom begotten of God before all worlds, \\& bearing rule in the creation of things, \\& in all the workes of God. For to say that it was a certaine commandement of God, seruing but for a time; were verie solish \\& vaine: whereas in deed it was Gods pleasure at that time to shewe forth his fittest \\& eternall purpose, yea and some thing more secretes. To which intent also maketh that saying
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John 5:17. Saying of Christ: My Father and I do work even to this day. For saying:
That from the beginning of the world he was continually working with his
Father, he doth more openly declare that which Moses had more shortly
touched. Wee gather then that the meaning of God's speaking was this, that
the Word had his office in the doing of things, and so they both had a com-
mon working together. But most plainly of all doth John speak, when he shew-
eth that the same Word, which from the beginning was God with God,
was together with God the Father the cause of all things. For he both giueth
to the Word a perfect and abiding essence, and also assigneth unto it some
thing peculiar to itself, and plainly sheweth how God in speaking was the
creator of the world. Therefore as all revelations proceeding from God
doe well beare the name of the worde of God, so ought we say yet to set in the
highest place that substantial Worde, the wellspring of all Oracles, which
being subject to no alteration, abydeth alwayes one and the selfesame with
God, and is God himself.

8 Here manie dogges doe barke against vs, which when they dare not
openly take from him his Godhead, do secreteely steale from him his eter-
nitie. For they say, that the Worde then began first to be, when GOD
in the creation of the world opened his holy mouth. But verie secreteely
doe they to imagine a certaine innouation of the substance of God. For
as those names of God that haue relation to his outwarde worke, began to
be giuen unto him after the beginning of his worke, as for example, this that
he is called the creator of heaven and earth: so doeth Godlinecse knowe or
admit no name that shoulde signifie any newe thing in himselfe to haue
chaunced vnfo God. For if any shoulde come to him from else where than
in himselfe, then this saying of James shoulde fail, that euery good giuing
and every perfect gift is from aboue, and commeth downe from the Father
of lightes, with whom no variablenessee, neither shadowing by turning.
Therefore nothing is leffe to be suffered, than to faine a beginning of that
Worde, which both alwaies was God, and afterwarde was creator of the
world. But fully yt is forsooth they reason, that Moses in saying that God
then first spake, doeth secrectly shewe, that there was no Worde in him be-
fore. Which is a most tryling argument. For it followeth not, because a
thing at some one certaine time beginneth to be shewed openly, that there-
fore it had never any being before. But I conclude farre otherwise and say:
seeing that in the same moment that God sayde, let light be made, the power
of the worde appeared and shewed it selfe: the same Worde was long be-
fore: but if a man ask howe long before, he shall finde no beginning. For
he appointed no certaine space of time when himselfe saide: Father, glorifie
me with the glorie which I had with thee before the worlde was. And
this thing John also left not untoucthed, because hee first sheweth that in
the beginning the Worde was with God, before that he commeth to the cre-
ation of the worlde. Wee say therefore againe, that the Worde which
was conceiued of God before any beginning of time, was continually re-
maining with him. Whereby both his eternitie, true essence, and Godhead
is proued.
Although I do not yet touch the person of the Mediator, but do defer it to that place where we shall specially entreat of the redemption: yet because it ought to be certainly holden without controversie among all men, that Christ is the same Word clad with flesh, in this place will be verie fit to recite all those testimonies that prove Christ to be God. When it is said in the xv. Psalm, thy throne O God is for ever and ever: the Jewes do calll and say, that the name Elohim is also applied to the Angels and souveraigne powers. But in all the Scripture there is not a like place, that raiseth an eternal throne to any creature. For he is here not simply called God, but also the eternal Lord. Againe, this title is given to none but with an addition, as it is said: that Moses shall be for a God to Pharaoh. Some read it in the Genitive case which is verie foolish. I grant in deed that often times a thing is called Divine or of God, that is not by any singular excellence: but here by the tenour of the text it appeareth, that such a meaning were hard and forced, and will not agree. But if their stubbornesse will not obey: in Isaiah is verie plainly brought in for all one both Christ and God, and he that is a, dorned with the souveraigne power, which is properly belonging to God alone. This (sayth he) is the name whereby they shall call him, the strong God, the Father of the world to come, &c. Here the Jewes barke againe, & turne the text thus: this is the name whereby the strong God the father of the world to come shall call him: so that they leave this onely to the Sonne to be called the Prince of peace. But to what purpose shoulde so many names of addition in this place be heaped upon God the Father, seeing it is the purpose of the Prophet to adorn Christ with such speciall notes as may buyde our faith upon him? Wherefore it is out of doubt that he is here in like sort called the strong God, as he is a little before called Immanuel. But nothing can be found plainer than that place of Hieremias where he sayeth, that this shall be the name whereby the seede of David shall be called Jehovah our righteousness. For where the Jewes themselves do teach, that all other names of God are but adiective names of addition, and that this onely name Jehovah which they call unspeakable is a substantiue name to expresse his essence: we gather that the Sonne is the onely and eternall God, which faith in another place that he will not give his glory to another. But here also they seeke to scape away because that Moses gave that name to the Altar that he builded: and Ezekiel gave it to the new citie Hierusalem. But who doeth not see that the Altar was builded for a monument that God was the auncancement of Moses, and that Hierusalem is not adorned with the name of God, but only to testify the presence of God? For thus sayeth the Prophet: The name of the citie from that day shall be Jehovah there. And Moses faith thus: He builded an altar and called the name of it, Jehovah my exalvation. But more businesse ariseth by another place of Hieremias, where the same title is applied to Hierusalem in these wordes: this is the name whereby they shall call her Jehovah our righteousness. But this testimonie is so farre from making against the truth which we defende, that it rather confirmeth it. For whereas he had before testified that Christ is the true Jehovah from whom floweth righteousness, nowe he pronounceth that the Church shall so verily seele the same,
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sac, that shee may gloriously vs[e] the verie name it self. And so in the first place is set the fountaine and cause of righteousness, in the other the effect.

10 Nowe if this doe not satisifie the lewes, that Iehovah is so often presented in the person of an Angel, I see not with what caualitious they can mock it out. It is saide, that the Angell appeared to the holy fathers: and the same Angell challengeth to himselfe the name of the eternall God. If any take exception and saye, that this is spoken in respect of the Person that hee representeth; this knott is not thus loosed. For being a servant he would not suffer Sacrifice to be offered to him and take from God his due honour. But the Angell refusing to eate brede, commandeth Sacrifice to be offered to Iehovah. And then hee prooueth that himselfe in deed was the same Iehovah, and therefore Manoah and his wife by this token did gather, that they had seene not onely an Angell but God. And thence came it that he sayde wee shall die because wee haue seene God. And when his wife aunswereth, if Iehovah woulde haue flame vs, hee woulde not haue receiued Sacrifice at our handes: in this hee doth confesse that he was God which before was called the Angell. Beside this, the aunswer of the Angell himselfe taketh away all doubt of it, sayinge: why doest thou aske mee of my name, which is marvelous? So much the more detestable was the wickednesse of Serueto, when hee affirmed that God never appeared to Abraham and the other fathers, but that an Angell was worshipped in place of him. But truely and wisely haue the true teaching doctours of the Church expounded, that the same principall Angell was the Worde of God, which then as aforesaid began to execute the office of mediatur. For though hee was not yet clothed with flesh, yet he came downe as a meane betwenee God and men, to come more familiarly to the faithfull. Therefore his nye communicating himselfe made him to be called an Angell; yet still in the meane time hee recetned that which was his owne, to be the God of unspakeable glorie. The same thing meaneth Osea, which after he had recited the wrastling of Iacob with the Angell, faith: Iehovah the God of hosts, Iehovah, worthie of memorie is his name. Here againe Serueto carpeth, that God did beare the person of an Angell. As though the Prophet did not confirme that which Moses had said: why doest thou ask mee of my name? And the confession of the Holy Patriarch doth sufficiently declare that he was not a created Angell, but one in whom the full godhead was resident, when he saide: I haue seene God face to face. And for this cause Paul faith, that Christ was guyde of the people in the wildernesse. For though the time was not yet come of his abasement: yet that eternall word shewed a figure of that office to which he was appointed. Now if the second Chapter of Zacharie be wayed without contention, the Angell that sent another Angell was by and by pronounced to be the God of hosts, and to him is soueraigne power ascribed. I omitte innumerable testimonies on the which our faith safely resteth, although they do not much move the lewes. For when it is said in Esaiie: Beholde, this is our God, this is Iehovah, we shall waire vpon him, and he shall saue vs, they that haue eyes may see, that herein is meant God which raiseth vp for the salvation of his people. And these vehement demonstrations rowse repeated suffer
suffer it to be drawn no otherwhere but to Christ. And yet plainer & fuller is the place of Malachie, where he promiseth that he shall come, the Lorde that was then defired, to his owne temple. But to none but to the only soueraigne God was the temple dedicate, which temple yet the Prophet doeth claime for Christ. Whereupon followeth that Christ is the same God that was euery honored among the Iewes.

11 As for the Newe Testament, it swarmeth with innumerable testimonies, therefore we must traveall rather shortly to choose out seuerall, than largely to heape vp all. For though the Apostles speake of him since he was now become the Mediator in flesh: yet all that I shall bring forth shall serve to prove his godhead. First, this is worthy to be singularly marked, that those things which were before spoken touching the eternall God, the Apostles doe shewe they are either alreadie performed, or hereafter to be performed in Christ. For where Esaiie prophesie, that the Lord of hostes shall be to the Iewes and Israelites a stumbling stone and a rock to fall upon: Paul affirmeth that the same is fulfilled in Christ. Therefore he declareth him to be the Lord of hostes. Likewhile in another place, We must all (faith he) once be brought to appeare before the judgement throne of Christ. For it is written, to me shall all knees bow, and to me shall all tongues sweare. Seeing God in Esaiie speaketh this thing of himselfe, and Christ in deede performeth it in himselfe, it followeth that he is the selle same God, whose glory may not be withdrawn to another. And that thing which writing to the Ephesians he allegeth out of the Psalms, is euident that it can be applied to none but to God alone. Ascending on hee he hath carried captiuitie captive, meaning that such ascending was in shadowe sweere, when God in notable victorie against foreine nations did sweere forth his power, but hee declareth that in Christ it was more fully performed. So John testifieth that it was the glorie of the Sonne that was receeued to Esai by a vision, whereas in deede the Prophet himselfe writeth that the maieftie of God appeared vnto him. And it is euident that those things which the Apostle writing to the Hebrews applieth to the Sonne, are the plaine titles of God: as, Thou Lord in the beginning didst laye the foundations of heauen and earth, &c. Againe, worship him all ye his Angels. And yet he abuseth not those titles when he draweth them to Christ. For all those things that are spoken of in those Psalms, he himselfe alone hath fulfilled. For it was he that rofe vp and had mercie of Sion. It was hee that claimed to himselfe the kingdome of all the nations and ilandes. And why should John tisake to apply the maieftie of God to Christ, which in his preface had saide that the worde was alway God? Why should Paul scarce to set Christ in the judgement throne of God, having before with so open proclamation declared his Godhead, where he sayed that hee was God blessed to the ende of worldes? And to make appeare, howe well he agreeeth in this point with himselfe, in another place he writeth that Christ is God openly shewed in the flesh. If he be God to be praised to the ende of worldes, then he is the same to whom in another place hee affirmeth all glorie and honour to be due. And thus he hideth not, but plainely cryeth out, that he would have counted it no robberie, if he had shewed himselfe equall

The godhead of Christ plainly aswouched in the Newe Testament.

Rom. 9.5.
Rom. 14.10.
Eph. 5.5-23.

Ephe. 8.4.
Psal. 57.19.

Heb. 1.10.
John 1.14.
Eph. 6.1.

2 Cor. 10.
Rom. 9.5.
Cap. 13.
Of the knowledge of equall with God, but that he willingly abased himselfe. And that the wicked should not carpe that he is some made God, John goeth farther and saith: He is the true God and the eternall life. Although it ought abundantly to satisfie vs, that he is called God, specially of that witness which expressely affirmeth vnto vs, that there are no more Gods but one. That same witness is Paul, which saith thus: How many soueraine called gods, either in heaven or in earth, to vs there is but one God from whom are all things. When we heare of the same mouth, that God was openly shewed in the flesh, that God with his owne bloud purchased the church vnto himselfe: why should we imagine a second God which he himselfe acknowledgeth not? And it is no doubt that all the godly were of the same meaning. Likewise Thomas in protestation his owne Lord and his God, doth professe that he is that onely one God whom he had always worshipped.

12 Nowe if we see him to be his Godhead by the worke that in the Scripture are acribed vnto him, it shall thereby more evidentlie appeare. For when he saide that from the beginning he was thither working with his Father: the Iewes which were most dull in understanding of all his other sayings, yet then perceiued that he tooke vpon him the power of God. And therefore as John telleth, they sought the more to kill him, because he did not only brake the Sabbath, but also did call God his Father, making himselfe equall with God. How dull shal we see then, if we do not perceive that his Godhead is herein plainly affirmed? And truely to order the world with prouindence and power, and to govern all things with the authoritie of his owne might, which the Apostle acribed vnto him, belongeth to none but onely to the creator. And he not onely enterperteneth the gouernment of the world with his Father, but also all other offices which cannot be made common to God with his creatures. The Lord cryeth out by the Propher: I am he, I am he, that doe away thine offences for mine owne sake. According to the meaning of this sentence, when the Iewes thought that wrong was done to God for that Christ did forgive sinnes, Christ not onely affirmed in wordes but also proved by miracle that this power belonged vnto himselfe. We see therefore that he hath, not the ministration, but the power of forgiveness of sinnes, which the Lord faith he will not suffer to passe away from himselfe to any. What shall we say of searching, and peirding the secrete thoughts of harts? is it not the proprietie of God alone? But the same had Christ: whereby is gathered that he is God.

13 Nowe, in his miracles howe plainly and clearely doeth he appeare? And though I graunt that as well the Prophets as the Apostles did equall & like miracles to these that he did: yet this great difference is there, that they by their ministration disposed the gifts of God, he shewed foorth his owne power. He vsed sometime prayer, to the ende to giue glory vnto his Father. But we see for the most parte his owne power shewed vnto vs. And howe could it otherwise be, but that he was the verie author of miracles that by his owne authoritie gaue power to othet to deale miracles abrode? For the Evangellist declarethe that he gaue power to the Apostles to rase vp the dead, to heal leprosy, to cast out devils, &c. And they vsed the minis
ministration thereof, that they sufficiently shewed that this power came not from elsewhere but from Christ. In the name of Jesus Christ (faith Peter) rise and walk. It is therefore no marvel if Christ alluded his miracles to confound the unbelief of the Jews; forasmuch as they were such as being done by his own power did give a most plain testimony of his godhead. If else where then in God there is no salvation, no righteousness, no life; and Christ containeth all these things in him, surely he is thereby declared to be God. And no man can object against me and say, that life and salvation is poured into him by God: for it is not said that he received salvation, but that he is salvation himself. And if none be good but only God: how can he be only man, being I will not say good and just, but selfe goodness and justice? Yea, from the first beginning of the creation as the Evangelist witnesseth, in him was life: and he even then being life was the light of men. Wherefore being supported with such prooues we are bold to repose our faith and hope in him: when yet we know that it is an ungodliness that robbeth God for any man to fasten his confidence in creatures. Beleeue ye in God: faith he. Beleeue then also in mee. And so doeth Paul expound those two places of Esay, Whosoever trusteth in him, shall not be put to shame. Againe, Out of the roote of Esay shall hee come that shall rise to rule peoples, in him the nations shall trust. And why should wee seeke out more testimonies of Scripture for this matter, when wee so often meete with this sentence? He that beleeueth in me hath eternall life. Moreover the invocation which hangeth vpon Faith belongeth also to him, which yet is proper to the majestie of God, if he haue any thing at all proper to himself. For one Prophet sayeth: Whosoever calleth vpone the name of Jehovah shall be saue: and ano her sayeth, a most strong soure is the name of Jehovah: to it the righteous shall flee and hee shall be saue, but the name of Christ is calleth vpone for salvation: it followeth therefore that hee is Jehovah. As for invocation, wee haue an example of it in Stephen, when hee sayeth, Lorde Jesus receive my spirite'. Againe, in the whole Church, as A-nanius testifieth in the same booke. Lorde (sayeth he) thou knowest how great evils this man hath done to thy Saintes that call vpon thy name. And that it may be more plainly understood, that the whole fulness of the Godhead doeth corporally dwell in Christ, the Apostle doeth confess that he brought no other doctrine among the Corinthians but the knowledge of him, and that hee preached no other thing but that knowledge. What, I pray you, and howe great a thing is this, that the name of the Sonne onely is preached vnto vs, whome hee willeth to glorifie in the knowledge of himselfe alone? Who dare sayeth that he is but a creature, of whome Hie the onely knowledge is our whole glorifie? Beside that, the salutations set before the Epistles of Paul, with the same benefits from the Sonne which they do from the Father: whereby we are taught not only that those things which the Father giueth vs do come vnto vs by his inheritance, but also by communitie of power, he is the author of them. Which knowledge by practife is without doubt more certaine and perfect than any idle speculation. For there the minde doeth behold God most present, and in
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maner handle him, where it feeleth itselfe to be quickened, lightned, saved, justified and sanctified.

14 Wherefore out of the same fountains we must fetch our meane of proving to conforme the Godhead of the Holy Ghost. Verie plain is the testimonie of Moses in the historic of the creation, that the spirite of God was upon the depths, or upon the unfashioned heape: because he sheweth that not only the beautie of the world that is now to be seene is preferred by the power of the Spirit, but ere this beautie was added, the Spirit was then buried in preserving that confused lump of things. And that saying of Esai cannot be caulled against, And nowe Iehovah and his Spirit hath sent mee. For hee communicateth with the Holy Ghost his chief power in lending of Prophets. Whereby appeareth the divine majestie of the Holy Ghost. But our best proove, as I haue said, shalbe by familiar vse. For that which the Scriptures impute vnto it, is farre from the propertie of creatures, and such a thing as we our selves doe learne by assured experience of godlinessse. For he it is that being where poured abroad, doth sustaine and giueth growing and life to all things in heauen and in earth. And by this point he is provokd to be none of the number of creatures, for that he is not comprehended within any boundes: but by pouring his lively force into all things to breath into them life and motion, this is the verie worke of God. Moreover, if regeneration into an incorruptible life be better and more excellent than any present quickening: what shall we judge of him from whose power the same proceedeth? And that he is the author of regeneration, not by a borrowed, but by his owne force, the scripture in many places teacheth: and not of that onely, but also of the immortalitie to come. Finally, as vnto the Sonne, so vnto him also are applied all those offices that are most of all properly belonging to the Godhead. For hee searcheth the deepe secretes of God, wherewith none of all the creatures is of countell. He giueth wisdome and skill to speake, whereas yet the Lord pronounceth to Moses, that it is onely his worke to do it. So by him we come to a partaking of God, so that we may feele his power as it were working life in vs. Our justification is his worke. From him is power, sanctification, truth, grace, and what good thing soever may be thought of, because it is the Holy ghost only from whom proceeded all kind of gifts. For that sentence of Paul is right worthie to be noted. Although there be diverse gifts, and manifold and sundrie is the distribution of them, yet is there but one holy spirite: because he maketh him not only the original or beginning, but also the author. Which a little after is more plainly expressed in these worde. One and the same spirite distributeth all things as he will. For if he were not something subsisting in God, he would not attribute vnto him choice of minde and will. Therefore most evidently doth Paul giue to the Holy ghost divine power, and sheweth that hee is substantially resident in God.

15 And the Scripture it selfe, when it speaketh of him, forbeareth not the name of God. For Paul hereby gathereth that wee are the temple of God, because his spirite dwelleth in vs: which thing is not lightly to be passed over. For whereas God so often promiseth that he will choose vs for a temple
to himselfe, that promise is no other way fulfilled, but by his spirit dwelling in vs. Surely, as Augustin vere well saith: if we were commanded to make vnto the Holy ghost a temple of timber & stone because such worship is due to God only, it were a cleare argument that he is God: nowe therefore howe much clearer is this, that we ought not to make a temple, but our selves to be a temple for him? And the Apostle himselfe calleth vs sometime the temple of God, sometime the temple of the Holy ghost, both in one meaning. And Peter reprehending Ananias for that he had lyed to the Holy ghost, said that he lyed not vnto men but vnto God. And where Esay bringeth in the Lord of hostes speaking, Paul teacheth that it is the Holy ghost that speakeketh. Yea, where commonly the Prophets say, that the words which they vster are the words of the Lord of hostes, Christ & the Apostles do referre them to the Holy ghost. Whereby it followeth that he is the true lebounah, that is, the chief author of prophecies. Againe, where God complaineth that he was prouoked to wrath by the stubborneffe of his people, in stede of that Esay faith that his Holy spirit was grieved. Last of all, if blaspheemie against the Holy ghost be not forgiven in this world nor in the world to come, whereas he may obtaine pardon that hath blaspheemed against the Sonne: his divine majestie is here plainly proued, the offence or diminishment whereof is an unpardonable crime. I do wittingly & of purpose omit many testimonies that the auncient writers haue vsed. They have thought it a maruellous mette place to alleage out of David: with the word of the Lord the heauens were stablished, & al the power of them with the spirit of his mouth, to prowe that the worde was no leffe the worke of the Holy ghost then of the Sonne. But for as much as it is commonly vsed in the Psalmes to repete one thing twice: and in Esay, the spiritre of his mouth is as much to say as his word, that reason is verie weake. Therefore I thought good to touch a fewe such things as godly mindes might soundly rest upon.

16 And as God harte more plainly disclosed himselfe by the comming of Christ, so is he also in the three Perions become more familiarly known. But of all the testimonies let this one suffice vs for this present. Paul so knittheth these three together, God, Faith, and Baptisme, that he reasoneth from the one to the other in this maner. Because there is but one Faith, he therefore shall we ther that there is but one God. And because there is but one God, he thereby proueth that there is but one Faith. Therefore if we be entred into the Faith and religion of one God by Baptisme: we must needs thinke him the true God in whose name we are baptised. And it is not to be doubted, but that in this solemne protestation, Christ meant to testifie that the perfect light of Faith was alreadie deliuered, when he sayd: Baptise them in the name of the Father and of the Sonne and of the Holy ghost. For it is as much in effect as to be baptised in the name of one God, which with perfect brightnesse hath appeared in the Father, the Sonne, and the Holy ghost. Whereby it is evident that in the essence of God abide three Persones in which the one God is knoewn. And surely, forasmuch as our faith ought not to looke hither & thither, nor diversely to wander about, but to have regard to the one God, to be applied to him, & to sticke fast in him: it is hereby easly proved, that
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that if there be divers kinds of faith, there must also be many gods. Nowe whereas baptism is a Sacrament of faith: it proceedeth unto the unitie of God, because it is but one. And hereof also followeth, that it is not lawfull to be baptised but into one God, because wee embrace the faith of him, into whose name we are baptised. What meant Christ then, when he commanded to be baptised, in the name of the Father, the Sonne, & the Holy ghost, but that we ought with one Faith to beleue in the Father, Sonne, and the Holy ghost? Thersfore this remaineth certain, that there is but one God, and not many, we determine that the Worde and the Spirit are nothing els but the verie selfe essence of God. And verie foolishly did the Arrian prate, which confessing the godhead of the Sonne, did take from him the substance of God. And such a like rage vexed the Macedonians, which would have so to be understood by the Spirit, onely the giftes of grace that are poured forth into men. For as wisedome, understanding, prudence, fortitude, fear of God do proceede from him: so he onely is the spirite of wisedome, prudence, fortitude, and godlineffe. Yet is not he devided according to the distribution of his graces: but how soever they be diversely dealt abroad, yet he remaineth one and the same, as the Apostle faith.

17 Againe, there is shewed in the Scriptures a certaine distinction of the Father, from the Worde, and of the Worde from the Spirit. In discussing whereof, how great religiousnes and sobrietie we ought to vse, the greatnesse of the mysterie it selfe doth admonish vs. And I verie well like that saying of Gregorie Nazianzen: I can not thinke vpon the one, but by & by I am compassed about with the brightnesse of the three: And I cannot severaly discern the three, but I am fodeinly druen backe to one. Wherefore let it not come in our minde to imagine such a Trinitie of Persons as may holde our thought withdrawn into soeueralties, and doeth not forthwith bring vs againe to that unitie. The names of Father, Sonne, and Holy ghost, do proue a true distinction, that no man should think them to be bare names of addition, whereby God according to his worke is diversely entitled: but yet it is a distinction, not a division. The places that wee have alreadie cited, do shewe that the Sonne hath a properitie distinct from the Father, because the Worde had not beene with God, if he had not been another thing than the Father: neither had he had his glory with the Father, but being distinct from him. Likewise he doth distinguish himselfe from the Father, when he faith, that there is an other which beareth him witness. And for this purpose makest that which in another place is said, that the Father created all things by the Word, which he could not, but being after a certaine manner distinct from him. Moreover, the Father came not downe into the earth, but he that came out from the Father. The Father dyed not, nor rose again, but he that was sent by him: Neither yet did this distinction begin at the taking of flesh: but it is manifest that he was also before, the onely begotten in the bosome of the Father. For who can abyde to say, that then the Sonne entred into the bosome of the Father, when he descended from heaven to take manhode vpon him? He was therefore before in the bosome of the Father, and enjoyed his glory with the Father. As for the distinction of the Holy
God the Creator. Lib. I.

John 14:16.

That the father is of none, the Sonne is of the father, and the Spirit is of both.

Holy Ghost from the Father, Christ speaketh of it when he faith, that it proceedeth from the Father. And how oft doth he shewe it to be another beside himselfe as when he promizeth that he will send an other comforter, and often in other places.

18. But to borrow similitudes from matters of men, to expresse the force of this distinction, I know not whether it be expedient. In deede the old fathers are wont so to doe sometime: but withall they do confesse, that whatsoever they bring forth for like, doth much differ. For which cause I am much afraid to be any way bold, least if I bring forth any thing vnfitly, it should give occasion either to the malicious to caull, or to the vnskilfull to be deceived. Yet such distinction as we have marked to be set out in Scriptures, it is not good to haue left unspoken. And that is this, that to the Father is giv'n the beginning of working, the fountain and spring of all things: to the Sonne wisdome, counsell, and the verie disposition in the doing of things: to the Holy Ghost is assign'd power and effectuall working: And although eternitie belong vn'to the Father, and eternitie to the Sonne and to the Holy Ghost also, for as much as God could neuer haue been without his wisdome and power, and in eternitie is not to be sought, which was first or last: yet this observation of order is not vaine or superfluous, wherein the Father is recknd first, and then of him the Sonne, and after of them both the Holy Ghost. For every mans minde of it selfe enclineth to this, first to consider God, then the wisdome rising out of him, and last of all the power where with he putteth the decrees of his purpose in execution. In what fort the Sonne is said to be of the Father only, & the Holy Ghost both of the Father & the Sonne, is shewed in many places, but no where more plainly than in the vij. Chapter to the Romanes, where the same Spirit is without difference sometime called the Spirit of Christ, & sometime of him that raised vp Christ from the dead: and that not without cause. For Peter doth also testifie that it was the Spirit of Christ wherewith the Prophets did prophesie, whereas the Scripture so often teacheth, that it was the Spirit of God the Father.

19. Now this distinction is so far off from standing against the single vnitie of God, that thereby wee may proue that the Sonne is one God with the Father, because he hath one Spirit with him, & that the Holy Spirit is not a thing dueers from the Father & the Sonne. For in each Hypostasis is understood the whole substance, with this, that every one hath his owne property. The Father is whole in the Sonne, & the Sonne is whole in the Father, as himselfe affirmeth. I am in the Father, & the Father is in me. And the Ecclesiastical writers do not grant the one to be seuered from the other by any difference of essence. By these names that betoken distinction (faith Auguistine) that is ment whereby they have relation one to another, & not the verie substance whereby they are all one. By which meaning are the sayings of the old writers to be made agree, which otherwise would seeme not a little to disagree. For sometime they say that the Father is the beginning of the Sonne, & sometime that the Sonne hath both godhead & essence of himselfe, & is all one beginning with the Father. The cause of this diversitie Auguistine doth in an other place wel & plainly declare, when he saith: Christ having
Of the knowledge of respect to himself, is called God, & to his Father is called the Sonne. And againe, the Father as to himself is called God, as to his Sonne is called the Father, where having respect to the Sonne he is called the Father, hee is not the Sonne: & where as to the Father he is called the Sonne, he is not the Father: & where he is called as to himself the Father, & as to himselfe the Son: it is al one God Therefore when we simply speake of the Sonne without having respect to the Father, we do wel & properly say, that he is of himselfe: & therefore we call him but one beginning: but when we make mention of the relation betweene him & his Father, then wee rightly make the Father the beginning of the Sonne. All the whole fifth booke of Augustine concerning the Trinitie doth nothing but set forth this matter. And much safer it is to rest in that relation that he speaketh of, than in too suttely peereing vnto the hie mysterie, to wander abroad by many vaine speculations.

20 Let them therefore that are pleased with soberneffe, and contented with measure of Faith, shortly learne so much as is profitable to be knowne: that is, when wee professse that wee beleue in one God, vnder the name of God, wee understande the one onely and sngle essence in which wee comprehend three Persons or Hypotheses. And therefore so oft as wee do indefinitely speake of the name of God, we meane no leffe the Sonne & the holy Ghost than the Father. But when the Sonne is joyned to the Father, then commeth in a relation, and so we make distinction betweene the Persons. And because the properties in the Persons bring an order with them, so as the beginning & originalle is in the Father: so oft as mention is made of the Father & the Sonne, or the Holy Ghost together, the name of God is peculiarly givne to the Father. By this meanes is retaine the vvnitie of the essence, & regard is had to the order, which yet doth minish nothing of the godhead of the Sonne & of the Holy Ghost. And whereas we haue alredie seene that the Apostles do affirme, that the Sonne of God is he, whome Moses and the Prophets doe testifie to be Jehovah the Lorde, wee must of necessitie alway come to the vnitie of the essence. Wherefore it is a detestable sacrilege for vs to call the Sonne a seuerall God from the Father, because the sngle name of God, doth admit no relation, and God in respect of himselfe cannot be said to be this or that. Now, that the name of Jehovah the Lord indefinitely taken is appplied to Christ, appeareth by the words of Paul, where he faith: Therefore I haue thrife prayde the Lord, because that after he had receiued the aumsweare of Christ, My grace is sufficient for thee: he faith by and by, that the power of Christ may dwell in mee. It is certaine that the name Lorde is there set for Jehovah, and therefore to restraine it to the person of the Mediator were verie fond and childish, for so much as it is an absolute sentence that compar eth not the Father with the Sonne. And we knowe that after the accustomed manner of the Greekes, the Apostles do commonly set the worde Kyrios, Lord, in stead of Jehovah. And not to fetch an example farre off, Paul did in no other sense praye to the Lorde, than in the same sense that Peter citeth the place of Joel: Whosoever calleth uppon the name of the Lorde shall be saued. But where this name is peculi arly givne to the Sonne, wee shall see that there is an other reason thereof.
when we come to a place fit for it. Nowe it is enough to have in minde, when Paul had absolutely prayed to God, he by & by bringeth in the name of Christ. Even so is the whole God called by Christ himselfe the Spirit. For there is no cause against it, but that the whole essence of God may be spiritual, wherein the Father, the Sonne, and the Holy ghost be comprehended. Which is verie plaine by the Scripture. For even as there we heare God to be made a Spirit : so we do heare the Holy ghost, for so much as it is an Hypothesis of the whole essence, to be called both God, and proceeding from God.

21 But for as much as Satan, to the ende to roote out our Faith, hath alway moued great contentions, partly concerning the divine essence of the Sonne, and of the Holy Ghost, and partly concerning their distinction of Persons: And as in a maner in all ages he hath stirr'd vp wicked spirits to trouble the true teachers in this behalfe: so at this day he troubleth out of the old embers to kindle a newe fire; therefore here it is good to answere the pernicious foolish errors of some. Hitherto it hath bene our purpose, to leade as it were by the hand those that are willing to learne, and not to straue hand to hand with the obstinate and contentious. But now the truth which we have alreadie peaceably chewed, must be rescued from the cauallations of the wicked: Albeit my chiefe traualle shall yet be apply'd to this ende, that they which giue gentle and open hearne to the word of God, may have whereupon edually to rest their foote. In this point, if any, where at all in the secrete mysteries of Scripture, we ought to dispute soberly, & with great moderation, and to take great heede that neither our thought nor our young proceed any further than the boundes of Gods worde doe extende. For how may the minde of man by his capacitie define the immeasurable essence of God, which never yet could certainly determine howe great is the body of the Sunne which yet he daily seeth with his eyes? yea, how may the by her own guiding attaine to discouer the substance of God, that cannot reach to know her own substance? Wherefore let vs willingly giue ouer vnfo God the knowledge of himselfe. For he onely, as Hilaris sayeth, is a consentient witnesse to himselfe, which is not knownen but by himselfe. Wee shall giue it ouer vnsto him, if we shall both conceiue him to be such as he hath open'd himselfe vnsto vs, & shall not else where search to know of him, than by his own word. There are to this ende written five homilies of Chrysostome against the Anomei. Yet the boldnesse of Sophisters could not be restrained by them from babbling vnbridledly. For they have behaued themselves in this behalfe no whit more modestly than they are woned in all other. By the unhappie successe of which vndiscretion, wee ought to be warned to take care that we bend our felues to travaile in this question rather with tractable willingnesse to learne, than with sharpnesse of wit, and never have in our minde either to search for God any where else than in his holy worde, or to thinke any thing of him, but having his worde going before to guide vs, or to speake any thing but that which is taken out of the same Wordes: The distinction that is in the one Godhead of the Father, the Sonne, and the holy Ghost, as it is verie hard to know, so doeth it bring more businesse and

With what sobernesse we ought to dispute against heresies about the mysteries of the Trinite.
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comberance to some wittes than is expedient. Let them remember that the minds of men do enter into a maze when they followe their owne curiositi, and so let them suffer themselves to be ruled with the heavenly oracles, howsoever they cannot attaine the height of the mysterie.

22 To make a register of the errors, wherewith the pureness of Faith in this point of doctrine hath in times past beene affailed, were too long & full of vnprofitable rediousnesse: and the most parte of heretikes haue so attempted to overthrowe the glorie of God with groffe doting errours, that they haue thought it enough for them to shake and trouble the vnskillfull. And from a fewe men haue sprung vp many sectes, whereof some doe teare in sunder the essence of God, some doe confounde the distinction that is betweene the Persons. But if wee holde fast that which is alreadie sufficiently shewed by the Scripture, that the essence of the one God which belongeth to the Father, the Sonne, and the Holy ghost, is single and undivided, but in a certaine properitie diuerse from the Sonne, & the Sonne from the Holy ghost; we shall stop vp the gate not onely against Arius & Sabellius, but also the other old authors of errours. But because in our time there be risen vp certaine phrentike men, as Sermetto & other like, which have encombred all things with new deceits: It is good in few words to discusse their falshodes. The name of the Trinitie was so hatefull, yea, so detestable to Sermetto, that he saide, that all the Trinitaries, as hee called them, were vterly godlesse. I omit the foolish words that he had devised to raile withall. But of his opinions this was the summe. That God is made Tripartite, when it is saide, that there abide three persons in his esseuice, and that this Trinitie is but a thing imagined, because it disagreeeth with the vi- tue of God. In the mean e time the Persons he would haue to be certaine outward conceptions of Forme, which are not truely subsisting in the essence of God, but do represent God vnre in this or that fashion. And at the beginning there was in God nothing disting, because once the Word and the Spirit were all one; but since that Christ arose God out of God, the holy ghost sprung also an other God out of him. And though sometime he colour his follies with allegories, as when he saith, that the eternall Worde of God was the spirit of Christ with God, & the bright shining of his forme: Againe, that the Holy ghost was the shadow of the godhead, yet afterward he bringeth the godhead of them both to nothing, affirming that after the rate of distribution, there is both in the Sonne & in the holy Spirit a part of God, even as the same spirit in vs, & also in wood & stones is substantially a portion of god. What he babbleth of the Persone of the Mediatour, wee shall hereafter see in place conuenient. But this monstrous forged devise, that a Person is nothing else but a visible forme of the glorie of God, needeth no long confusion.

For where as John pronounceth, that the Worde was God before the worlde was yet creat, he maketh it much differing from a conception of forme. But if then also, yea, & from farthest Eternitie of time, that Worde which was God was with the Father; and had his owne proper glorie with the Father, he could not be an outward or figurative shining: but it necessaryly foloweth that he was an Hypostases that did inwardly abide in God. And although
there be no mention made of the Spirite, but in the historic of the creation of the worlde, yet he is not there brought in as a shadowe, but an essentiall power of God, when Mofes sheweth that the vertue unshashioned lump was sustaine in him. Therefore it then appeared, that the eternal Spirite was always in God, when he preferred and sustained the confused matter of heaven and earth, vntill beautie and order were added vnto it. Surely hee could not yet be an image or representation of God as Servennto dreameth.

But in other points he is compelled more openly to discose his wickednesse in saying that God by his eternall purpose, appointing to himselfe a visible Sonne, did by this meanes shewe himselfe visible. For if that be true, there is no other godhead left vnto Christ, but so farre as hee is by the eternall decree of God ordained his Sonne. Moreover, hee so transformeth those imagined shapes, that he sticketh not to faine newe accidents in God. But this of all others is most abominable, that hee confusely mingleth as well the Sonne of God, as the holy ghost, with all creatures. For he plainly affirmeth, that there be part, and partitions in the essence of God, of which every portion is God. And namely he sayeth, that the Spirites of the faithfull are coeternall and confubstantial with God: albeit in an other place he assigneth the substantiall Deitie, not onely to the soule of man, but also to other creatures.

23 Out of this sinke came forth another like monster. For certeine leud men meaning to escape the hatred and shame of the wickednesse of Servennto, haue in deede confessed, that there are three Persons, but adding a manner how: that the Father which truely and properly is the one only God, informing the Sonne and the holy ghost, hath powred his godhead into them. Yea, they forbeare not this horrible manner of speech, that the Father is by this marke distinguished from the Sonne and the Holy ghost, that he is the onely essentiaier or maker of the essence. First they pretend this colours that Christ is eek where called the Sonne of God: whereof they gather, that there is none other properly God but the Father. But they marke not, that though the name of God be also common to the Sonne, yet by reason of preeminence it is sometime given to the Father onely, because he is the fountaine and originall of the Deitie, and that for this purpose, to make the single unitie of the essence to be thereby noted. They take exception & say: If thee truely the Sonne of God, it is inconuenient to haue him reckned the Sonne of a Person. I answer, that both are true: that is, that he is the Sonne of God, because he is the Worde begotten of the Father before all worldes (for we come not yet to speake of the Person of the Mediatour) and yet for explications sake we ought to haue regarde of the Person, that the name of God be not taken simply but for the Father onely. For if wee mean to be God but the Father, we plainly throwe downe the Sonne from the degree of God. Therefore so oft as mention is made of the godhead, we must not admit a comparison betweene the Sonne and the Father, as though the name of God did belong onely to the Father. For truely the God that appeared to Esaie was the true and onely God; and yet John Esa. 8, 14 affirmeth that the same was Christ. And he that by the mouth of Esaie testified...
Of the knowledge of 

Rom.9.33.
Esa.45.23.
Rom.1.4.1.
Heb.1.10.
Psal.102.26.
Psal.97.7.

Esa.44.6.
Iers.10.11.

After, that he should be a stumbling stone to the Iewes, was the onely God: and yet Paul pronounceth that the same was Christ. He that cryeth out by Esaie, I live, and to mee all kinees shall bowe, is the onely God: and yet Paul expoundeth that the same was Christ. For this purpose Iere the testimonies that the Apostle reciteth. Thou O God haile laye the foundations of heauen and earth. Againe, let all the Angels of God worship him, which things belong to none, but to the onely God. And yet he sayeth, that they are the proper titles of Christ. And this cauallation is nothing worth, that that is given to Christ, which is proper to God, because Christ is the shining brightness of his glorie. For because in ech of these places is set the name of Jehouah, it followeth, that it is so sayd in respect that hee is God of himselfe. For if he be Jehouah, it cannot be denied that he is the same God that in another place cryeth out by Esaie: 1, I am, and beside mee there is no God. It is good also to consider that saying of Hieremie: The gods that have not made the heauen and earth, let them perish out of the earth that is under the heauen. Whereas on the other side wee must needes confesse, that the Sonne of God is hee, whose Godhead is oft proued in Esaie by the creation of the world. And howe can it be that the Creator, which gueth being to all things, shall not be of himselfe, but borowe his being of another? For whocover faith that the Sonne was essentiate or made to be of his Father, denyeth that he is of himselfe. But the Holy ghost sayeth the contrarie, naming him Jehouah. Nowe if wee graunte that the whole essence is in the Father onely, either it must be made parable, or be taken from the Sonne, and so shall the Sonne be spoyled of his essence, and be a God onely in name and title. The essence of God, if wee beleue these triflers: belongeth onely to the Father, for as much as he is onely God, and is the essencemaker of the Sonne. And so shall the godhead of the Sonne be an abstract from the essence of God, or a deriuation of a part out of the whole. Nowe must they needes graunte by their owne priciple, that the Holy Ghost is the Spirite of the Father onely. For if hee be a deriuation from the first essence, which is onely proper to the Father, of right he cannot be accounted the Spirite of the Sonne: which is confuted by the testimonie of Paul, where hee maketh the Spirite common to Christ and the Father. Moreover, if the person of the Father be wipe out of the Trinitie, wherein shall he differ from the Sonne and the holy Ghost, but in this, that hee onely is God? They confesse Christ to be God, and yet they saye, hee differeth from the Father. Againe, there must be some marke of difference to make that the Father be not the Sonne. They which say that marke of difference to be in the essence, doe manifestly bring the true Godhead of Christ to nothing, which cannot be without essence, yea, and that the whole essence. The Father differeth not from the Sonne, vnlesse hee have something proper to himselfe that is not common to the Sonne. What nowe will they finde wherein to make him different? If the difference be in the essence, let them anfwere if he have not communicated the same to the Sonne. But that could not be in part, for to say that he made halfe a God were wicked. Beside that by this meane they doe soulie reare in sunder the essence of God.
God the Creator. Lib. I.

If I that God, with whom the essence abideth, then Christ shall be a figurative God, and a God only in the name and in name but not in deed; because nothing is more proper to God than to be, according to this saying: He that is hath sent me vnto you.

24. It is easy by many places to prove that it is false which they holde, that Io oft as there is in scripture mention made absolutely of God, none is meant thereby but the Father. And in those places that they themselves do allege, they foully bewraye their owne want of consideration, because there is also set the name of the Sonne. Whereby appeareth, that the name of God is there relatively taken, and therefore restrained to the Person of the Father. And their objection where they say, If the Father were not only the true God, hee shou'd himselfe be his owne Father, is anwered with on: worde. It is not inconvenient for degree and orders sake, that he be peculiarly called God which hath not onely of himselfe begotten his wifedom, but also is the God of the Mediatour, as in place fit for it, I will more largely declare. For if Christ was openly shewed in the flesh hee is called the Sonne of God, not onely in respect that he was the eternall Worde before all worlds begotten of the Father: but also because he tooke upon him the Person and office of the Mediatour to ioyne vs vnto God. And because they do so boldly exclude the Sonne from the honour of God, I would faine knowe whether the Sonne when hee pronounceth, that none is good but God, doe take goodnesse from himselfe? I doe not speake of his humane nature, lest perhaps they should take exception, and say, that whatsoever goodnesse was in it, it can no ftre giste. I ask whether the eternall Worde of God be good or no? If they saye nay, then wee holde their ungodlineesse sufficiently convince: in saying yea, they confonde themselves. But whereas at the first sight, Christ seemeth to put from himselfe the name of God, that doth the more conforme our meaning. For if he it is the singular title of God alone, forasmuch as he was after the common manner filated by the name of Good, in refusing false honour, he did admonishe them, that the goodnesse wherein hee excelled, was the goodnesse that God hath. I ask also, where Paul affirmeth that onely God is immortal, wise, and true, whether by these wordes Christ be brought into the number of men mortal, foolish, and false? Shall not hee then be immortal, that from the beginning was life to give immortalitie to Angels? Shall not hee be wise, that is the eternall wisedome of God? Shall not the truth itselfe be true? I ask further more, whether they thinke that Christ ought to be worshipped or no? For hee claimeth this vnto himselfe, to have all knees bow before him: it followeth that hee is the God which did in the lawe forbid any other to be worshipped but himself. If they wil have that meant of the Father onely which is spoken in Esay: I am, and none but I: this testimonie I turne against them selves, forasmuch as we see see, that what focuer
Of the knowledge of

foever pertaineth to God is given to Christ. And their caulation hath no place, that Christ was exalted in the flesh, wherein he had beene abased, and that in respect of the flesh, all authoritie is given him in heaven & in earth: because although the majestie of king and judge extende to the whole Person of the Mediator, yet if he had not beene God openly shewed in flesh, he could not have beene aduanced to such height, but that God should have disagreed with himselfe. But this controversie Paul doth well take away, teaching that he was equall with God before he did abase himselfe ynder the shape of a servant. Nowe howe could this equalitie have stande together, vnlesse he had beene the same God whose name is Ioh and Iehovah; that rideth vpon the Cherubin, that is king of all the earth and Lord of the worlds? Now howsoever they babble against it, it cannot be taken from Christ which Esaies saith in another place: He, he, is our God, for him we haue wayted, whereas in these words he describeth the comming of God the Redeemer, not onely that should bring home the people from the exile of Babylon, but also fully in all points restore the Church. And with their other caulation they nothing preuaile, in saying, that Christ was God in his Father. For though we confesse that in respect of order and degree the beginning of the godhead is in the Father, yet we say that it is a daretable intenion to saye, that the essence is onely proper to the Father, as though he were the onely Godmaker of the Sonne. For by this means either he should haue mo essences than one, or else they call Christ God onely in title and imagination. If they graunt that Christ is God, but next after the Father, then shall the essence be in him begotten and fashioned, which in the Father is unbegotten and unconditioned. I knowe that many quicke nosed men doe laugh at this that wee gather the distinction of Persons out of the wordes of Moses, where hee bringeth in God speaking thus: Let vs make man after our Image, but yet the godly readers doe see howe vaine and fondly Moses should bring in this as a talke of diverse together, if there were not in God mo Persones than one. Nowe certaine is it, that they whome the Father spake vnto, were vncreate: but nothing is vncreate but God himselfe, yea the one onely God. Nowe therefore vnlesse they graunt that the power of creating was common, and the authoritie of commanding common, to the Father, the Sonne, and the Holy Ghost: it shal followe that God did not inwardly thus speake to himselfe, but directed his speach to other foreine workmen. Finally one place shall easily answere two of their objections. For whereas Christ himself pronounseth that God is a spirit, this weare not convenient to bee restraine to the Father onely, as if the Word himselfe were not of Spirituall nature. If then the name of Spirit doth as well agree with the Sonne as with the Father, I gather that the Sonne is also comprehended vnder the indefinite name of God. But he addeth by and by after that, none are allowed for good worshippers of the Father, but they that worship him in spirit and truth, whereupon followeth another thing, because Christ doth vnder a head execute the office of a teacher, he doth giue the name of God to the Father, not to the entent to destroy his owne godhead, but by degrees to lift vs vp vnto it.
25 But in this they are deceived, that they dreame of certaine vndivided singular things, whereof eache haue a part of the essence. But by the Scriptures, we teach, that there is but one essentiaall God, and therefore that the essence as wel of the Sonne as of the Holy Ghost is vnbegotten. But for so much as the Father is in order first and hath of himselfe begotten his vine-dome, therefore rightfully as is aboue-said, he is counted the original and fountain of all the godhead. So God indefinitely spoken, is vnbegotten, and the Father also in respect of person is vnbegotten. And foolishly they thinke that they gather, that by our meaning is made a quaternitie, because falsely and cauillously they ascribe vnto vs a deuise of their owne braine, as though we did faine that by derivation there come three persons out of one essence: whereas it is evident by our writings, that we doe not drawe the persons out of the essence, but although they be abyding in the essence we make a distinction betweene them. If the Persons were feuered from the essence, then peraduenture their reason were like to be true. But by that meaning it should bee a Trinitie of gods and not of Persons, which one God containeth in him. So is their fond question answered, whether the essence doe meete to make vp the Trinitie, as though we did imagine that there descend three gods out of it. And this exception growth of like foolishnesse where they say, that then the Trinitie, should be without God. For though it meete not to make vp the distinction as a part or a member, yet neither are the persons without it, nor out of it. Because the Father if he were not God could not be the Father, and the Sonne is none otherwise the Sonne but because he is God. Wee say therefore, that the godhead is absolutely of itselfe. Whereby wee graunt that the Sonne in so much as he is God, is of himselfe without respect of his person, but in so much as hee is the Sonne, wee say that he is of the Father. So his essence is without beginning, but the beginning of his person is God himselfe. And the true teaching writers that in olde time haue spoken of the Trinitie, haue only applied this name to the Persons, for so much as it were not onely an absurde error but also a grosse vngodlinesse, to comprehend the essence in the distinction. For they that will have these three to meete, the essence, the Sonne, and the Holy Ghost, it is plaine that they doe destroy the essence of the Sonne and the Holy Ghost, for else the partes ioyned together woulde fall in sunder, which is a fault in every distinction. Finally if the Father and the Sonne were Synonimes or severall names signifying one thing, so the Father should be the Godmaker, and nothing shoulde remaine in the Sonne but a shadowe, and the Trinitie should be nothing else, but the ioyninge of one God with two creatures.

26 Whereas they obiect, that if Christ be properly God, he is not rightfully called the Sonne: to that wee haue alreadie answere, that because in such places there is a comparison made of the one Person to the other, the name of God is not there indefinitely taken, but restraine to the Father onely, in so much as he is the beginning of the Godhead, not in making of essence as the madde men doe fondly imagine, but in respect of order. In this meaning is construed that saying of Christ to the Father: this is the G. Christ though the sonne of God, yet properly God not by a certaine derived descent, but by the same Godhead whereby his father is God.
Cap. 13. Of the knowledge of eternal life, that men beleeue in thee the one true God, and Jesus Christ whomc thou hast sent. For speaking in the Person of the Mediator, he keepeth the degree that is meane betwenee God and men: and yet is not his maieftie thereby diminished. For though he abased himself, yet he left not with the Father his glorie that was hidden before the world. So the Apostle in the second Chapter to the Hebreues, though he confesseth that Christ for a short time was abased beneath the Angels, yet he fayeth not to affirmeth withall, that he is the same eternall God that founded the earth. We must therefore hold, that so oft as Christ in the person of the Mediator speaketh to the Father, under this name of God is comprehended the Godhead which is his also. So when he sayd to the Apostles: It is profitable that I goe vp to the Father, because the Father is greater: Hee gueth not vnto himselfe onely the second degree of godhead to be as touching his eternall essence inferior to the Father, but because having obtained the heavenly glorie, he gathereth together the faithful to the partaking of it. He setteth his father in the higher degree, insomuch as the glorious perfection of brightness that appeareth in heauen, differeth from that measure of glorie that was seen in him being clothed with flesh. After like manner in another place Paul faith: that Christ shall yeeld vp the kindome to God and his Father, that God may be all in all. There is nothing more aburde than to take away eternall continuance from the godhead of Christ. If he shall never cease to be the Sonne of God, but shall alway remaine the same that he was from the beginning, it followeth that under the name of the Father is comprehended the one essence that is common to them both. And surelly therefore did Christ descend vnto vs, that lifting vp vnto his Father, he might also lift vp vs vnto himselfe, insomuch as he is all one with his Father. It is therefore neither lawful nor right so exclusively to restraine the name of God to the Father, as to take it from the Sonne. For, John doeth for this cause affirmeth that he is true God, that no man should thinke that he refeth in a second degree of Godhead beneath his Father. And I maruell what these framers of newe Gods doe meane, that while they confesse Christ to be true God, yet they soorth with exclude him from the godhead of his Father. As though there could any be a true God but hee that is the one God: or as though the godhead powred from one to another, be not a certaine newe forged imagination.

Whereas they heap vp many places out of Irenaeus, where he affirmeth that the Father of Christ is the onely and eternall God of Israel: that is either done of a shamefull ignorance, or of an extreme wickednesse. For they ought to have considered, that then the holy man had to doe in disputations with those fantastick men, that denied that the Father of Christ was the same God that in olde time spake by Moses and the Prophets, but that hee was I not with any thing brought out of the corruption of the worlde. Therefore he altogether travaileth in this point, to make it plain that there is no other God preached of in the Scripture but the Father of Christ, and that it is amiss to use any other, & therefore it is no maruell if he so oft conclude that there was no other God of Israel, but he that was spoken.
spoken of by Christ and the Apostles. And in like manner nowe, whereas we are to stand against another sort of error, we may truely say that the God which in olde time appeared to the Fathers, was none other but Christ. But if any man obiect that it was the Father, our answer was in readinesse, that when we strive to defend the godhead of the Sonne, we exclude not the Father. If the readers take heed to this purpose of Irenæus, all that contention shall cease. And alio by the fift Chapter of the thirde booke, this whole strife is ended, where the good man standeth all vpó this point, to prove that he which is in Scripture absolutely and indefinitely called God, is verily the one onely God, and that Christ is absolutely called God. Let vs remember that this was the principall point whereupon stood all his disputation, as the whole proceffe thereof doeth appeare: and specially the 46. Chapter of the second booke, that he is not called the Father by darke similitude or parable, which is not verie God in deed. Moreouer in another place he faith, that as well the Sonne as the Father were jointely called God by þ Prophets and Apostles. Afterward he defineth how Christ which is Lorde of all, and King, and God, and Judge, received power from him which is the God of all, that is to say in respect of his subiection, because he was humbled even to the death of the croffe. And a little after he affirmeth, that the Sonne is the maker of heaven and earth, which gaue the Lawe by the hand of Mofes, and appeared to the Fathers. Nowe if any man doe prate that with Irenæus onely the Father is the God of Irael, I will turne againe vpon him that which the same writer plainly teacheth, that Christ is all one and the same: as also he applyeth unto him the Prophecie of Habacuc. God shall come out of the South. To the same purpose ferueth that which is read in the ninth Chapter of the fourth booke. Christ himselfe therefore with the Father is the God of the living. And in the twelfth Chapter of the same booke he expoundeth that Abraham beleued God, because Christ is the maker of heaven & earth and the onely God.

28 And with no more trueth doe they bring in Tertullian for their defender. For though hee be rough sometyme and crabbed in his manner of speach, yet doeth he plainly teach the summe of that doctrine that wee defende. That is to say, whereas he is the one God, yet by disposition and order he is his Word: that there is but one God in unitive of substance, and yet that the same unitive by mysterie of orderly distribution is disposed into Trinite, that there are three, not in state, but in degree, not in substance, but in forme, not in power, but in order. He faith that hee defendeth the Sonne to be a seconde next to the Father, but hee meaneth him to be none other than the Father, but by way of distinction. In some places hee sayeth that the Sonne is visible. But when he hath reasoned on both partes he defineth that he is invisible so much as hee is the Word. Finally where he affirmeth, that the Father is determined in his owne person, he proueth himselfe farre from that errour which we confute. And though he doeth acknowledge none other God but the Father, yet in the nexte piece of his writing expounding himselfe, he saith, that he speaketh not exclusively in respect of the Sonne, because hee denyeth that the Sonne is any
any other God beside the Father, & that therefore their sole government is not broken by distinction of Person. And by the perpetuall course of his purpose it is easie to gather the meaning of his wordes. For he disputeth against Praxeas, that though God be distinguished into three persons, yet are there not made many gods nor the unitie torn in sunder. And because by the imagination of Praxeas Christ could not be God, but hee must also be the Father, therefore he doth laboureth about the distinction. Whereas he calleth the Wordes and the Spirite a portion of the whole, although it be a hard kind of speech, yet is it excusable, because it is not referred to the substance, but onely theweth the disposition and order that belongeth onely to the Persons, as Tertullian himselfe witnesseth. And hereof hangeth that: How many persons thinketh thou there are, O most strowarde Praxeas, but even so many as there be names? And so a little after that, they may beleue the Father and the Sonne eche in their names and Persons. Hereby I thinke may be sufficiently confuted their impudence, that seeketh to beguil the simple with colour of Tertullian authoritie.

29 And surely whosoever shall diligently compare together the writings of the old authors, shall find no other thing in Irenaeus, than that which hath beene taught by other that came after, Insine is one of the aunciente and he in all things doeth agree with vs. Yet let them obiect that hee as the rest doth, calleth the Father of Christ the onely God. The same thing doth Hilarie teach, yea, and speaketh more hardly, that the eternitie is in the Father. But doth he that to take away the essence of God from the Sonne? And yet is he altogether in defence of the same Faith that wee followe. Yet are they not ashamed to picke out certaine mangled sentences whereby they would perswade that Hilarie is a Patron of their errour. Where they bring in Ignatius: if they will haue that to be of any authoritie, let them proue that the Apostles made a lawe for lent and such like corruptions of religion. Nothing is more vnauspicious than those fond trifles that are published under the name of Ignatius. Wherefore their impudence is so much lesse tolerable, that disguise themsewles with such visors to deceiue. Moreover the consent of the aunciente Fathers is plainly perceived by this, that at the counsel of Nice, Arius neuer durst allege for himselfe the authoritie of any one allowed writer. And none of the Greeks or Latines doth excuse himselfe and say, that hee dissenteth from them that were before. It needeth not to be spoken howe Augisine whom these loselles doe most hate, hath diligently searched the writings of them all, and howe reverently hee did embrace them. Truely evene in matters of least weight he vieth to shewe what compelleth him to dissent from them. And in this matter, if he had read any thing doubtfull or darke in other, he hideth it not. But the doctrine that these men strive against, he taketh it as confess'd, that from the farthest time of antiquitie it hath beeene without controversy receiued. And by one worde it appeareth that he was not ignorant what other had taught before him, where he saith that in the Father is unitie, in the first booke of Christian doctrine, will they say that he then forgat himselfe? But in another place he purgeth himselfe from such reproch, where he calleth the Father
the beginning of the whole Godhead, because he is of none; considering in
deede wisely, that the name of God is specially ascribed to the Father, be-
cause if its beginning should not be reckned at him, the single vnitie of God
cannot be conceiued. By this I truft the godly reader will perceiue that all
the cauillations are confuted, wherewith Satan hath hitherto attempted
to peruerit or darken the pure truch of doctrine. Finally, I truft that the
whole summe of doctrine in this point is fully declared, if the readers will
temper them of curiousitie, and not more greedily than meete is, fecke for
combersome and entangled disputations. For I take not in hande to please
them, that do delight in an vntemperate desire of speculation. Truely I have
omitted nothing of suttle purpose that I thought to make against mee. But
while I study to edifie the Church, I thought it best to leave many thinges
untouched which both finallly profited, and would greeue the readers with
superfluous tediousnesse. For to what purpose were it to dispute, whether
the Father do alwayes beget? For as much as it is folie to faine a con-
tinuall act of begettmg, it is evident that from eternitie there have been
three Persons in God.

The xiii. Chapter.

That the Scripture even in the creas ion of the world & of all things: doth by certaine
marks put difference betweene the true God and fained gods.

Although E/fay doeth worthily reproch the worshippers of false gods with
floutheulnesse, for that they have not learned by the verie foundations of
the earth, and round compasse of the heauen, which is the true God: yet
such is the dullese and grossenes of our wit, that least the faithfull shoulde
fall away to the inuenions of the Gentiles, it was necessarie to haue God
more expressly painted out vnto them. For whereas the saying that God is
the mind of the world, which is compar'd the most tolerable description that
is found among the Philosophers, is but vaine, it behoueth vs more famili-
arily to knowe him, leaft we alwayes wauer in doubtfulnesse. Therefore it
was his pleasure to haue a historie of the creation remaining, whereupon the
Faith of the Church might reft, and fecke for none other God but him,
whome Mo/es hath declared to be the maker and buylder of the world.
There is first set forth the time, that by continuall proceeding of yeares the
faithfull might come to the first originall of mankinde, and of all things.
Which knowledge is verie necessarie, not onely to confute those monfterous
fables that sometime were spre'd in Egypt and other partes of the worlde,
but alfo, that the beginning of the worlde once being knowne, the eternitie
of God may more clearely shine forth and raueh Vs in admiration of it.
Neither ought wee to be any thing moused with that vngodly moke, that it
is maruell why it came no sooner in the minde of God to make the heauen
and the earth, and why he sitting idle did suffer so immeasurable a space to
pace away, Sith he might haue made it many thousand ages before: whereas
the whole continuance of the worlde that nowe draweth to an ende, is not
yet come to fixe thousand yeares. For why God so long deferred it, is neither
lawfull nor expedient for vs to enquire. Because if mans minde wilt travaile

Essay.40.21. The creation of
the worlde taught
by Mo/es, that
men might knowe
the God who
made it, and not
enquire why he
made it no sooner.
Cap. 14. Of the knowledge of

to attain thereunto, it shall fail an hundred times by the way, neither were it profitable for vs to know that thing which God himself to prove the modesty of our faith, hath of purpose willed to be hidden. And well did that godly old man speake, which when a wanton fellowe did in scorn demand of him, what God had done before the creation of the world, answered, that he buylded Hell for curious fooles. Let this grasse and severe warning reprehende the wantonnesse that tickleth many, yea, and drive them to spill and hurtfull speculations. Finally, let vs remember that the same inuisible God whose wisdome, power and justice is incomprehensible, doth set before vs the historie of Moses as a looking glasse, wherein his lively image appeareth. For, as the eyes that either are grown dimme with age, or dulled with any disease, do not discover any thing plainly, vnlesse they be holpen with spectacles: so, such is our weaknesses, that vnlesse the Scripture directeth vs in seeking of God, wee doe forthe with runne out into vanitie. And they that followe their owne wantonnesse, because they be nowe warned in vaine, shall all too late feele with horrible destruction, how much it had beene better for them reuerently to receive the secrete counsels of God, than to vomite out blasphemies, to obscure the heauen withall. And rightly doth Augustine complaineth, that wrong is done to God when further cause of things is sought for, than his onely will. The same man in another place doceth wisely warne vs, that it is no lesse euill to moue question of immeasurable spaces of times than of places. For howe broad soever the circuite of the heauen is, yet is there some measure of it. Nowe, if one should quarrel with God for that the emptinesse wherein nothing is contained, is an hundred times more, shall not all the godly abhorre such wantonnesse? Into like madness runne they that buifie themselves about Gods sitting still, because at their appointment he made not the worlde innumerable ages sooner.

To satisfie their owne greedinesse of minde, they court to passe without the compass of the worlde, as though in so large a circuite of heauen, and earth, they could not finde things enough that with their inestimable brightinesse may overwhelme all our lences: as though in sixe thousande yeares, God hath not shewed examples, in continual consideration whereof, our mindes may be exercised. Let vs therefore willingly abyde enclosed within those boundes wherewith it pleaseth God to environ vs, and as it were to penne vp our mindes, that they shoule not straye abroad with libertie of wandering.

2 For like reason is it that Moses declareth, that the worke of God was not ended in a moment but in sixe days. For by this circumstance we are withdrawen from forged intentions to the one only God that deuided his worke into sixe days, that it should not greeue vs to be occupied all the tymne of our life in considering of it. For though our eyes, what way soever wee turne them, are compelled to looke vppon the worke of God, yet see we howeickle our head is, and if any godly thoughtes doe touch vs, how soone they passe away. Here againe mans reason murmureth, as though such proceedings were disagreeing from the power of God, vs till such time as being made subject to the obedience of faith, the learne to kepe that rest whereunto the
hallowing of the seventh day calleth vs. But in the verie order of things, is di-
diligently to be considered, the fatherly love of God toward mankinde, in this:
that he did not creat Adam vntil he had stored the whole with all plentie of
good things. For if he had placed him in the earth while it was yet barren &
emptie, if he had given him life before that there was any light, he should
have seemed not so wel to provide for his commoditie. But nowe where hee
first disposed the motions of the Sunne & the Planetes for the use of man, and
furnished the earth, the waters and the aire with living creatures, & brought
forth abundance of fruite and sufficie for food, taking vpon him the care of
a diligent and prouident householder, he shewed his maruellous bountie to-
ward vs. If a man doe more heedfully wey with himselfe those things that I
do but shortly touch, it shall appeare that Moses was the sure witnesse & pu-
blisher of the one God the creator. I omit here that which I have alreadie
declared, that he speaketh not there only of the bare effence of God, but al-
so setteth foorth vnto vs his eternall Wisdom & Spirit, to the ende wee
should not dreame that God is any other, then such as he will be known by
the image that he hath there expressed.

3 But before that I begin to speake more at large of the nature of man, I
must say somewhat of Angels. Because, though Moses applying himselfe to
the rudenesse of the common people, reciteth in his historie of the creation
no other worke of God but such as are scene with our eyes, yet whereas af-
terward he bringeth in Angels for ministers of God, wee may easly gather,
that he was the creator of them in whose service they employ their trauell
and offices. Though therefore Moses speaking after the capacitie of the peo-
ple, doeth nor at the very beginning rehearse the Angels among the crea-
tures of God; yet that is no caufe to the contrarie, but that we may plainly &
expressly speake those things of them, which in other places the Scripture
commonly teacheth. Because if we desire to know God by his worke, so no-
ble and excellent an example is not to be omitted. Beside that, this point of
doctrine is verie necessarie to be confuting of many errors. The excellen-
cie of the nature of Angels hath so daased the minds of many, that they
thought the Angels had wrong offered them, if they should be made subiect
to the authoritie of one God, and brought as it were in obedience. And here
vpon were they fained to be gods. There rose vp also one Manicheus with
his sect, which made them selves two original beginnings of things, God, &
the Diuell, and to God he aligned the beginning of good things, & of things
evil nature he determined the diuell to be the author. If our minds should
be entangled with this errour, God should not keepe whole his glorie in the
creation of the world. For, whereas nothing is more proper to God than
eternitie and a being of himselfe as I may so terme it, they which giue that
vnto the diuell, do they not in a manner giue him the title of godhead? Now
where is the almightinesse of God become, if such authoritie be grunted to
the diuell, that he may put in execution what he will though God say nay &
withstand it? As for the onely foundation that the Manichees haue, that it
is unlawfull to ascribe vnto God that is good, the creation of any thing that
is evil: that nothing hurteth the true Faith, which admitteth not that there

The creation of
Angels is a thing
necessary to be
known, both be-
cause they are the
most noble part of
Gods worke, &
also for that there
are sundrie errors
concerning An-
gels, which can-
nos without such
knowledge be re-
fused.
is anything naturally evil in the whole universalitie of the worlde, because neither the frowardnesse and malice both of man & the diuell, nor the sins that proceede thereof, are of nature, but of the corruption of nature. Neither was there any thing from the beginning, wherein God hath not shewed an example both of his wisdom and justice. Therefore to aunswer these peruerse deuies: it behoueth vs to lift vp our minde & higher than our eyes can attain to see. For which cause it is likely, that where in the Nicene creed God is called the creator of all things, things inuifible are expressed. Yet will we be careful to keepe the measure that the rule of godlineffe appoinnteth, leaft the readers with searching to vnderstand further than is expedient, should wander abroad, being led away from the simplicitie of faith. And surely, forasmuch as the Holy ghost teacheth vs alwaye for our profit, and such things as are smally available to edifie, hee doeth either leave wholly unspeaken, or but lightly, and as it were ouerrunningly touch them: it shalbe also our dutie to be content not to knowe those things that do not profit vs.

4. That the Angels, for as much as they are the ministers of God ordeined to execute his commandements, are also his creatures, it ought to be certainly out of all question. To move dout of the time and order that they were created in, should it not rather be a busie waierdnesse than diligence? Moses declareth that the earth was made, and the heauen were made, with all their armes, to what purpose then is it, curiously to searche, what day the other more secret armes of heauen beside the starres and planets first began to be? But, because I will not be long, let vs, as in the whole doctrine of religion, so here also remember that wee ought to keepe one rule of modestie & sobrietie, that of obscure things we neither speake, nor think, nor yet desire to knowe any other things than that hath beene taught vs by the word of God: and an other point, that in reading of Scripture wee continually rest vpon the searching and studying of such things as pertain to edification, & not give our selves to curiosity or study of things vnprofitable. And because it was Gods pleasure to instruct vs, not in trifling questions, but in found godlinessse, feare of his name, true confidence, and duties of holinesse: let vs rest vpon such knowledge. Wherefore, if wee will be rightly wise, wee must leaue those vanities that idle men have taught without warrant of the worde of God, concerning the nature, degrees, and multitude of Angels. I knowe that such matters as this are by many more greedily taken hold of, & are more pleasant vnto them than such things as lie in daily use. But if it greeue vs not to be the scholers of Chrift, let it not greeue vs to followe that order of learning that he hath appointed. So shal it so come to passe, y being contented with his scholing, we shal not onely forbear, but also abhorre superfluous speculations, from which he calleth vs away. No man can deny, that the same Demi, whatsoeuer man he was, hath disputed many things both subtly & wittily in his Hierarchie of heauen: but if a man examine it more nere, he shal finde that for the most part it is but meere babbling. But the dutifull purpoffe of a diuine is, not to delite eares with prating, but to establish consciences with teaching things true, certaine, and profitable.
If one should, read that booke, hee would thinke that the man were flipped downe from heauen, & did tell of things not that he had learned by heart, but that he had seene with his eyes. But Paul which was ranshod above the third heauen, hath vnterred no such thing, but also protesteth, that it is not lawful for man to speake the secretes that he had seene. Therefore bidding farewell to that trylyng wisedome, let vs consider by the simple doctrine of the Scripture, what the Lord would haue vs know concerning his Angels.

5 It is commonly read in the Scripture, that the Angels are heavenly Spirites, whose ministiration and service God vseth for putting in execution of those things that he hath decreede. For which reason that name is giuen them, because God vseth them as messengers, to shewe himselfe vnto men. And vpon like reason are derived the other names that they are called by. They are named armies, because they do like a garrd enuiron their Prince, & do adorn and set forth the honorable sheu of his maiestie, and like fouldiers they are alway attending vpon the ensigne of their captaine, and are ever so prepared & in readines to do his commandements, that so soone as he doth but becken to them, they prepare themselues to worke, or rather be at their worke alreadie. Such an image of the throne of God to set out his royaltie, the other Prophets do describe, but principally Daniel where he faith, that when God sate him down in his throne of judgement, there stood by a thousand thousand, & ten thousand companies of ten thousands of Angels. And because God doth by them maruellously shewe forth & declare the might & strength of his hand, therefore they are named strengths, because he executeth & vseth his authoritie in the world by them; therefore they are some time called principalities, sometime powres, sometime Dominions. Finally, because in them as it were sitteth the glorie of God, for this cause also they are called Thrones: though of this last name I will not certainly say, because another exposition doth either as well or better agree with it. But (speaking nothing of that name) the Holy ghost often vseth those other former names to aduance the dignitie of the ministrie of Angels. For it were not reason those instruments should be let passe without honour, by whom God doth specially shewe the presence of his maiestie. Yea, for that reason they are many times called Gods, because in their ministrie, as in a looking glasse, they partly represent vnto vs the godhead. Although in deed I mislike not this that the old writers do expound, that Chrift was the Angel, where the scripture faith, that the Angel of God appeared vnto Abraham, Iacob, Moses, and other, yet oftentimes where mention is made of all the Angels in deed, this name is giuen vnto them. And that ought to seeme no meruaile. For if this honour be giuen to princes & governours, that in their office they stande in the steede of God that is soueraigne king & judge, much greater cause there is why it should be giuen to the Angels, in whom the brightnes of the glorie of God much more abundantly shineth.

6 But the scripture standeth most vpon teaching vs that, which might most make to our comfort and confirmation of Faith: that is to wit, that the Angels are the distributars & administratours of Gods bountie toward vs. And therefore the Scripture reciteth, that they watch for our safetie:
they take upon them the defence of vs, they direct our wayes, they take care that no hurtfull thing betide vnto vs. The sentences are vnierfull; which principally pertaine to Christ the head of the Church, and then to all the faithfull. He hath given his Angels charge of thee, to keepe thee in all thy waies. They shall bear thee vp in their handes, leaft thou chance to hit thy feete against a stone. Againe, The Angel of the Lorde standeth rounde about thee, that feare him, and he doth deliuer them. Wherby God sheweth that he appointeth to his Angels the defence of them, whom he hath taken in hand to keepe. After this order the Angel of the Lord doth comfort Agar when she fled away, and commandeth her to be reconciled to her maistres. God promiseth to Abraham his servant an Angel to be the guide of his journey. Iacob in blessing of Ephraim & Manasses prayeth, that the Angel of the Lord by whom he himselfe had bin deliuered from all enemie, may make them prosper. So the Angell was set to defende the tentes of the people of Israel. And so oft as it pleased God to rescke Israel out of the handes of their enemies, he raisid vp reveengers by the ministrie of Angels. So finally (to y end I neede not to rehearse many mo) the Angels ministered to Christ and were readie assistent to him in all necessitie. They brought tidings to the women of his resurrection, & to y disciples of his glorious comming. And so to fulfill their office of defending vs, they fight against the devill and all enemies, and do execute the vengeance of God vppon them, that are bent against vs. As we reade that the Angell of God to deliuer Hiernafra from the siege, slewe in one night a hundred fower score and sute thousande in the campe of the king of Assyria.

Whether every man haue his particular Angel to attend vpon him, is an idle and needless question.

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7 But whether euer of the faithfull be a feueral Angell assigne for their defence, I dare not certainely affirme. Surely when Daniel bringeth in the Angel of the Persians, and the Angel of the Grecians, hee sheweth that he ment, that there are to kingdoms and provinces certaine Angelles appointed as governours. And when Christ saith that the Angels of children do alway beholde the face of the Father, he semeth to meane, that there are certaine Angels to whom the preservation of them is given in charge. But I can not tell whether we ought thereby to gather, that euerie one hath his Angell set over him. But this is to be holden for certaine, that not one Angel only hath care of every one of vs, but that they all by one consent do watch for our safetie. For it is spoken of all the Angels together, that they more rejoyce of one sinne converted to repentance, than of nintie & nine just that haue stand still in their righteousnes. And it is saide of mo Angels than one, that they conveyed the soule of Lazarus into the bosome of Abraham. And not without cause did Eliasus shewe to his servaunt so many sierie chariots that were peculiarly appointed for him. But onelace there is that semeth more plaine than the rest to proue this point. For when Peter being brought out of prison knocked at the doores of the house where the brethren were assembled, when they could not imagine that it was he, they saide it was his Angell. It should semee that this came in their minde by the common opinion, that to euerie of the faithfull are assigne their Angels for governours. Albeit yet here it may be answered that it may well be, notwithstanding
standing any thing that there appeareth, that we may thinke it was any one
Angell, to whom God had giuen charge of Peter for that time, and yet not
to be his continuall keeper: as the common people doe imagine that there
are appointed to euer one two Angells, as it were diverse gostes, a good
Angell and a badde. But it is not worth trauaile, curiously to search for that
which doth not much import vs to knowe. For if this do not content a man,
that all degrees of the armie of heauen do watch for his safetie, I do not see
what he can be the better, if he understand that there is one Angell peculi-
arily appointed to keepe him. And they which restraine vs to one Angell the
care that God hath to euer one of vs, do great wrong to themselues, and to
all the members of the Church: as if that power to succour vs had bin vainely
promised vs, wherewith being environed and defended, we should fight
the more boldly.

8. They that dare take upon them to define of the multitude and degrees
of Angells, let them looke well what foundation they have. I grant Michael
is called in Daniel, the Great prince, & with Iude, the Archangel. And Paul
faith, it shall be an Archangel that shal with sound of truere call men to the
judgement. But who can thereby appoint the degrees of honours betweene
Angells, or discoerne one from another by speciall markes, and appoint every
one his place & standing? For the two names that are in Scripture, Michael,
& Gabriel: and if you lift to adde the third out of the historie of Tobie, may
by their signification seeme to be giuen to the Angells, according to the ca-
pacitie of our weakenesse, although I had rather leaue that exposition at
large. As for the number of them, we heare by Christes mouth of many Le-
gions, by Daniel many companies of ten thousandes, the seruant of Elizeus
saw many chariots full: and this declareth that they are a great multitude
that it is said, that doe camp round about them that scare God. As for shape,
it is certaine, that Spirites haue none, and yet the Scripture for the capaci-
tie of our wit, doth not in vaine under Cherubin and Seraphin paint vs our
Angells with wings, to the intent we should not doubt that they will be euer
with incredible swiftnesse, ready to succour vs, so soone as neede shall re-
quire, as if the lightning sent from heauen should flie vnto vs with such swif-
teness as it is wanted. Whatsoeuer more than this may bee sought of both
these points, let vs beleue it to be of that sort of mysteries, whereof the full
revelation is deferred to the last day. Wherefore let vs remember to take
heed both of too much curiositie in ferching & too much boldnes in speakeing.

9. But this one thing which manie troublesome do call in doubt, is to be
holden for certaintie, that Angells are ministering spirits, whose service God
vseth for the defence of his, and by whom he both distributeth his benefits
among men, and also putteth his other workes in execution. It was in the
olde time the opinion of the Saducees, that by Angells is meant nothing els,
but either the motions that God doth inspire in men, or the tokens that he
sheweth of his power. But against this errour erie out so manie testimonies
of Scripture, that it is manie that so grosse ignorance could be suffred in
that people. For to omit those places that I have before alleaged, where are
recited thousandes & Legions of Angells: where joy is giuen vnto them, where

The different de-
grees of honour a-
mongst Angells, &
the certainties of
their number are
things unknown.

Dan.12.1.
1.Theis.4.16.

Mat.26.55.
Dan.7.10.
Psa.34.8.

Against the opi-
ion of the Sadu-
cees, who denyed
that there are any
such spirits as
we call Angells.
it is said that they vpholde the faithfull with their hands, & carry their soules into rest: that they see the face of the Father, & such like: there are other places whereby is clearly proued, that they are in deede spirits of a nature that hath substance. For whereas Stephen & Paul do say, that the law was given by the hand of Angels, & Christ faith, that the elect after the resurrection shal be vnto Angels: that the day of judgement is not known to the verie Angels: that he shall then come with his holy Angels: howsoever they be wri-
then, yet must they be vnderstanded. Likewise, when Paul charged Timo-thie before Christ & his chosen Angels, to keepe his commandements, he meaneth not qualities or inspirations without substance, but verie spirits.

And otherwise it standeth not together that is written in the Epistle to the Hebrews, that Christ is become more excellent than Angels, that the world is not made subject vnto them: that Christ tooke vpon him not their nature, but the nature of man. If we mean not the blessed spirites, to whome may these comparisons agree? And the author of that Epistle expoundeth himselfe, where he placeth in the kingdome of heaven the soules of the faithfull & the holy Angels together. Also the same that we have alreadie alleged, that the Angels of children do alway behold the face of God, that they do reioyce at our thácет, that they marvel at the manifolde grace of God in the Church, that they are subject to Christ, the head. To the same purpose serueth this, that they so oft appeared to the holy Fathers in the forme of men, that they talked with them, that they were lodged with them. And Christ himselfe for the principall preeminence that he hath in the person of the Mediator, is called an Angel. This I thought good to touch by the way, to furnishe the simple with defence against those foolish & reasonles opinions, that many ages agoe raised by Satan do now and then spring vp againe.

Now it resteth, that we seek to meete with that superstition which is commonly wont to crepe in, where it is said: that Angels are the ministres and deliuerers of all good things vnto vs. For by and by mans reason faileth to this point, to think that therefore al honour ought to be gien them. So commeth it to passe that those things which belong only to God and Christ, are conveyed away to Angels. By this meanes we see that in certaine ages past, the glory of Christ hath bin many ways obscured, when Angels without warrant of Gods worde were loden with immeasurable tittles of honour. And of all the vices that we speake against, there is almost none more auncient than this. For it appeareth that Paul himselfe had much to doe with some which so advanced Angels, that they in manner would haue brought Christ vnder subjection. And therefore he doth so carefully presse this point in his Epistle to the Colossians, that Christ is not onely to be preferred before all Angels, but that he is also the authour of all the good things that they have: to the ende wee should not forsake him, and turne vnto them, which can not sufficiently helpe themselves, but are faine to drawe out of the same fountain that we do. Surely forasmuch as there shineth in them a certaine brightnes of the maieftie of God, there is nothing whereunto wee are more easilie enclin'd, than with a certaine admiration to fall downe in worshipping of them, & to give vnto them all things that are due only to God. Which thing

John
John in the Revelation confesseth to have chanced to himselfe, but he addeth withall, that he received this answer. See thou do it not. For I am thy fellow seruant, Worship God.

11 But this danger we shall well beware of, if we do consider why God vteth rather by them that by himselfe without their service to declare his power, to provide for the safetie of the faithful, & to communicate the gifts of his liberalitie among them. Surely he doth not this of necessity, as though he could not be without them; for so oft as pleaseth him, he letteth them alone, and bringeth his work to passe with an oneely becke: so far is it of, that they be any aide to him, to eafe him of the hardnesse thereof. This therefore maketh for the comfort of our weaknesse, so that wee want nothing that may auail our minde, either in raising them vp in good hope, or confirming them in assurance. This one thing ought to be enough & enough againe for vs, that the Lord affirmeth he is our protector. But while we see our selues besieged with so many dangers, so many hurtfull things, so many kinds of enemies: it may be (such is our weaknesse and frailitie) that we be sometime filled with trembling feare, or fall for dispaire, vnlesse the Lorde after the proportion of our capacitie doe make vs to conceiue his presence. By this meanes he not onely promiseth that he will have care of vs, but also that he hath an innumerable garde to whom he hath given in charge to travaile for our safetie, & that so long as wee be compassed with the garrisone and support of them, whatsoever danger betideth vs, wee be without all reach of hurt. I grant we do amisse that after this simple promise of the protection of God alone, wee still looke about from whence other helpe may come vnto vs. But for as much as it pleaseth the Lorde of his infinite clemency and gentleness to helpe this our fault, there is no reaason why wee should neglect his so great benefit. An example thereof we haue in the seruant of Elizeus, which when he sawe the hill besieged with the armie of the Syrians, and that there was no way open to escape, was striken downe with feare, as if his maister and hee were then vterly destroyed. Then Elizeus prayed God to open his seruants eyes, and by & by he sawe the hill furnished with horses and serie chariotes, that is, with a multitude of Angels to keepe him and the Prophet safe. Encouraged with this vision he gathered vp his heart againe, & was able with a dreadsleffe mind to looke downe vpon his enemies, with sight of whom he was before in a maner druen out of his witte.

12 Wherefore whatsoever is said of the ministerie of Angels, let vs apply it to this ende, that overcomming all distrust, our hope may be the more strongly stablished in God. For these succours are therefore provided vs of God, that we should not be made afraid with multitude of enemies, as though they could preuaile against his helpe, but should flie vnto that saying of Elizeus, that there be none on our side than be against vs. How much then is it against order of reason, that wee should be led away from God by Angels, which are ordained for this purpose, to testify that his helpe is more present among vs? But they do leade vs away in deede, if they doe not freight lead vs as it were by the hand to him, that we may have eye vnto, call vpon, and publish him for our only helper, if we consider not them to be in his handes 

2. Kin.6.17.

That which God doth use to relieve our weaknes, must not cause vs to diminish his glory.
Of the knowledge of
that move themselves to no worke but by his direction: if they do not holde
vs fast in the one Mediatour Christ, so that wee may hang wholly of him,
leane all upon him, be carried to him and rest in him. For that which is de-
scribed in the vision of Iacob, ought to sticke and be fastened in our minds,
howe Angels descend downe to the earth vnto men, and from men doe
goe vp to heauen by a ladder, whereupon stanteth the Lorde of holtes.
Whereby is meant, that by the onely intercession of Christ it commeth to
passe, that the ministeries of the Angels doe come vnto vs, as he himselfe
affirmeth, saying: Hereafter ye shall see the heavenes open and the Angels
descending to the Sonne of man John 1.51. Therefore the seruant of Abra-
ham being committed to the custodie of the Angel, doeth not therefore call
vpon the Angel to helpe him, but holpeth with that commendation, hee
prayeth to the Lorde, and beesecheth him to shewe his mercy to Abraham.
For as God doeth not therefore make them minifters of his power & good-
nes, to the intent to part his glory with them: so doth he not therefore pro-
mise vnto his helpe in their ministration, that we shoulddivide our confidence
betweene him and them. Let vs therefore forfake that Platonical philo-
ophie, to seeke the way to God by Angels, and to honour them for this pur-
pose, that they may make God more gentle vnto vs: which superflitious and
curious men haue from the beginning gone about, and to this day do con-
tinue to bring into our religion.

13 As for such things as the Scripture teacheth concerning duels, they
tende in a manner all to this ende, that we may be careful to beware afore
hand of their awaites and preparations, & furnish our selves with such weap-
onas are strong & sure enough to drive away even the strongest enemies.
For whereas Satan is called the God and prince of the world, whereas he
is named the strong armed man, the Spirit that hath power of the aire, and
a roaring Lion: thefe descriptions serue to no other purpose, but to make vs
more ware and watchfull, and reader to enter in battle with him. Which
is also sometime set out in express words. For Peter after he had sayde,
that the duell goeth about like a roaring Lyon, seeking whom hee may de-
uour, by and by addeth this exhortation, that we strongly resift him by Faith.
And Paul after he had given warning that we wrestle not with flesh & bloud,
but with the princes of the aire, the powers of darkness, & spiritual wicked-
nesses, by and by biddeth vs put on such armour as may serve for so great &
daunourous a battle. Wherefore let vs also apply all to this ende, that be-
ing warned how there doeth continually approch vpon vs an enimie, yea, an
enimie that is in courage must hardy, in strength most mighty, in policies
most sute, in diligence and celeritie unwearable, with all fortes of engins
plenteouly furnished, in skill of warre most ready, wee suffer not our felues
by slouthe & cowardice to be surprised, but on the other side with bolde and
hardy mindes set our foot to resift him, and ( because this warre is onely
ended by Death) encourage our felues to continue. But specially knowing
our owne weaknesse and our skilfulnesse, let vs call vpon the helpe of God &
enterprise nothing but vpon trust of him, for as much as it is in him onely to
give vs policie, strength, courage and armour.
And that wee should be the more stirr'd vp & enforced to doe, the Scripture warneth vs, that there are not one or two or a fewe enimies, but great armies that make warre with vs. For it is said, that Mary Magdalene was delivered from seven diuels, wherein she was possessed. And Christ saith, that it is the ordinarie custome, that if after a diueil be once cast out, a man make the place open again, he bringeth seven spirits worse than himselfe, & returneth into his possession, finding it emptie. Yea it is said that a whole legion besieged one man. Hereby therefore we are taught, that wee must fight with an infinite multitude of enimies, lest despising the fewenesse of them, we should be more slack to enter in battle, or thinking that we have some reprieve in the mean time granted, we should give ourselves to idleness. Wher as many times Satan or the diueil is named in the singular number, hereby is meant that power of wickednesse which standeth against the kingdom of Justice. For as the Church and the fellowship of Saints haue Christ to their head, so the faction of the wicked is painted out vnto vs with their prince, y' hath the chiefes authority amongst them. After which manner this is spoken. Go ye cursed into eternal fire that is prepared for the diueil & his angels.

Here also this ought to stirre vs vp to a perpetuall warre with the diueil, for that he is enemie where called the enemie of God and of vs. For if we have regard of Gods glory, as it is meerely wee shoulde, then ought wee with all our force to bende our felues against him, that goeth about to extinguishe it. If we be affectioned to maintaine the kingdom of Christ as we ought, then must we needs take an unappeasable warre with him that conspireth the ruine thereof. Againke, if any care of our owne safeties doe touch vs, then ought we to have neither peace nor truce with him that continually lyeth in waites for the destruction of it. Such a one is he described in the third Chapter of Genesis where he leadeth man away from the obedience that he did owe to God, that he both robbeth God of his due honour, & throweth man himselfe headlong into destruction. Such a one also is he set forth in the Evangelistes, where he is called an enemie, and is said to scatter tares, to corrupt the seed of eternall life. In summe, that which Christ teesifieth of him, that from the beginning he was a murtherrer, and a lyer, wee finde by experience in all his doings. For he assaileth the truth of God with lyes, obscureth the light with darknesse, entangleth the mindes of men with errors, raiseth vp hatreds, kindleth contentions and strifes, doeth all things to this end to ouerthrow the kingdom of God, and drown men with himselfe in eternall destruction. Whereby appeareth, that he is of nature froward, spiteful and malicious. For needes must there be great frowardnes in that wit, that is made to assaile the glorye of God & salvation of men. And that doth John speak of in his Epistle, when he writeth, that he finneth from the beginning. For he meaneth that he is the author, captaine & principal workman of all malice and wickednesse.

But forasmuch as the diueil was created by God, let vs remember that this malice which wee affigne in his nature, is not by creation, but by depravation. For whatsoever damnable thing he hath, he hath gotten to himselfe by his owne revolted and fall. Which the scripture therefore giuenth vs

The reason why sometime many diuels, and sometimes only one is mentioned.
Mat.16.9.
Mat.12.42.

Satan being as the first created good, hath forsaken out of his kind by falling vno
humbly from God.
17 As for the discord & strife that we say is betwene God & Satan, we must so take it that still we holde this for certayne, that he can doe nothing but by the wil & suffrance of God. For we read in the historic of Job, that he presented himselfe before God to receive his commandements, & durst not go forward to doe any enterprise till he had obtained licence. So when Ahab to be deceived he tooke vpon him that he would be the Spirit of lying in the mouth of all the Prophets, & so being sent of God he performed it. For this reason is he called the euill spirit of the Lord, y tormenting Saul, because by him as with a scourge the sins of the wicked king were punished. And in another place it is written, y the plagues were laid vpon y Egyptians by y euill angels. According to these particular examples Paul doth generally restifie, y the blinding of y wicked is the worke of God, whereas before he had called it the working of Satan. It is evidente therefore y Satan is under the power of God, & so governed by his authorize y he is compelled to doe him service. Now when we say that Satan resisteth God, y the works of Satan dis agree with the works of God, we doe therewithall affirme that this disagreement and strife hangeth vpon the suffrance of God. I speake not nowe of his will, nor of his endeavor, but of the effect onely. For with the devill is wicked of nature, he is not enclined to obey the will of God, but is wholly caried to stubbornesse.
stubbornesse and rebellion. This therefore he hath of himselfe and of his owne wickednesse, that of desire and purpose he withstandeth God. And by this wickednesse he is stirred vp to the enterprising of those things that he knoweth to be most against God. But because God holdeth him fast tyed & restrained with the bridle of his power, he executeth only those things that are granted him from God. And so doth he obey his creator whether he will or no, because he is constrained to apply his service whithersoever God compelleth him.

18 Nowe because God boweth the unclean spiritus hither and thither as pleaseth him, he so tempereth this gouernement, that they exercitethe faithfull with battell, they set upon them out of ambushes, they assaile them with invasions, they press them with fighting, and oftentimes weary them, trouble them, make them affraide, and sometime wound them, but never overcome nor oppresse them. But the wicked they subdue and draw away, they raigne upon their soules & bodies, & abuse them as bondslaves to all mischeuous doings. As for the faithfull, because they are vnsqueted of such enemies, therefore they heare these exhortations. Do not give place to the diuell. The diuell your enemie goeth about as a roaring lyon, seeking whom he may deuoure, whom refist ye being strong in faith, and such like. Paul confesseth that he himselfe was not free from this kinde of strife, when he faith, that for a remedie to tame pride, the Angel of Satan was giuen to him by whom he might be humbled. This exercise therefore is common to all the children of God. But because that same promis of the breaking of Satan's head, pertaineth generally to Christ, and to all his members, therefore I say, that the faithfull can never be overcome nor oppressed by him. They are many times striken downe, but they are never so astonnied with all, but that they recover themselves. They fall downe many times with violence of strokes, but they are after raised vp again; they are wounded, but not deadly. Finally, they do labour in all the course of their life that in y end they obteine the victorie; but I speake not this of euery doing of theirs. For we know that by the just vengeance of God David was for a time giuen over to Satan, by his motion to number the people: and not without cause Paul faith there is hope of pardon, although any haue beene entangled with the snares of the diuell. Therefore in another place the same Paul faith, that the promise aboue alledged is begun in this life, wherein we must wrastle, and is performed after our wrestling ended; when he faith, the God of peace shall shortly beare downe Satan vnder your feete. This victorie hath alwaye fully beene in our head Christ, because the Prince of the worlde had nothing in him, but in vs that are his members it doeth now partly appeare, and shall be perfited, when being vnclad of our flesh by which wee are yet subject to weakeenesse, wee shall be full of the power of the Holy ghost. In this maner when the kingdome of Christ is raised vp and aduanced, Satan with his power falleth downe, as the Lord himselfe faith. I saue Satan fall as a lightning downe from heauen. For by this aunswere hee confirmeth that which the Apostles had reported of the power of his preaching. Again, when the Prince poffefseth his owne pallace, all things that hee poffefseth Luke. 11, 21.

H. are
are in peace, but when there cometh a stronger, he is thrown out, &c. And to this end Christ in dying overcame Satan which had the power of death, and triumphed upon all his armies, that they should not hurt the Church, for otherwise they would every moment an hundred times destroy it. For (considering what is our weakenesse, and what is his furious strength) how could we stand, yea, even so little time against his manifold & continual assaults, but being supported by the victorie of our captaine? Therefore God suffereth not the Diuell to raigne over the soules of the faithfull, but onely deliuereth him the wicked & vnbelieving to gouerne, whom God doth not vouchsafe to have reckened in his flock. For it is said, that he posseseth this world without controversie til he be thrust out by Christ. Againe, that he doth blinde all them that beleue not the Gospel. Againe, that he perforceth his worke in the stubborne children, and worthlie, for all the wicked are the vessels of his wrath. Therefore, to whom should they be rather subject than to the minister of God's vengeance? Finally, they are said to be of their Father the Diuell, because as the faithfull are hereby known to be the children of God, because they beare his image: so they by the image of Satan into which they are gone out of kinde, are properly discerned to be his children.

19. As wee haue before confuted that trifling Philosophie concerning the holy Angels, which teacheth that they are nothing else but good inspirations or motions, which God stirreth vp in the minde of men: so in this place must we confute them that fondly fayne, that Diuels are nothing else but euill affections or perturbations of the mind, that are thrust into vs by our flesh. That may wee shortly do, because there be many testimonies of Scripture, and those plaine enough vppon this point. First, where the vinecleane Spirites are called, Angels, Apostataes, which have swarued out of kinde from their beginning, the vrie names doe sufficiently expresse,that they are not motions or affections of minde, but rather in deede as they be called minde or Spirites endued with sense and understanding. Likewise, whereas both Christ and Iohn doe compare the children of God with the children of the Diuell: were it not an inuic comparison, if the name of the Diuell signified nothing else but euill inspirations? And Iohn addeth somewhat more plainly, that the diuell sinneth from the beginning. Likewise, when Inde bringeth in Michael the Anchangele fighting with the diuell, doules he setteth against the good Angel an euil and rebellious Angel. Wherewith agreeth that which is read in the historie of Iob, that Satan appeared with the holy Angels before God. But most plaine of all are those places that make mention of the punishment which they begin to seele by the judgement of God, and specially shall seele at the resurrection. Sonne of David, why arst thou come before the time to torment vs? Againe, Goe ye curfed into eternall fire that is prepared for the Diuell and his Angels. Againe, If he spared not his owne Angels that had sinned, but cast them downe into hell and deliuered them into chains of darkenesse to be kept vnto damnation, &c. Howe fonde should these speeches be, that the Diuels are ordainned to eternall judgement, that fire is prepared for them, that they
they are now alreadie tormented and vexed by the glory of Christ: if there were no diuels at all? But because the matter needeth no disputation among them that beleue the worde of the Lord, & little good is done with testimonies of Scripture among those vaine students of speculation, whom nothing pleaseth but that which is newe: I suppose I have performed that which I purposed, that is, that the godly mindes should be furnished against such fond errors, wherewith vnquiet men do trouble both themselues and other that be more simple. But it was good to touch this, leаft any entangled with that error, while they thinke they have none to stande against them, should waxe more slowe & vnprofitable to refift.

20. In the meane time let it not be wearisome vs, in this so beautiful a stage to take godly delight of the manifest and ordinarie workes of God. For, as I haue elsewhere alreadie faide, though this be not the chiefe, yet is it in order the first doctrine of Faith, to remember, that what way soever we turne our eyes, all that we see are the workes of God, & with godly consideration to wery for what ende God did make them. Therefore, that wee may conceiue by Faith so much as behoueth vs to know of God, it is good first of all to learne the historie of the creation of the world, how it is shortly rehearsed by Moses, and afterwarde more largely set out by holy men, specially by Basil and Ambrose. Out of it wee shallearne that God by the power of his worde and Spirit created heauen and earth of nothing, and thereof brought forth all liuing creatures and things without life, with maruellous order disposed the innumerable varietie of things, to euerie thing he gaue the proper nature, assigned their offices, appointed their places and abodings, and where all things are subject to corruption, yet hath he so provid'd, that of all sortes some shalbe preferued to the last day, and therefore some he cherisheth by secret means, and powr eth nowe and then, as it were a newe livelineffe into them, and to some he hath giuen the power to encrease by generation, that in their dying that whole kinde should not dye together. So hath he maruellous garnished the heauen & the earth, with so absolutely perfect plentiful, varietie and beautie of all things as possibly might be, as it were a large and gorgeous house furnished and stored with abundance of most finely chozen stuffe, last of all howe in framing man and adorning him with so goodly beautie, & with so many and so great gifts, he hath shewed in him the most excellent example of all his workes. But because it is not my purpose at this present to set forth at large the creation of the world, lett it suffice to haue once againe touched these fewe things by the way. For it is better, as I haue alreadie warned the readers, to fetch a fuller understanding of this matter out of Moses and other, that haue faithfully and diligently conveyed the historie of the worlde by writing to perpetuall memorie.

21. It is to no purpose, to make much a doe in disputing, to what end the consideration of the workes of God ought to tende, or to what matter it ought to be applied: forasmuch as in other places alreadie a great part of this question is declared, and so much as belongeth to our present purpose may in fewe worde be ended. Truely, if we were minded to sett out as it is worthic,
Cap. 14. Of the knowledge of

worthie, how unestimateable wisedome, power, justice, and goodness of God appeareth in the framing of the world, no eloquence, no garnishment of speech could suffice the largenesse of so great a matter. And no doubt it is Gods pleasure that we should be continually occupied in so holy a meditation, that while we behold in his creatures as in looking glassses the infinite riches of his wisedome, justice, bountie and power, we should not runne over them, as it were with a flying eye, or with a vaine wandering looke, as I may so call it, but that wee should with consideration rest long vp upon them, cast them vp and downe earnestly and faithfully in our mindes, and oft repeat them with remembrance. But because we are nowe busied in that kinde that pertaineth to order of teaching, it is meete that we omit those things that require long declamations. Therefore, to be short, let the readers know that then they have conceived by faith, what this meaneth, that God is the creator of heauen & earth, if they first follow this vniversal rule, that they passe not over with not considering or forgetfulness of those vertues, that God presented to be seene in his creatures, then, that they so learne to apply themselves, that they may therwith be throughly moved in their harts. The first of those we do when we consider how excellent a workmans worke it was to place & aptly set in so wel disposed order the multitude of his starrs that is in heauen, that nothing can be devised more beautiful to behold, to set & fasten some of them in their standings so that they cannot move, and to other some, to graunt a freecourse, but so that in moving they wander not beyond their appointed space, so to temper the motion of them all, that it may deuide in measure the dayes and nightes, monethes, yeares, and seasones of the yeare, and to bring this inequality of dayes which we daily fee to such a tempered order, that it hath no confusion. Likewise, when we mark his power in susteyning so great a body, in gouerning the so swift whirling about of the engine of heauen, & such like. For these fewe examples doe sufficiently declare, what it is to recorde the power of God in the creation of the world. For else, if I should truell as I saide, to express it all in words, I should never make an end, forasmuch as there are so many miracles of the power of God, so many tokens of his goodness, so many examples of his wisedome, as there be forms of things in the world, yea, as there be things either great or small.

The fruit of our considering the creatures of God must be the feeling of his goodness toward our selves, and our growing thereby in faith, hope, & godnesse.

22. Now remaineth the other part which commeth neerer to faith, that while we consider that God hath ordained all things for our guard & safetie, & therewith do feele his power & grace in our selves, and in so great good things that he hath bestowed upon vs: we may thereby stirre vp our selves to the trust, invocation, praise and loue of him. Nowe, as I haue before saide, God himselfe hath shewed in the verie order of creation, that for mans sake he created all things. For it is not without cause that he deuided the making of the world into fixe dayes, whereas it had ben as easie for him in one moment to haue in all pointes accomplished his whole worke, as it was by such proceeding from peace to peace to come to y end of it. But then it pleased him to shew his prouidence & fatherly carefullnes toward vs, that before he made man he prepared all that he foresaw should be profitable for him
The xv. Chapter.

What a one man was created: where is there so treated of the powers of the soule, of the image of God, of free will, & of the first integrity of nature.

Now we must speake of the creation of man, not onely because he is among all the worke of God the most noble & most excellent example of his justice, wisdom & goodness: but also because we have saide in the beginning, we cannot plainly & perfectly know God, vnlesse we have withall a mutuall knowledge of our selues. Although the same knowledge be of two sorts, the one to know what we were created at the first beginning, the other to know what our estate began to be after the fall of Adam (for it were but to small profit for us to know our creation, vnlesse we did also in this lamentable fall know what is the corruption & deformitie of our nature:) yet at this time wee will be content with description of our nature when it was pure. And before we descend to this miserable estate whereunto man is now in thraldome, it is good to learne what a one he was created at the beginning. For we must take heede that in precisely declaring only the natural euils of man, we feeme not to impute them to the author of nature. For vngodlines thinketh her selue to have sufficient defence in this colour, if it may lay for her selfe that whatsoever fault she hath, the same did after a certaine maner proceede from God, & ticketh not if she be accused, to quarle with God, & to lay the fault vpon him whereof she is worthily accused. And they that would feeme to speake somewhat more reuencently of the majesty of God, yet do willingly seeke to excuse their owne wickednesse, by nature, not considering that therein though not openly they blame God also, to whose reproch it should fall if it were proued if there is any fault in nature.
Cap. 15. Of the knowledge of

Sith then we see that our flesh gapeth for all the ways to escape, whereby
the thinketh the blame of her own evils may any way be put off from her,
we must diligently endeavour to meete with this mischief. Therefore we must
so handle the calamity of mankind that we cut off all excuse, & deliver the
justice of God from all accusation. Afterward in place convenient we shall see
how far men be now from that pureness that was given to Adam. And first
we must remember, that in this that man was taken out of earth & claye, a
bridle was put upon his pride, for there is no greater absurditie, than for
them to glory in their excellencie, that doe not oneley dwell in a cottage of
clay, but also are themselves in part but earth & ashes. But forasmuch as
God did not oneley vouchsafe to give life unto an earthen vessel, but also it
was his pleasure that it should be the dwelling house of an immortal Spirit,
Adam might restfully glory in so great liberality of his maker.

2 Now it is not to be doubted that man consisteth of soule & body, & by
the name of soule I meane an immortal essence, and yet created, which is
the nobler parte of him. Sometime it is called the Spiritie. Albeit when
these two names Soule and Spirite are joyned together, they differ one
from the other in signification, yet when Spirite is set by it self for, it meaneth
as much as Soule. As, when Salomon speaking of death, saith that then the
spirite returneth to him that gave it. And Christ commending his Spirite
to his Father, and Stephen his Spirite to Christ doe both meane none other
thing, but that when the Soule is delivered from the prison of the
flesh, God is the perpetuall keeper of it. As for them that imagine that the
Soule is therefore called a Spirit, because it is a breath or a power by God
inspired or poured into bodies which yet hath no essence: both the thing
it selfe, and all the Scripture sheweth, that they doe too grossly erre.
True it is, that while men are fastened to the earth more than they ought
to bee, they waxe dull, yea, because they are estranged from the Father of
lightes they are blinded with darkenesse, so that they doe not thinke upon
this, that they shall remaine alue after death. And yet is not that light
so quenched in darkenesse, but that they be touched with some feeling of
immortalitie. Surely the conscience which discerning betweene good and
euill, answereth the judgement of God, is an undoubted signe of an im-
mortall Spirite. For how could a motion without essence attaine to come
to the judgement feare of God, and throwe it selfe into feare by finding
her owne guiltiness? For the bodie is not moued with feare of a Spiritu-
al paine, but that solely oneley vppon the Soule. Whereby it followeth,
that the soule hath an essence. Moreover the seriue knowledge of God
doeth proue that the soules which ascend vp aboue the world are immor-
tall: for a vanishing liuelinesse were not able to attaine to the fountain of
life. Finally, forasmuch as so many excellent gifts were with mens mind
is endued, doe criue out that there is some divine thing engraven in it, there
are euie so many testimonies of an immortal essence. For that sense which
is in brute beastes, goeth not out of the body, or at least extendeth no fur-
ther than to things presently set before it. But the nimblenesse of the mind
of man which veweth the heauen and earth and secretes of nature, & com-
pre-
prehending all ages in understanding & memorie, digesteth every thing in order, & gathereth things to come by things past, doeth plainly shew that there lieth hidden in man a certaine thing feuerall from the body. We con-
cieve by understanding the invisible God and Angels, which the body can-
do not. We knowe things that be right, just, and honest, which are hidden
from the bodily senses. Therefore it must needs be that the spirit is the sea-
of this understanding. Yea, and our sleepe it selfe, which astonieth a man
and seemeth to take life away from him, is a plaine witness of immortality,
from such as it doth not onely minister unto vs, thoughts of those things
that never were done, but also foreknowings of things for time to come. I
touch these things shortly which euen prophane writers do excellently set
out with more gorgeous garnishment of words: but with the godly readers
a simple putting in minde of them shall be sufficient. Now if the soule were
not a certaine thing by it selfe feuerall from the bodie, the Scripture would
not teach that we dwell in houses of clay, that by death we remove out of
the Tabernacle of the flesh, that we do put of that which is corruptible, that
finally at the last day we may receive reward every man as he hath beha-
ned himself in his body. For these places and other that we doe both where
commonly light upon, doe not onely manifestly distinguish the soule from
the body, but also in giving to the soule the name of man do shewe that it is the
principal part. Now whereas Paul doth exhort the faithful to cleanse them-
selves from all defiling of the flesh & the spirit, he maketh two partes of man
wherein abideth the filthinesse of sin. And Peter where he calleth Christ the
shepherd & bishop of soules, should have spoken fondly if there were no
soules about whom he might execute that office. Neither would that con-
veniently stand together which he faith of the eternal salvation of soules,
where he biddeth to cleanse our soules, and where he faith that euill desires
do fight against the soule, & where the author of the Epistle to the
Hebrues sayth, that the Pastors do watch that they may yeld account for our
soules, vnde it were true that soules had a proper essence. To the same pur-
pocse ferueth it that Paul calleth God for witness to his owne soule, because
it could not be called in judgement before God vnde it were subject to
punishment. And this is also more plainly expressed in the words of Christ,
when he biddeth vs to fear him which after that he hath killed the bodie,
can throwe the soule into hell fier. Nowe where the author of the Epistle
to the Hebrues doth distinguish the Fathers of our flesh from God, which is
the only Father of Spirits, he would not otherwise more plainly affirm the
essence of soules. Moreover, if the soules remained not alue being deli-
uered from prisons of their bodies, Christ should verie fondly have brought
in the soule of Lazarus joyful in the bosome of Abraham, & againe the soule
of the rich man subject to horrible torments. The same thing doeth Paul
notifie when he teacheth that wee wander abroade from God, so long as
we dwell in the flesh, and that wee enjoy his presence being out of the flesh.
But, because I wil nor be long in a matter that is not obscure, I wil adde on-
ly this out of Luke, that it is reckoned among the errors of the Sadduces, that they did not beleue that there were any Spirites and Angels.
Man was created like to God, not in the fashion of his body, nor because he was framed at the first according to the shape which the soune of God should afterwards take upon him: nor because he was like unto Christ, who is properly God's image; but for that in his first integrity he resembled the excellency of his Creator. 

Gen. 1:27.

Also a strong proofe hereof may be gathered of this, where it is sayde, that man is create like to the image of God. For although the glorie of God do appeare in the outward shape of man, yet is it no doubt that the proper seate of the image of God is in the soule. I do not deny that as concerning our outward shape, inasmuch as the same doth distinguish & feuer vs from brute beastes, we do also therein more neerely approch to God than they: neither will I much stande against them which thinke that this is to be accounted of the image of God, that where all other living creatures do grovelingwife behold the ground, to man is given an upright face; & he is commanded to looke upon the heauen, & to aduance his countenance toward the starres; so that this remaineth certaine, that the image of God which appeareth or shineth in these outward signes, is spiritual. For Osander (whome his writings declare to have beene in fickle imaginations fondly wittie) referring the image of God without difference, as well to the body as to the soule, mingleth heauen & earth together. For he faith, that the Father, the Sonne, & the holy ghost did settle their image in man; because although Adam had stand without falling, yet should Christ have become man. And so by their opinion the body that was appointed for Christ, was but an example or figure of that bodily shape which then was formed. But when shall he find that Christ is the image of the Spirit? I grant in deed that in the person of the Mediator shineth the glorie of the whole godhead. But how shall the external word be called the image of the Spirit whom he goeth before in order? Finally, it overthroweth the distinction betweene the Sonne & the holy Ghost, if he do here call him his image. Moreover I would faine learne of him how Christ doth resemble the holy ghost in the flesh that he tooke upon him, & by what marke & features he doth express the likenes of him. And wheras this saying: Let vs make man after our image, doth also belong to the person of the Sonne, it followeth, that he must be the image of himselfe, which is against all reason. Beside that, if Osander's inuention be beleued, man was fashioned only after the figure & paterne of Christ in that he was man, & so that forme out of which Adam was taken, was Christ, in that that he was to be clothed with flesh, whereas the scripture in a farre other meaning teacheth, that he was create in the image of God. But their subtle inuention is more colourable which do thus expound it, y Adam was create in the image of God, because he was fashioned like vnto Christ, which is the only image of God. But that exposition also is not found. Also some interpreters make a great disputacion about Image & Likenes, while they seek a difference between those two words, where is no difference at all, saying, that this word Likenes is added to expound the other. First we knowe that among the Hebrewes such repetitions are common, wherin they expresse one thing twice; and in the thing it self there is no doubt, but that man is therefore called the image of God, because he is like to God. Wherby appeareth that they are to be laughed at, which do so suttely argue about the wordes, whether they appoint Zelem, that is to say, Image in the substance of soule, as Deuoth, that is to say, Likenes in the qualities, or what other thing soever it be that they teach. For whereas God determineth to creat man after his.
his own image, this being somewhat darkly spoken, he doth as by way of explanation repeat it in this saying, After his likeness: as if he would have said, that he would make man, in whom he would represent himself as in an image, because of the markes of likeness graven in him. And therefore Moses a little after reciting the same thing, doth repeat the image of God twise, leaving out the name of Likeness. And it is a triving objection that Osiannder makest, that not a part of man, or the soule onely with the giftes thereof, is called the image of God, but the whole Adam which had his name giue him of the earth, from whence he was taken. Triving, I say, will all readers that have there found wit judge this objection. For where whole man is called mortal, yet is not the soule thereby made subject to mortalitie. Again,where he is called a living creature endued with reason, it is not thereby ment, that the body hath reason & understanding. Although therefore the soule is not the whole man, yet it is not inconuenient, that man in respect of the soule be called the image of God, albeit I holde still that principle which I have before established, that the Image of God extendeth to the whole excellency, whereby the nature of man hath preeminence among all kind of living creatures. Therefore in that wordes is noted the integritie that man had when he was endued with right understanding, when he had his affection framed according to reason, & all his senses governed in right order, & when in excellent gifts he did truly resembe the excellency of his Creator. And though the principall seate of the image of God were in the mind & heart, or in the soule & the powers thereof, yet was there no part of man, not so much as the body, wherein did not some sparkes thereof appeare. Certaine it is that also in all the partes of the world, there doe shine some resemb lance of the glory of God: whereby wee may gather that where it is faide, that his Image is in man, there is in folaying a certaine secret comparison, that aduaunceth man aboue all other creatures, & doth as it were feuer him from the common sort. Neither is it to be denied, that the Angels were create after the likeness of God, (as Christ himself testifieth) our chief perfection shal be to become like vnto them. But not without cause doeth Moses by that peculiar title set forth the grace of God toward vs, specially, where he compareth onely visible creatures with man.

4. But yet it seemeth that there is not giuen a full definition of the image of God, ruleffe it plainlier appeare in what qualities man excelleth: & whereas he ought to be counted a glasse, ressembling the glory of God. But ye can be by no other thing better knowne, than by the repairing of mans corrupted nature. First it is doubtlesse, that when Adam fel from his estate, he was by that departure estranged from God. Wherefore although we grant that the Image of God was not altogether defaced & blotted out in him, yet was it so corrupted, that all that remaineth, is but vgly deformitie. Therefore the beginning of recoverie of faffetie for vs, is in that restoring which we obtain by Christ, who is also for the same cause called the second Adam, because he restored vs vnto true and perfect integretie. For although where Paul doth in comparison set the quickening Spirit that Christ giuest to the faithful, against the living soule wherein Adam was created, he setteth forth the
more abundant measure of grace in the regeneration: yet doth he not take
away this other principal point, that this is the end of our regeneration,
that Christ should newe fashioned vs to the image of God. Therefore in an-
other place he teacheth, that the new man is renewed according to the image
of him that created him. Wherewith agreeeth this saying: put on the newe
man which is created according to God. Nowe it is to be seen what Paul
doith principally comprehend under this renewing. First he speaketh of know-
ledge, and after of pure righteousness and holiness. Whereby we gather
that the image of God was first of all to be seen in the light of the mind,
in the righteousness of heart, and soundness of all the partes. For although I
grant that this is a figurative phrase of speech to set the part for the whole:
yet cannot this principle be overthrown, that that thing which is y chief,
in the renewing of the image of God, was also the principal in the creation
of him. And for the same purpose maketh it that in an other place he te-
acheth, that we beholding the glory of God with open face, are transformed
into the same image. Now do we see how Christ is the most perfect image
of God, according to which we being fashioned are restored, that in true
godlineesse, righteousness, pureneffe, and understanding, we are the
image of God. Which principle being established, Of Sanders imagination of
the shape of our body doeth easily vanish away of itself. Whereas the man
alone is in Paul called the image and glory of God, and the woman is ex-
cluded from that degree of honour, it appeareth by the rest of the text, that
the same is to be applied only to civil order of policy. But that under
the name of image, whereof we speak, is comprehended all that belongeth to the
spiritual & eternal life, I think it be already sufficiently proved. And the
same thing doth John confirme in other words: saying, that the light which
was from the beginning in the eternall worde of God was the light of men.
For where his purpose was to praise the singular grace of God, whereby man
excell eth all living creatures, to soever him from the common sort, because
he hath attained no common life, but joyned with the light of understanding, he therewithall sheweth how he was made after the image of God.
Therefore is the image of God the uncorrupted excellencie of the na-
ture of man, which shined in Adam before his fall, and afterward was so cor-
rupted & almost defaced, that nothing remaineth since that ruine, but dis-
ordered, mangled, & filthily spotted: yet the same doth in some part appear
in the elect, in so much as they are regenerate, & shall obtain her full bright-
nes in heauen. But that we may know on what parts it consisteth, it shall be
good to entreate of the powers of the soule. For that speculativue deuise of
Augustine is not found, where he faith, that the soule is a glasse of the Trini-
tie, because that there are in it understanding, will, and memorie. Neither is
their opinion to be approved, which set the image of God in the power of
dominion given vs to him, as if he resembled God onely in this marke, that
he is appointed lord and possessor of all things, whereas in deed the image
of God is properly to be sought within him, and not without him, & is an
inward good gift of the soule.

5 But before I go any further, it is needfull that I meete with the doting error
error of the Manichees, which Sermess hath attempted to bring in age, Where it is faid, that God breath'd the breath of life into the face of man, they thought that the soule did conuey into man the substance of God, as if some portion of the immeasurable God were come into man. But it is ease even shortly to shew how many groffe and soule absurdities this duellish error draweth with it. For if the soule be by derivation part of the essence of God, it shall followe that the nature of God is subject, not only to change and passions, but also to ignorance, envy lustes, weakenesse, and all kinds of vices. Nothing is more inconstant than man, because contrary motions do issue and diversely drowe his soule, oftentimes he is blinde by ignorance, oft he yieldeth as vanquished even to small tentations, & wee knowe that the soule it selfe is the sink & receiver of all filthinesse, all which things we must acribe to the nature of God, if wee graunt that the soule is of the essence of God, or a secret inflowing of godhead. Who would not abhorre this monstrous devise? Truly in deed doth Paul allledge out of Aratus, that we are the offspring of God, but in quality & not in substance, inasmuch as he hath garnished vs with godly gifts. But in the meantime, to teare in funder the essence of the Creator, as to say, that every man doth possess a part of it, is too much madnesse. Therefore wee must certainly hold, that the soules, although the image of God be graven in them, were no lesse created than the Angels were. And creation is not a pouring out of one substance into another, but a beginning of essence made of nothing._

And although the spirit of man came from God, & in departing out of the flesh returneth to God, yet is not forthwith to be saide, that it was taken out of his substance. And in this point also of Man, while he glorifieth in his illusions, hath entangled himselfe with an vngodly error, not acknowledging the image of God to be in man without his essential justice, as though God by the inftintible power of his holy spirit could not make vs like unto himselfe, vnlesse Christ should substantially poure himselfe into vs. With whatsoever colour many do go about to disguise these deceit, yet shall they never so beguilie the eyes of the readers, that are in their right wittes, but that they will easily see that these things favour of the Manichee error. And where saith Paul entreateth of the restoring of this image, it may be redly gathered out of his words, that man was made of like forme to God, not by inflowing of his substance, but by grace and power of his spirit. For he saith, that in beholding the glory of Christ, we are transformed into the same Image, as by the Spirit of God, which surely so worketh in vs, that it maketh vs not of one substance with God.

6 It were but folly to borrow of the Philosophers a definition of the soule, of whom almost none, except Plato, hath perfectly affirmed it to be an immortal substance. In deed some other also, that is Socrates, doe touch it, but so as none doth plainly teach it to other, which himselfe was not persuaded. But therefore is Plato of a better judgement, because he doth in his soul consider the image of God. Some other do so bind the powers & vertues of the soule to this present life, that being ou of the body they leave to it nothing. Now we have alreadie taught by the scripture, that it is a bodiles substance:  

*The doctrine of Philosophers concerning the nature & powers of the Soul.*
Of the knowledge of

now must we adde that although properly it is not comprehended in place, yet it is set in the body, & doth there dwell as in a house, not only to minister life to all the parts of the body, & to make the instruments thereof meete & fitly serving for the actions that they are appointed for, but also to bear
the chief office in governing the life of man, & that not onely about the dutie
in this earthly life, but also to stir vs vp to the service of God. Although this
latter point in this corruption is not plainly perceived, yet even in the vi-
ces themselves there remaine emprinted some leaunings thereof. For whence
commeth it but of shame, that men have so great care what be reported of
them? And whence commeth shame, but of regard of honestie? Whereof
the beginning & cause is, that they understand that they are naturally born
to obscure Justice, in which perfuasion is enclosed the seede of religion. For
as without all controvercie man was made to meditation of the heauenly
life; so is it certaine, that the knowledge thereof was engraven in his soule.
And surely man should want the principall vs of his understanding, if hee
should be ignorant of his own felicite, whereof the perfection is, that he be
joyned with God, and therefore it is the chiefe action of the soule to aspire
thereunto. And so the more that every man studie to approch vnto God,
the more he thereby prowe thime to be endued with reason. As for
them that would haue divers soules in man, that is, a several soule, & a rea-
sonable soule, although they seemed to say somwhat by reason proovable, yet
because there is no stedfaft certaintie in their reasons, wee must reject the,
unless we lifted to accombe our soules in things trifling & vnprofitable.
A great disagreement they, there is betwene the instrumental motions
& the part of the soule endued with reason. As though reason it self did not
also distingue from it selfe, and some others of it doe strive with other some,
as they were armie of enemies. But as so much as that troublesome proceed-
deth of the corruption of nature, it were amiss to gather therby, that there
are two soules, because the powers of one soule do not agree together, in such
well framed order as they ought. But as for more subtle disputation of the
powers themselves, I leaue that to the Philosophers. A simple deffinition shall
suffise vs for edification of godlines. I grant that the things they teach are
ture, & not only pleasant but also profitable to be known, & wel gathered of
them, & I forbide not such as are deireous to learn to studie them. First ther-
fore I admit that there are five fenes, which Plato better liked to call instru-
ments, whereby all objectes are powred into Common sense, as into a place
of receit: then followeth Phantasie, which judgeth those things one from
other that Common sense hath conceiued, next is Reason, to which belong-
the vnuerse judgement of things; last, is the Understanding minde,
which with earnestly bent and quiet viewing beholdeth all those things,
that reason is wont to discourse vpon, and consider. And to the Un-
derstanding mind, Reason & Phantast, which are the three powers of the soule,
that rest in knowledge, there do answer three other that doe rest in Ap-
etire, that is to say, Will, the partes whereof are to couer those things that
the Understanding mind and Reason do lay before it: the power of Anger,
which catcheth those things that Reason and Phantast do minister vnto it.

The
The power of Desiring, which taketh hold of these things that phante and sense presenteth it. Although these things be true, or at the least likely to be true, yet because I fear they shall more entangle vs with obscurities, than further vs, I think it best to overpass them. If any man lift otherwife to divide the powers of the soule, & to call the one the power of Appetite, which although it be without reason in itself, yet doth obey reason, if it be by other meane directed, & to call the other the power of understanding, which is by it selfe partaker of reason. I am not much against it, neither will I confute this opinion, y there are three beginnings of doing that is to say, Sense, Understanding, & Appetite. But let vs rather choose a division, that is within the capacity of al men, which cannot be had of the Philosophers. For they whè they mean to speak most plainly, do divide the soule into Appetite & Understanding, but either of these they make of two forts. Understanding, they say, is somtime contemplative, which being contented with only knowledge, hath no moving of action, which thing Cicero thinketh to be expressed by this word ingenium, wit. Somtime they say it is practical, which by conceiving of good or evil doth diversely move the Will. And appetite do divide into Will & Lust. Will they call that, when Appetite which they call homoe obeyeth to reason, & Lust they call that, when the appetite shaking off the yoke of reason, runneth out to intemperance. So alway they imagine reason to be that in man, wherby man may rightly governe himselfe.

But we are constrained in what to swarve from this maner of teaching, because the Philosophers which knew not the corruption of mans nature, which came for punishment of his fall, do wrongfully confound the two very diverse states of man. Let vs therfore thus think of it, y there are in the soule of man two parts, which shall seue at this time for our present purpose, that is to say, Understanding & Will. And let it be the office of understanding, to discern between objects, or things set before it, as each of them shall seeme worthie to be liked or misliked: and the office of Will, to choose & followe that which understanding saith to be good, & to refuse & flie that which understanding saith daisy. Let vs not here be staid at all with the nice subtleties of Aristotle, that y mind hath of it self no moving, but that it is choice which moueth it, which choice he calleth the desiring understanding. But to the end we be not entangled with superfluous questions, let this suffice vs, y the Understanding is as it were the guide & governour of the soule, & that Will hath alwaies regard to the appointment of Understanding, & abideth the judgement thereof in her desires. According whereunto Aristotle himself hath truly said, y fleeting or following is in Appetite such a like thing, as in the understanding mind is affirming & denying. Now how certeine the government of Understanding is to direct the Will: that we will consider in another place. Here we meane only to shewe that there can be found no power in the soule but that may well be said to belong to the one of these two members. And in this fort under Understanding wee comprehend Sense, which other do so distinguish, that they say Sense is enclined to pleasure, for which Understanding followeth that which is good: and that so it commeth to passe, that the appetite of sense is Concupiscence & Lust, the affection of
vnderstanding is Will. Againe, in stead of the name of Appetite, which they better like, I set the name of Will, which is more commonly vned.

8. God therefore hath furnished the soule of man with an vnderstanding mind, whereby he might discrete good from euil, & right from wrong, and hauing the light of reason going before him, might see what is to be followed or forsaken. For which cause the Philosophers have called this directing part the Guider. To this he hath adiyoned Will, to which belonged choice. With these noble gifts the first state of man excelled, so that he not only had enough of reason, vnderstanding, wisedome, & judgement, for the governement of this earthly life, but also to clime vp euin to God & eternal felicitie. Then to have choice added vnto it, which might direct the appetites, & order all the instrumentall motions, and that the Will might be altogether agreable to the governement of reason. In this Integrity, man had freewill, whereby if he would he might have attained eternall life. For here it is out of place to mowe question of the secret predestination of God: because we are not now about to dicuss what might have chance or not, but what at that time was the nature of man. Adam therefore might have stand if he would, because he fell not but by his owne will. But because his will was pliable to either side, & there was not given him constanctie to continue, therefore he so easilie fell. Yet his choice of good & euil was free. And not that only, but also in his vnderstanding mind, & in his will was most great vprightnesse, & all his instrumentall partes orderly framed to obedience, vis-til by destroying himself he corrupted the good things that were in him.

From hence commeth it that all the Philosophers were so blinded, for that in a ruine they sought for an vpright building, & for strong joynts in an vnjoynted overthrow. This principle they helde, that man could not be a living creature, endowed with reason, vnlesse there were in him a free choice of good & euil: and they considered, that otherwise all the difference should be taken away betweene vertues & vices, vnlesse man did order his owne life by his own advice. Thus farre had they faide well if there had beene no change in man, which change because they knewe not of, it is no maruaile though they confound heaven and earth together. But as for them which professing themselves to be the disciples of Christ, do yet seeke for freewill in man, that hath bin loft & drowned in spiritual destruction, they in going meane between the Philosophers opinions & heavenly doctrine are plainly deceived, so that they touch neither heauen nor earth. But of these things we shall better speake in place fit for them: now onely this we haue to hold in mind, that man at his first creation was farre other than his posteritie euer since, which taking their beginning from him being corrupted, hath frō him receiued an infection deriued to them as it were by inheritance. For then al the partes of his soule were framed to right order, then stooed safe the soundnesse of his vnderstanding mind, & his will free to choose what good. If any do object that it stood but in slippery state, because his power was but weake, I answer that that state was yet such as sufficed to take from him al excuse, neither was it reasonable to restraine God to this point, to make man such a one as either could not or would not sinne at all. I grant such a
nature had bin better, but therefore precisely to quarrel with God, as though it had bin his dutie to haue giuen that vnto man, is too much vnjustice, forasmuch as it was in his owne choise to giue how much pleased him. But why he did not vpholde him with the strenght of steadfast continuance, that resteth hidden in his owne secret counsell: it is our part only to be so farre wife as with sobriety we may. Man receiued in deed to be able if he would, but he had not to will that he might be able. For of this wil should have followed steadfast continuance. Yet is he not excusable, which receiued so much that of his owne wil he hath wrought his owne destruction. And there was no necessitie to compel God to giue him any other than a meane wil & a fraile will, that of mans fall he might gather matter for his owne glorie.

The xvij. Chapter.

That God by his power doth nourish & maintain the world, which himself hath created, & by his prouidence doth governe all the partes thereof.

But it were verie fond e and bare to make God a creator for a moment, which doth nothing since he hath once made an ende of his worke. And in this point principally ought wee to differ from the prophane men, that the presence of the power of God may shine vnto vs no lesse in the continuall state of the worlde, than in the first beginning of it. For though the mindes of the verie wicked in onely beholding of the heauen and earth, are compelled to rife vp vnto the Creator, yet hath faith a certaine peculiar manner by it selfe, whereby it giueth to God the whole praife of creation. And therefore ferteeth that laying of the Apostle, which we before alleged, that wee doe not understand but by faith, that the worlde was made by the worde of God. For vnde the wee passe forwarde euen vnto his prouidence, wee doe not yet rightly conceiue what this meane th, that God is the creator, howe soeuer wee do seme to comprehend it in minde, and confesse it with tongue. When the sense of the flesh hath once set before it the power of God in the verie creation, it resteth there, and when it proceedeth furthest of all, it doeth nothing but wey and consider the wisedome, power, & goodnesse of the workeman in making such a pece of worke (which things doe of themselves offer and thrust themselves in sight of men whether they will or no) and a certaine generall doing in presuring and governning the same, vpon which dependeth the power of moveing. Finally it thinketh that the lucy force at the beginning put into all things by God, doeth suflince to susteine them. But faith ought to perce deeper, that is to say, whom he hath learned to be the creator of all things, by and by to gather that the same is the perpetuall governor and preserver of them: and that, not by stirring with an vniversal motion as well the whole frame of the worlde, as all the partes thereof, but by sufteyning, cherishing and curing for, with singular prouidence every one of those things that hee hath created euen to the leaft sparowe. So Davi'd after he had first saide that the worlde was created by God, by and by descendeth to the continuall course of his prouidence. By the worde of the Lorde (faith he) the heavens were stablifled, and all the power thereof by the spirite of his mouth. By and by he addeth, The
Of the knowledge of

Lord looked downe upon the sonnes of men, and so the rest that hee sayeth farther to the same effect. For although they doe not all reason so orderly, yet because it were not likely to bee beleueth, that God had care of mens matters, vnlesse he were the maker of the world, nor any man doth earnestly beleueth that God made the world, vnlesse he be persuaded that God hath also care of his workes: therefore not without cause David doeth by good order conuey vs from the one to the other. Generally in deed both the Philosophers doe teach, and mens mindes doe conceive that all partes of the world are quickened with the secret inspiration of God. But yet they atttein not so farre as David both himselfe proceedeth and carrieth all the godly with him, saying all things waiete vpone thee, that thou maist giue them food in due season. Thou giuest it to them and they gather it. Thou openest thy hande and they are filled with good things. But if thou hide thy face, they are troubled. If thou take away their breath, they die and returne to their dust. Againe, if thou send foorth thy Spirit eu, they are created and thou renewest the face of the earth. Yea, although they agree to the saying of Paul, that we haue our beeing and are moued, and doe liue in God, yet are they farre from that earnest feeling of grace which he commendeth vnto vs: because they taste not of Gods speciall care whereby alone his fatherly fauour is known.

2 That this difference may the better appeare, it is to be known, that the prouidence of God, such as it is taught in the Scripture, is in comparison set as contrarie to fortune and chaunces that happen by adventuere. Nowe forasmuch as it hath bee commonly beleueth in all ages, and the same opinion is at this day also in a manner in al men, that all things happen by fortune, it is certaine, that that which ought to haue bene beleueth concerning Prudence, is by that wrong opinion not onely darkened but also in manner buried. If a man light among theeues or wilde beastes, if by winde sodenly rising hee suffer shipwracke on the see, if hee be killed with the fall of a houe or of a tree, if an other wandring in desert places finde remedie for his pouertie, if hauing beeene tossed with the waues, he attaine to the hauen, if miraculously he escape but a finger breadth from death, all these chaunces as well of prosperitie as of aduerstitie the reason of the flesh doth ascrib to fortune. But whosoever is taught by the mouth of Chrift, that all the haires of his head are numbred, will seeke for a cause further of, & wil firmly beleueth that all chaunces are governed by the secret counsell of God. And as concerning things without life, this is to be thought, that although every one of them haue his owne propertie naturally put into it, yet do they not put forth their power but only so far, as they be directed by the present hand of God. They are therefore nothing else but instrumentes, whereby God continually pouereth in so much effect as pleaseth him, & at his wilboweth & turneth them to this or that doing. Of no creature is the power more maruellous or more glorious than of the Sunne. For besides the light to the whole world with his brightenes, howe great a thing is this that he cherisheth & quickeneth all living creatures with his heat, that he breatheth fruitfulness into the earth with his beames? that out of seedes
For heauen, fruitcining till to gethimselfe? Heft all but neceffary he that his down that more plainly eucryere, moneth and day, is governed by ter neire, noci but becaufe readie maund is faid in the PfaImc, that he doth what fowhe will, things caufe rather vnderhishandc.

And truly God doth claime & wil haue vs giue vnto him an almightie, neffe, nor such as the Sophisters do imagine, vaine, idle, & as it were fleping, but waking, effectual, working & busied in continual doing. 

3 And truely God doth claime & wil haue vs giue vnto him an almightinesse, not such as the Sophisters do imagine, vain, idle, & as it were sleeping, but waking, effectual, working & busied in continual doing. Nor such a one as is only a generall beginning of a confused motion, as if hee woulde command a riuier to flowe by his appointed chanes, but such a one as is bent & ready at all his particular mouings. For he is therefor called almightie, not because he can do & yet stretch stil & doth nothing, or by generall instinct only continueth the order of nature that he hath before appointed: but because he governing both heaven & earth, by his prouidence do ordereth all things that nothing chaunceth but by his advised purpose. Whereas it is said in the Pfalme, that he doth whatsoever he will, therein is meant his certaine & determined wil. For it were verie fond to expound the Prophets words after the Philosophers manner, that God is the first Agent or doer, because he is the beginning & caufe of all mouing: whereas thy faithfull ought rather in aduersitie to case themselves with this comfort, that they suffer nothing but by the ordinance & commandement of God, because they are vnder his hande. If then the government of God doe so extende to all his works, it is a verie childish caution to enclofe it within the influence of nature. And yet they do no more defraud God of his glorie than the selues of a most profitable doctrine, whoseouer doe restraine the prouidence of God within so narrow bounds, as if he suffered all things to be caried with an ungouerned course, according to a perpetual law of nature. For nothing were more miserable than man if he should be left subject to every motion of the I. heauen,
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heaven, the air, the earth, & the waters. Beside that by that meaneth the singular goodness of God towards every man is too much unhonorable diminished. David crieth out that babes yet hanging on their mothers breasts are eloquent enough to manifest the glory of God, because even so soon as they be come out of the wombe, they finde food prepared for them by his heavenly care. This is in deede generally true, so that yet our eyes & senses overpass not that unmarked which experience plainly sheweth, that some mothers haue full & plentiful breasts, some other almost drie, as it pleaseth God to feede one more liberally, & another more scarcely. But they which give the due praise to the almightynes of God, doe receive double profit thereby, the one that he hath sufficiently large abilitie to do them good, in whose possession are both heaven & earth, & to whose beck all creatures do attend vpon, to yield themselves to his obedience: the other that they may safely rest in his protection, to whose will are subject all these hurtfull things that may any way be feared, by whose authority he with a bridle Satan is restrained with all his furies & all his preparation, vpon whose back doth hang all that ever is against our safetie. And no other way but this can the imeasurable & superstitious feares be corrected or appeased, which we oftentimes conceiue by dangers happening vnto vs. Superstitiously fearfull I say we be, if where creatures doe threaten vs or give vs any cause of feare, we be so afraid thereof, as if they had of themselves any force or power to do vs harme, or did vnto us & by chaunce hurt vs, or as if against us hurtes that they doe, there were not sufficient help in God. As for example. The Prophet forbiddeeth the children of God that they shoulde not feare the sterres & signes of heaven, as the vnbelieuers are wont to do. He censur eth not every kind of feare. But when the vnbelieuers to giue away the government of the world from God vnto Planets, doe faine that their felicitie or miferie doth hang on the decrees & foreshowings of the sterres, and not of the will of God, so commeth it to passe, that their feare is withdrawed away from that onely one, whom they ought to haue regarded, vnto the sterres & comets. Whoso therefore will beware of this vnfaithfulness, let him keepe alwayes in remembrance that there is not in creatures a wandering power, working or motion, but that they are governed by the secrete counsel of God, so that nothing can chaunce but that which is decreed by him both writing & willing it to be.

4. First therefore let the readers learne, that providence is called that, not wherewith God idlyly beholdeth from heaven what is done in his world, but wherewith as guiding the sterne he setteth and ordreth all things that come to passe. So doeth it no lesse belong to his handes than to his eyes. For when Abraham saide vnto his sonne, God shall provide, he meant not onely, that God did foreknowe the successfull them to come, but that he did cast the care of a thing to him vnownen vpon the will of God, which is wont to bring things doubtfull and confused to a certeine ende. Whereby followeth, that providence consisteth in doing: for too much fondly doe many trifle in talking of bare foreknowledge. Their error is not altogether so grosse which giue vnto God a government but disordered, and without aduised
advised choyse,(as I haue before saide,)that is to say, such as whirleth and driueth about with a general motion the fame thew of the world with all parts thereof, but doeth not peculiarily direct the doing of euerie creature. Yet is this error not tollerable. For as they teach, it may be (notwithstanding this Providence which they call vniversall) that all creatures may be mo-ued by chance, or man may turne himselfe hither or thither by free choyse of his will. And so doe they parte the government betwene God & man, that God by his power inspires into man a motion whereby he may wotke according to the nature planted in him, and man ordereth his own doings by his owne voluntarie aduise: Briefly they meane that the world, mens matters, and men themselves are governed by the power, but not by the appointment of God. I speake not of the Epicurians (which pestilence the world hath alwayes beene filled with) which dreame of an idle and flou-thfull God, and other as mad as they, which in old time imagined that God did so rule about the middle region of the ayre, that he left things beneath to Fortune: For against so euident madness the dumme creatures themselves doe sufficiently criue out. For, nowe my purpose is to confute that opinion that is in a manner commonly beleuued, which gowing to God a cern-taine blind, and I wot not what vnscerteine motion, taketh from him the principall thing, that is, by his incomprehensible wisedome to direct and dispose all things to their ende: and so in name onely and not in deede it maketh God a ruler of the worlde, because it taketh from him the government of it. For what[(I beseech you)] is it else to governe, but so to be ouer them that are vnder thee, that thou maieft rule them by appointed order? Yet do I not altogether refiect that which is spoken of the vniuersall prouidence: so that they will againe graunt me this, that the worlde is ruled by God, not onely because he maintaine both the order of nature which himselfe hath set, but also because he hath a peculiar care of euyry one of his works. True it is, that all sorte of things are mov'd by a secreat instinct of na-ture, as if they did obey the eternall commandement of God, and that that which God hath once determined doeth of itself proceede forwarde. And hereunto may that be applyed which Chrift saith, that hee and his Father were euen from the beginning alwayes working. And that which Paul teacheth that in him we lye, are mov'd and haue our being, and that which the author of the Epistle to the Hebrewes, meaning to proue the Godhead of Chrift, faith, that by his mightie commandement all things are sustayned. But they doe wrong which by this colour doe hide and dark the spesiall prouidence, which is confirmed by so certaine and plaine testimonies of Scripture, that it is meruaille that any man could doubt of it. And surely they themselves that drawe the same veile which I speake of to hide it, are compell'd by waye of correction to adde, that many things are done by the peculiar care of God, but then they doe wrongfully re-straine the same onely to peculiar doings. Wherefore we must proue that God doeth so giue heede to the government of the successesse of all things, and that they all doe so procede from his determinate counsell, that no thing happeneth by chaunce.
5 If we grant that the beginning of motion belongeth to God, but that all things are either of themselves or by chance carried whither the inclination of nature driveth them, the mutual succeeding by turnes of dayes & nights, of Winter & Summer, shall be the worke of God, in so much as he appointing to every one their duties, hath set them a certaine law, y is if they should always kepe one measure in equal proportion, as well the dayes that come after the nights, the moneths after moneths, & yeres after yeres. But when sometimes immoderate heates with drines do burne up all the grain, sometime unreasonable raines do marre the corne, when sodaine harms doth by haile & tempests: that shall not be the work of God, vnlesse perhaps it be because the clouds or faire wether, or cold or heate have their beginning of the meeting of the planets or other naturall causes. But by this meanes is there no roome left, neither for the fatherly favour, nor for the judgements of God. If they say that God is beneficial enough to mankinde because he poureth into the heauen & earth an ordinarie power, whereby they do finde him nourishment: that is too vaine & prophane an invention, as though the fruitfulness of one yere were not the singular blessing of God, & death & famine were not his curse & vengeance? But because it were too long to gather together all the reasons that serue for this purpose, let the authoritie of God himselfe suffice vs. In the law & in the Prophets he doth oftentimes pronounce, that so oft as he watreth the earth with dew & raine, he declareth his favour, & that when by his commandement the heauen is hardened like yron, when corne is consumed with blastings & other harmes, when the fields are striken with haile & tempests, it is a token of his certaine & special vengeance. If we grant these things, then is it assured that there falleth not a drop of raine but by the certaine commandement of God. David praiseth the generall providence of God, that he giveth meate to the Rauens birds that cal vppon him: but when God himself threatened famine to living creatures, doeth he not sufficiency declare that he feedeth all living things sometyme with scarceness & sometyme with more plentiful portion as he thinketh good? It is a childish thing, as I said before, to restraine this to particular doings, whereas Christ speaketh without exception, that not a sparowe of yeuer doth small a price doth fall to the ground without the will of his Father. Surely, if the flying of birds be ruled by the purpose of God, then must wee needs confess with the Prophers, that he so dwelleth on hie, that yet he humbleth himselfe to looke upon all things that chance in heauen and earth.

6 But because we knowe that the world was made principally for mankindes sake, we must therefore consider this end in the governance of man. The Prophet Hieremie cryeth out: I know, Lord, that the way of man is not his owne, neither belongeth it to man to direct his owne steppes. And Salomon faith, the steppes of man are ruled by the Lorde, and howe shall a man dispose his owne way? Nowe let them say that man is moved by God according to the inclination of his owne nature, but that man himselfe doth turne that moving whither it pleaseth him. But if that were truely faide, then should man haue the free choice of his owne wayes. Peraduenture they will denie
deny that, because he can do nothing without the power of God. But see-
ing it is certain that the Prophet & Salomon do give unto God, not onely
power but also choice & appointment, they cannot so escape away. But Sal-
on in another place doth finely rebuke this rashnes of men, that appoint
unto themselves another end without respect of God, as though they were
not led by his hand. The preparations (faith he) of the heart are in man, but
the answere of the tongue is of the Lord. It is a fond madness that men will
take vpon them to do things without God, which cannot so much as speake
but what he will. And the scripture to expresse more plainly that nothing at
is don in the world but by his appointment, he saith thus, those things which
seeme most happening by chance are subject to him. For what can you more
ascribe to chance, than when a broken bow falling from a tree killeth a way-
farer that was passing by it? But the Lord saith, he saith, whereby he comforteth
that he hath delivered him into the hand of the slayer. Likewise, who
doeth not leave the happening of lottes to the blindnesse of fortune? But the
Lord suffereth it not, which claimeth the judgement of them to himself; for
he faith that it commeth not to passe by a mans own power that stones are
cast into the lap & drawn out againe, but that thing which only might be
said to come of chance he testifieth to come from himselfe. For the same
purpose maketh he them to say of Salomon, the poor man & the vfurter meete
together, God lightneth both their eyes. For although poore men & riches
be mingled together in the world, while euery one hath his state assigned
him from God, he admonisheth that God which giveth light to all men is
not blind, & so he exhorteth the poor to patience, because who soever are
notcontented with their own state, they seekke to shake of the burthen that
God hath laide vppon them. So an other Prophet rebuketh the vnGodly
men, which ascribe to the diligence of men or to Fortune, that some lye in
miserie & some arise vp to honour. To come to preferment is neither from
the East nor from the West, nor from the South, for God is the judge, he ma-
keth low & he maketh high. Because God cannot put of any office of a judge,
thereupon the Prophet proueth that by his secret purpose, some are in hon-
our, & others some remaine in contempt.

7 And also I say that the verie particular successes are generally witnes-
es of Gods singular prouidence. God raised in the desert a south winde to
bring the people plentie of foules: when his picture was to haue Ionas thrown
into the sea, he sent out a winde to raise vp a tempest. But they that
think that God governeth not the world, will say this chaunced beside co-
mon vfe. But thereby I do gather that neuer any wind doth rise or encrease
but by the special commandement of God. For otherwise it should not be
true, that he maketh the winde his messengers, & sicke flames his mini-
sters, he maketh the clouds his chariots, & rideth upon the wings of the
winde, vnlesse he did by his wil drue about the clouds & winde, & shewe in
them the singular presence of his power. So in another place we are taught
that so often as the Sea swelleth with blast of winde, those violences do testi-
ifie a singular presence of God. He commandeth and raiseth vp the stormie
windes & it lifteth vp the waues thereof, & then he turneth the storme to
calm,
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calme, so that the waues thereof are still. As in another place he faith, that he scourged the people with burning windes. So whereas the power of engendering is naturally giuen to men, yet God willeth it to be imputed to his special grace, that he leauchethe some in barrenness, & vouchsafeth to grant infue to othersome, the fruit of the wombe is his gift. Therefore said Iacob to his wife, am I as God that I can giue thee children? But to make an ende, there is nothing more ordinarie in nature than that we be fed with bread. But the Holy ghost pronounceoth, that not only the growing of the fruits of the earth is the special gift of God, but also that men liue not by only bread, because it is not the very full feeding that nouriseth, but the secret blessing of God: as on the other side he threateneth, that he will breake the stay of bread. Neither could we earnestly pray for our daily bread, vnlesse God did giue us food with his fatherly hand. Therefore the Prophet to perswade the faithful, that God in feeding them doth full fill the office of a good father of household, doth put them in mind, that he giueth meat to all flesh. Finally when we haue on the one side: The eyes of the Lorde are upon the righteous, and his cares bent to their prayers: on the other side: The eye of the Lord is vpon the vngodly to destroy the memorie of them out of the earth: let vs knowe that all creatures both above & beneath are ready to obedience, that he may applye them to what vs foeuer he wil, whereupon is gathered, that not only his generall providence remaineth in his creatures to continue the order of nature, but also by his maruellous counsel is applied to a certaine and proper end.

8 They which would bring this doctrine in hatred, do caule that this is the learning that the Stoikes teache of Fate or Deftenie, which also was once layde for reproche to Augustine. As for vs, although wee be loth to streyne about words, yet we allowe not this word Fate, both because it is one of those whose profane noveltie Saint Paul teacheeth vs to flee, & because some men doe goe about with the odiousnesse thereof to bring Gods truth in hatred. As for the vere opinion of the Stoikes, it is wrongfully layd to our charge. For we do not as the Stoikes do, imagine a necessitie by a certaine perpetuall knot and entangled order of caules which is contained in nature: but we make God the judge and governour of all things, which according to his wisedome hath even from the furthest ende of eternitie decreed what he woulde doe, and nowe by his power putth in execution that which he hath decreed. Whereupon we affirme that not only the heaven and earth and other creatures without life, but also the purposes and willes of men are so governed by his Prudence, that they be directly carried to the end that it appointeth. What then? will one say, doeth nothing happen by fortune or by chaunce? I aunswere that Basilios Magnus hath truly faide that fortune & chaunce are heathen mens words, with the signification whereof the mindes of the godly ought not to be occupied. For if every good successe be the blessing of God, and every calamity and adversity be his curse, now is there in mens matters no place left for fortune or chaunce. We ought also to be moved with this saying of Augustine. In his booke against the Academistes he faith: It doeth displease mee that I haue so ofte
of named fortune, albeit my meaning was not to have any goddesse meant thereby, but only a chanceable happening in outward things either good or evil. Of which word Fortune are derived those words which no religio forbiddeth vs to vs, forse, forsan, forsan, forjste, fortuie, that is perhaps, peradventure, by fortune & by chancie, which yet must all be applied to the prudence of God. And that did I not leave unspoke when I said, for perchance even the same that is commonly called Fortune is also ruled by secret order. And we call chance in things nothing els, but that whereof the reason & cause is unknown. I said this in deede, but it repenteth mee that I did there name Fortune. Forasmuch as I see that men have a verie evil custome, that when they ought to say, thus it pleased god, they say, thus it pleased fortune. Finally, he doth commonly in his books teach, that the world should be vnorderly whirled about if any thing were left vnto Fortune. And although in another place he determineth that all things are done partly by the free will of man, & partly by the prudence of God, yet doth he a little after sufficiently shew that men are subject vnto & ruled by prudence, taking this for a principle, that nothing is more against convenience of reason, than to say that any thing chanceth but by the ordinance of God, for else it should happen without cause or order, by which reason he also excludeth that happening that happeneth upon the will of men: and by & by after he plainly faith that we ought not to seek a cause of the will of God. And so oft as he maketh mention of sufferance, how that is to be understood, that he well appeareth by one place where he proueth that the will of God is the soueraine & first cause of all things, because nothing happeneth but by his commandement or sufferance. Surely hee faineth not God to sit still idle in a watch toure, when it is his pleasure to suffer any thing, whereas he weth an actual will (as I may so call it) which otherwise could not be called a cause.

But forasmuch as the dulnesse of our understanding can not by a great way attaine to the height of God's prudence, wee must vs a distinction to help to lift it vp. I say therefore, howsoever all things are ordained by the purpose & certaine disposition of God, yet to vs they are chanceable, not that we thinke that fortune ruleth the world & men, & indissolubly toseth all things vp & downe (for such beastlineffe ought to be farre from a Christia

A thing may be termed chanceable, and be said to happen by fortune in respect of vs, who see not the cause, when in respect of God, who hath appointed it, it is necessarie, and though not in it owne nature, yet by reason of his appointment incustable.

For they seeme no otherwise, whether we consider the in their own nature, or whether we esteeme them according to our knowledge & judgement. As for an example, let vs put the case, y a marchant being entred into a woode in companie of true men, doth vnwisely stray away from his fellowes, & in his wandering chanceeth upon a den of robbers, lighteth among theues, & is killed, his death was not onely foreseen with Gods eye, but also determined by his decree. For it is not said that he did foresee how farre ech mans life should extend, but that he hath set and appointed markes which can not be passed. And yet so farre as the capacite of our minde conceieth, all
Cap. 16. Of the knowledge of things herein seeme happening by chance. What shall a Christian here think? even this, whatsoeuer happened in such a death, he will think it in nature chauncing by fortune as it is in deed, but yet he will not doubt that the providence of God did governe to direct fortune to her end. In like manner are the happenings of things to come. For as all things that be to come are uncertaine vnto vs, so we hang them in suspense, as if they might fall on either part, yet this remaineth settled in our hearts, that nothing shall happen but that which God hath alreadie foreseen. In this meaning is the name of chaunces oft repented in Ecclesiastes, because at the first sight men do not attain to see the first cause which is farre hidden from them. And yet that which is declared in the Scriptures concerning the secret providence of God, was neuer so blotted out of the hearts of men, but that euen in y darknesse there alway shined some sparkes thereof. So the soothsayers of the Philistians, although they wauet in doubtfulness, yet they atribute aduerseitie partly to God, partly to fortune. If (say they) the arke go that way, wee shall know that it is God that hath striken vs: but if it goe the other way, then a chaunce hath light vpon vs. In deed they did foolishly, when their cunning of soothsaying deceiued them, to flee to fortune, but in the mean while we see them constrained, so that they dare not thinke that the euell hap which chaunced vnto them did come of fortune. But how God with the bridle of his providence turneth all successes whither pleaseth him, may appear by one notable example. Behold euen at one moment of time, when David was found out & neere taken in the desert of Mahon, euen then the Philistians invaded the land, & Saul was compelled to depart. If God meaning to provide for the safetie of his seruant did cast this let in Saul's way, surely although the Philistines going to armes were fodeine, & beside the expectatie of men, yet may we not say that it came by chaunces. But those things that seeme to vs to happen by chance, faith wil acknowledge to have beene a secret mouing of God. I grant there doth not alway appeare the like reason, but undoubtedly wee ought to beleue, that whatsoeuer changes of things are scene in the world, they come by the secret sttring of the hand of God. But that which God purposeth is so of necessitie to come to passe, that yet it is not of necessitie precisely not by the nature of it self. As thereof is a familier example in the bones of Christ. Forasmuch as he had put on a body like vnto ours, no wise man will deny that his bones were naturally able to be broken, yet was it impossible that they should be broken: whereby wee see againe that not without cause were in scholes inuented the distinctions of necessitie in respect, & necessitie absolute, of consequent and consequence, whereas God had subject to bricklennesse the bones of his sonne, which hee had exempted from being able to be broken, & so brought to necessitie by reason of his owne purpose, that that thing could not be, which naturally might haue ben.

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Wherefore so what end this doctrine is to be applyed, that we may be certain of the profit thereof. Now forasmuch as mens wits are bent to vaine curious suttlesties, it is scarcely possible but that they shall encomber themselues with entangled
gled doubts, who so ever does not know the true and right use of this doctrine. Therefore it shall be expedient here to touch shortly, to what ends the Scripture teacheth, that all things are ordered by God. And first of all is to be noted, that the providence of God ought to be considered as well for the time to come as for the time past: secondarily, that the same is in such sort the governor of all things, that sometime it worketh by means, sometime without means, & sometime against all means. Last of all, that it tendeth to this end, God may shew he hath care of all mankind, but especially he doth watch in ruling of his church, which he vouchsaeth more nereely to look vnto. And this is also to be added, that although either the fatherly favour & bountifulnes of God, or oftentimes ye secret of his judgement do brightly appear in the whole course of his providence yet sometime the causes of those things that happen are secret, so that this thought creepeth into our minds, men's matters are turned & whirled about with the blinde way of fortune, or so the flesh stirreth vs to murmur, as if God did to make himself pastime, rose them like tennisse balles. True it is, that if wee were with quiet, & still minds readie to learne, the verie successfe it self would at length plainly shew, that God hath an assured good reason of his purpose, either to train them to his patience, or to correct their evil affections & tame their wantonnesse, or to bring them downe to the renouncing of themselves, or to awake their drowsinesse: on the other side to ouerthrowe the proud, to disappoynt the surteitie of the wicked, to confound their deuises. But howsoever the causes be secret & vnknowne to vs: we must assuredly holde that they are layde vp in hidden stores with him, & therefore wee ought to cry out with David, God, thou hast made thy wonderful worke so many, y none can count in order to thee thy thoughts toward vs I would declare & speake of them, but they are more than I am able to express. For although alwaies in our miseries we ought to think vpon our sins, that the verie punishment may move vs to repentance, yet doe wee see how Christ giueth more power to the secret purpose of his father, than to punish every one according to his deservings For of him that was borne blind by faith: neither hath this man sinned nor his parents, but that the glorie of God may be shewed in him. For here natural sense murmureth when calamity commeth even before birth, as if God did vnmercifully so to punish the silly innocent, that had not deserved it. But Christ doth testify in this looking glass the glory of his father doth shine to our sight, if we have cleere eyes to behold it. But we must keepe modestie, that we drawe not God to yelde cause of his doings, but let vs so reuerence his secret judgements, that his will be vndone vs, a most iust cause of all things. When thick clouds do cover the heauen, and a violent tempest ariseth, then because both a heausome mistiness is cast before our eyes, & the thunder troublith our cares, & all our senses are amased with terour, wee thinke that all things are confounded & troubled together: yet al the while there remaineth in the heauen the same quietnesse and calmenesse that was before. So must wee thinke that while the troublesome state of things in ye world taketh from vs abilitie to judge, God by the pure light of his righteousnesse and wisdom, doeth in well framed order.
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order govern & dispose even those verie troublesome motions themselves to a right end. And surely verie monstrous is the rage of many in this behalfe, which dare more boldly call the works of God to account & examine his secret meanings, & to give an aduised sentence of things unknown, than they will do of the deeds of mortall men. For what is more vnorderly than to vse such modestie toward our egals, y we had rather suspend our judgement than to incur the blame of rashnes, & on the other side proudly to triumph upon the dark judgements of God, which it became vs to regarde with reverence? 2 Therefore no man shall well & profitably way the prudence of God, but he that considering that he hath to do with his creator & the maker of the world, doth with such humilitie as he ought submit himself to fear & reverence. Hereby it commeth to passe, that so many dogs at this day doe with venomed bitings, or at least barking, affaile this doctrine, because they will haue no more to be lawful for God, than their own reason informeth them.

And also they rage at vs with all the spirituallnes y they are able, for that not contented with the commandements of the law, wherein the will of God is comprehended, we do further say, the world is ruled by his secret counsels. As though the things that we teach were an invention of our own braines, & as though it were not true that the holy Ghost doeth every where expressely say the fame, & repeteth it with innumerable formes of speeche. But because some shame restraine them, y they date not vomit out their blasphemies against the heauen; they saie that they content with vs, to the ende they may the more freely play the madmen. But if they do not graunt that what occureth happeneth in the world, is governed by the incomprehensible purpose of God, let them answere, to what end speaks the scripture faith, that his judgments are a deepse bottomlesse depth. For, whereas Moses crieth out that the will of God is not to be sought afarre of in the clouds, or in the depths, because it is familiarly set forth in the law; it followeth, that his other hidden will is compared to a bottomlesse deapth. Of the which Paul alfo saith: O deapth of the richnesse & of the wisdom, & of the knowledge of God: how unsearchable are his judgments, & his waiues past finding out: for who hath known the mind of the Lord, or who hath bee his counsellour? And it is in deed true, that in the gospel & in the law are contained mysteries which are farre above the capacitie of our sense: but forasmuch as God for the comprehension of these mysteries which hee hath vouchsafed to open by his word, doth lighten the minde of them that be his, with the spirit of understanding; now is therein no bottomlesse deapth, but a way wherein we must safe walke, & a candle to guide our feete, & the light of life, & the schoole of certaine & plainly discernable truth. But his maruillous order of governing the world, is worthily called a bottomlesse deapth: because while it is hidden from vs, we ought reverently to worship it. Right well hath Moses expressed them both in fewe words. The secret things (faith he) belong to the Lord our God: but the things revealed belong to vs & to our children for ever. We see how he bidde vs not onely to study in meditation of his law, but also reverently to looke vp into the secret prudence of God. And in the booke of Tob is rehearsed one title of this deapth, that it humbleth our mindes.
mindes. For after that the author of that book in surveying vp & down the frame of the world, had honorably entreated of the works of God, at length he addeth: Loe, these be part of his wayes, but how little a portion heare we of him? According to which reason in another place he maketh difference betweene the wisdom that remaineth with God, and the measure of wisedom that he hath appointed for men. For after he hath preached of ye secretes of nature, he faith that wisedome is known to God only, & is hidden from the eyes of all living creatures. But by and by after, he sayeth further, that it is published to the end it should be searched out, because it is said vn to man; beholde, the feare of God is wisedom. For this purpose maketh the saying of Augustine: Because we know not all things which God doeth concerning vs in most good order, that therefore in only good will we do according to the law, because his providence is an vnchangeable law. Therefore, sith God doth claime vs to himselfe the power to rule the world, which is to vs vnknown, let this be to vs a law of sobernesse and modestie, quietly to obey his soueraigne authority, that his wil may be to vs the only rule of justice, and the most just cause of all things. I mean not that absolute will, of which the Sophisters do babble, separating by wicked and prophane disagreement his justice from his power, but I mean that providence, which is the governesse of all things, from which proceedeth nothing but right: although the causes thereof be hidden from vs.

3 Whosoeuer shall be framed to this modestie, they neither for the time past wil murmur against God for their aduersitie, nor lay vppon him the blame of wicked doings, as Agamemmon in Homer did sayn, I am not the cause, but Jupiter and destinie: nor yet againe, as carried away with destinies, they wil by desperation throwe themselves into destruction, as that yong man in Plauus which said: Unstable is the chance of things: the Destinies driue men at their pleasure, I wil get me to some rock there to make an end of my goods and life together. Neither yet (as an other did) they will pretend the name of God to couer their own mischiefous doings: for so sayeth Lyconides in another comedie: God was the mover. I beleue it was the will of the gods: for if it had not beene their will, I knowe it shoule not so come to passe. But rather they will, search and learne out of the Scripture what pleaseth God, that by the guiding of the Holy ghost, they may travaile to attaine thereunto. And also being readie to followe God, whither soever he calleth, they shewe in deed that nothing is more profitable than the knowledge of his doctrine. Verie foolishly do prophane men turmoile with their fondneffes, so that they in manner confound heaven & earth together as the saying is: If God haue marked the point of our death, we cannot escape it; then it is labour vainly lost in taking heed to our selues. Therefore, whereas one man dareth not venture to go the way he heareth to be dangerous, lest he be murthered of the coues: another sendeth for Philistians, & wearieth himself with medicines to succour his life: another forbeareth groffe meates for feare of appeiring his feeble health: another dreadeth to dwell in a ruines house: Finally, whereas men deuide alwayes and endevour with all diligence of minde whereby they may attaine that which
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which they desire; either all these remedies are vaine, which are sought, as to reforme the wil of God, or els life & death, health & sicknes, peace and warre, & other things, which men as they couet or hate them, doe by their travaile endeoure to obtaine or escape, are not determined by his certaine decree. And further they gather, that the prayets of the faithful are disorder'd, or at the least superfluous, wherein petition is made that it will please the Lord to provide for those things which he hath alreadie decreed from eternitie. To be short, they destroy al counsel that men do take for time to come as things against the providence of God, which hath determined what hee would have done, without calling them to counsale. And then whatsoever is alreadie happened, they so impute it to the providence of God, that they winke at the man whom they know to have done it. As, hath a ruffian flaine an honest citizen? he hath executed (say they) the purpose of God. Hath one stolen, or committed fornication? because he hath done the thing that was foreseene & ordained by the Lord, he is a minister of his providence. Hath the sonne carelessly, neglecting all remedies, waited for the death of his father? he could not resist God that had so before appointed from eternitie. So al mischious doings they call vertues, because they obey the ordinance of God.

4. But as touching things to come, Salomon doth well bring in agreement together, the purposes of men with the providence of God. For as he laugheth to scorn their folly, which boldly doe enterprize any thing without the Lorde, as though they were not ruled by his hande: so in another place hee speaketh in this manner: The heart of man purposeth his way, but the Lorde doeth direct his steppes, meaning that we are not hindered by the eternal Decrees of God, but that under his will we may both provide for our felues, & dispose al things belonging to vs. And that is not without a manifest reason. For he that hath limited our life within appointed boundes, hath therewithal left with vs the care thereof, hath furnished vs with meanes & helps to preferue it, hath made vs to have knowledge before hand of dangers, & that they should not oppresse vs vnware, he hath giuen vs provisions & remedies. Now it is plain to see what is our dutie, that is to say: If God hath committed to vs our owne life to defende, our dutie is to defende it. If hee offer vs helps, our dutie is to vs them. If he shew vs dangers before, our dutie is not to ruene rashly into them. If he minister vs remedies, our dutie is not to negligence them. But no daunger shall hurt, vnlesse it be fallall, which by all remedies cannot be overcome. But what if dangers bee therefore not fatal, because God hath assigned the remedies to repulse & overcome them? See how thy manner of reasoning agreeth with the order of Gods disposition. Thou gatherest that danger is not to be taken heed of, because forasmuch as it is not fatal, we shall escape it without taking heed at all: but the Lord doth therefore enioyne thee to take heed of it, because he will not have it fatal vnto thee. These madde men doe not consider that which is plaine before their eyes, that the skill of taking counsell and heed is inspired into men by God, whereby they may servfe his providence in preserving of their owne life: as on the other side by negligence and flouth they procure to themselves those evils that he hath appointed for thee. For how
how cometh it to passe, that a circumpeft man, while he prouideth for himself, doth wind himselfe out of euils, y hang over him, & the foole periseth by vnaduised rashnes, but for that both folly & wisedome are the instrumentes of Gods disposition on both parts? Therfore it pleased God to hide from vs al things to come, to this end that we should meete with them as things doutful, & not ceasie to set prepared remedies against them, till either they be overcome, or be past all help of care. And for this cause I haue before admonished, that the Providence of God doth not alway shewe it selfe naked, but as God by ying of meanes doth in a certaine maner cloth it.

5 The same men do vnorderly & vnaduisedly draw the chances of time past to the naked providence of God. For because vpun it do hang al things wharsoeuer happen, therefore (say they) neither robberies nor adulteries, nor manslaughter committtment withouthe the wil of God. Why then (say they) shal a thief be punished, for that he spoyled him whom the Lords wil was to punish with povertie? Why shal the murtherer be punished which hath flaine him whose life the Lord had ended? If all such men doe serue the will of God, why shal they be punished? But I denye that they serue the will of God. For we may not say, that he which is carried with an euil minde doth seruice vnto God as commander of it, where in deed he doeth but obey his owne wicked lust. He obeyeth God, which being enformed of his will doeth labour to that ende, wherunto Gods will calleth him. But whereby are we enformed of his will, but by his worde? Therefore in doing of things we must see that same wil of God, which he declareth in this worde. God requireth of vs only that which he commandeth. If we do any thing against his commandement it is not obedience but obstinacie and transgression. But vnlesse he would we should not do it. I graint. But do we euil things to this end to obey him? But he doth not command vs to do them, but rather we runne on headlong, not minding what he willeth, but sorraing with the inremperance of our owne lust, that ofset purpose wee bende our traualie against him. And by these means in euill doing wee serue his iust ordinance, becaufe according to the infinite greates of his wisdom he hath good skil to vse euill instruments to doe good. And see howe foolish is their maner of arguing. They would haue the doers vnpunished for mischewous acts, because they are not committed but by the disposition of God. I grant more: that theeues & murtherers & other euil doers are euill instrumets of Gods providence, whom the Lord doth vse to execute those judgements which he hath with himselfe determined. But I deny that their euill doings ought to haue any excuse thereby. For why shal they either entangle God in the same wickednes with them, or shal they couer their naughtines with his righteousnes? They can do neither of both. Because they should not be able to excuse themselves, they are accused by their owne conscience. And because they should not be able to blame God, they find al the euil in them selues, & in him nothing but a lawful vse of their euilnes. But he worketh by them. And whencesoever I praiue you, commeth the stinke in a dead carrion, which hath bin both rotted and disclosed by heat of the Sunne? Al men doe see that it is raised by the beames of the Sunne. Yet no man doeth therefore say, that

The providence of God doth not proue vncouth doers unworthe of punishment. Pro.6.9.
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say, that the sunbeames do thinke. So when there resteth in an evil man, the matter and guiltinesse of cuill, what cause is there why it should be thought that God is any thing defiled with it, if he vs their seruice at his pleasure? Away therefore with this doggett frowardnesse, which may indeede a farre off barke at the justice of God, but cannot touch it.

6 But these cautions or rather doting errors of phrentike men, shal easilie be shaken away, by godly & holy meditation of the prouidence, which the rule of godlines teacheth vs, so that therof may grow vs, a good & most pleasant fruit. Therefore a Christian heart when it is most assuredly persuadeth of things, so it will consider the inferior causes in their place. Then he will not doubt that the singular prouidence of God doth watch for his preseruation, which prouidence will suffer nothing to happen, but that which shal turne to his good & salvation. And because he hath to do first of all, with men, & then with the other creatures, he will assure himselfe that Gods prouidence doth regaine in both. As touching men, whether they be good or cuill, he will acknowledge that all their counsesls, wils, enterprizes and powers are vnder the hand of God, so that it is in Gods will to bowe them whether he list, & to restraine them so oft as pleaseth him. That the singular prouidence of God doth keepe watch for the safety of the faithful, there are many and most evident promises to witnesses. Cast thy burden upon the Lord, & he shall nourish thee, & shall not suffer the righteous to fall for ever, because he careth for vs. He that dwelleth in the help of the highest, shal abide in the protection of the God of heaven. He that toucheth you, toucheth the apple of mine eye. I will be thy shield, a brazen wall: I wilbe enemie to thy enemies. Althogh the mother forget her children, yet will I not forget thee. And also this is the principall entent in the histories of the Bible, to teach that the Lord doeth with such diligence keepe the waies of the Saints, that they do not so much as stumble against a stone. Therfore as a little before we haue rightfully rejected their opinion which doe imagine an vnierfall prouidence of God, that stoopeth not specially to the care of euerie creature, yet principally it shall be good to reknowledge the same special care toward our soules. Wherupon Christ after he had affirmed that not the sparowe of least value, doeth fall to the ground without the wil of the father, doeth by & by applicit to this end, that we shold consider that much we doe more worth than sparowes, with so much neere care dooth God provide for vs, & he extendeth that care so far that we may be bold to trust that the haires of our head are numbered. What can we with our soules more, if not so much as a hair can fall from our head but by his wil? I speake not only of all mankind, but because God hath chosen his Church for a dwelling house for himselfe, it is no doubt but that he doeth by singular examples shewe his care in gouerning of it.

7 The seruant of God being strengthened with these both, promises and examples, will joyn with them the testimonies which teach that all men are vnder Gods power, whether it be to winne their mindes to good will, or to restraine their malice that it may doe no hurt. For it is the Lorde that
that giueth vs fauour not onely with them that will vs well, but also in the 
Egyptians, and as for the maliciouffesse of our enemies, he knoweth howe
by dierse waies to subdue it. For sometime he taketh away their wit from
them, so that they can conceiue no sound or sober aduife, like as hee sent
forth Satan to fill the mouthes of all the Prophets with lying to deceiue A-
chab. He made Rechabeam madde by the young mens counsell, that hee
might be spoiled of his kingdome by his owne folle, Many times when he
graunteth them wit, yet he maketh them so afraine & astonishe, that they
cannot wil or go about that which they haue conceiued. Sometime also
when he hath suffered them to goe about that which lust & rage did coun-
sell them, he doth in convenient time breake off their violences, and suffer-
eth them not to proceede to the end that they purposed. So did he before
the time bring to nought the counsell of Achitophel that should haue bene to
Davids destruction. So also he taketh care to gouerne all his creatures
for the benefite and safetie of them that be his, yea, and to gouerne the di-
uel himself, which as we fee durt enterpryse nothing against Iob without his
sufferance and commandement. Of this knowledge necessarily ensueth
both a thankfulness of minde in prosperous success of things, and also pa-
tience in aduerfitie, & an incredible assurednesse against the time to come.
Whatsoever therefore shal betide vnto him prosperously and according to
his hearts desire, all that hee will ascribe vnto God, whether hee see the
bountie of God by the ministerie of men, or be holpen by liueelesse crea-
tures. For thus he will thinke in his minde: Surely it is the Lorde which
hath enclined their mindes to me, which hath joyned them vnto me to be
instruments of his goodnesse towards me. In plentie of the fruities of the
earth, thus he will thinke, that it is the Lord which heareth the heauen, that
the heauen may heare the earth, that the earth also may heare her fruities.
In other things he will not doubt that it is the onely blessing of the Lorde,
whereby all things prosper, and being put in minde by so many causes hee
will not abide to be vnthankfull.

8 If any aduerfitie happen, he will by and by therein also lift vp his minde
to God, whose hande auaileth much to imprent in vs a patiencie and quiet
moderation of heart. If Ioseph had still continued in recording the fals-
hood of his brethren, hee could not have taken a brotherly minde to-
warde them. But because he bowed his minde to the Lorde, he forgote the
injurie, and inclined to mekeenesse and clemencie, so farre from that of
his owne arcorde hee comforted his brethren and faide: It is not you that
solde me into Aegypt, but by the will of God I was sent before you to save
your liues. You in deede thought euil of me, but the Lord turned it to good.
If Iob had had respect to the Chaldees, by whom hee was troubled, hee
woulde forthywith have bene kindled to reuenge. But because hee did
therewithall acknowledge it to be the worke of God, hee comforted him-
sel ne with this most excellent saying: The Lord hath giuen, the Lorde hath
taken away, the Lords name be blessed. So David: when Semee had rayled
and cast stones at him, if hee had looked vpon man, hee woulde have in-
couraged his souldiers to recacquite the injurie. But because hee understode

To behold the hand of God in
all things, which we suffer, ma-
keth us both patiencie & pa-
sion & patience. Gen.45.8.

1.King.22.25.

2.Sam.17.7.
Job.1.12.

Job.21.

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that Sennacharib did it not without the moving of the Lord: he rather appealed them. Let him alone (said he) for the Lord hath commanded him to curse.

With the same bridle in another place still he restrains the intemperance of sorrow. I held my peace (faith he) and became as dumb, because thou O Lord, didst it. If there be more effectual remedy against wrath and impatience: surely he hath not a little profited which hath learned in this behalfe to think upon the providence of God, that he may alway call back his minde to this point. It is the Lords will, therefore it must be suffered, not only because it is not lawful to strive against it, but also because he will have nothing but that which is both just & expedient. In summe this is the end, that being wrongfully hurt by men, we leaving their malice (which would do nothing but enforce our sorrow, & when our mindes to reuenge) should remember to clieme vp vnto God, & learn to beleeue assuredly, that whatsoever our enimie hath mischeeuously done against vs, was both suffered & sent by Gods disposition. Paul to restraine vs from recompensing of injuries doeth wisely put vs in mind, that we are not to wrascle with flesh & bloud, but with the spiritual enimie the Diuel, that wee may prepare our selues to strive with him. But this is the most profitable lesson for the appeasing of all rages of wrath, that God doth armes wel the diuel as al wicked men to strive with vs, & that he sitteth as judge to exercise our patience. But if the misfortunes & miseries that oppresse vs, do chaunce without the worke of men, let vs remember the doctrine of the lawe: whatsoever is prosperous floweth from fountaine of Gods blessing, & that all adversities are his curbings: & let that most terrible warning make vs afraide: If ye walke stubbornly against mee, I will also walke stubbornly against you. In which is rebuked our sluggishnesse, when according to the common sense of the flesh accounting all to be but chance that happeneth of both forts. we are neither encouraged by the benefits of God to worship him, nor pricked forward with his scourges to repentance. This same is the reason, wy Hieremias & Amos did so sharply rebuke the Jewes, because they thought that things as well good as euill came to passe without the commandement of God. To which purpose serueth that sermon of Ezechiel. I the God that create light & fashion darkness, that make peace and creat euill: I God do make all these things.

9 And yet in the meane time a godly man will not winke at the inferior causes. Neither wil he, because hee thinketh them the ministers of Gods goodnesse by whose he hath receiued benefit, therefore let them passe vnconsidered, as though they had deserued no thanke by their gentilenesse: but he wil hartily think himselfe bound vnto them, & wil willingly confess his bonde, and trauell as he shall be able, and as occasion shall serue, to recompence it. Finally in benefits receiued hee will reverence and praise God as the principal author, but he will honour men as the ministers, and as the truth is in deede he will understand that hee is by the will of God bounde to them, by whose hande it was Gods will to be beneficially vnto him. If he suffer any losse by negligence or want of foresight, hee will determine in his mind, that the same was done in deede with the will of God, but hee will impute it also to himselfe. If any man be dead by sickness whom hee
he hath negligently handled, whereas of duetie he should have taken good heed vnto him although he be not ignorant that the man was come to his appointed time beyond which he could not passe,yet wil he not therby lissen his offence, but because he had not faithfully discharged his duetie toward him, he will so take it as if he had perished by fault of his negligence.

M ouch leffe when there is vsed any fraud, and conceiued malice of mind in committing either murther or theft,wil he excuse it under pretence of gods providence, but he will in one selfe cuil act seuerally behold both the righteouenes of God, & the wickednes of man, as both doth manifesly shewe themselves. But principally in things to come he wil haue consideration of such inferior causes. For he wil reckon it among the blessings of God if he be not disappointed of the helps of men which he may vse for his safeties.

And so he neither wil be negligent in taking of counsell, nor slouthfull in craving their help whom he feeth to haue sufficient whereof may be succoured: but thinking that whatsoever creatures can any thing profit him, the same are offered into his hand by God, he will apply them to his vse as the lawful instruments of Gods providence. And because he doth not certainly knowe what succession the busines will haue that he goeth about, (fauing that in all things he knoweth that the lord wil provide for his benefite) he wil with studie travaile to that which he shall thinke expedient for himselfe, so farre as he can conceiue in mind and understanding.

And yet in taking of counsels he wil not be carried on by his own wit, but will commit & yeeld himselfe to the wisedome of God,that by the guiding thereof he may be directed to the right end. But his confidence shall not so stay vpon outward helps, that if he haue them he wil carelesly rest vpon them, or if he vseth them he wil be afraid as left destitute, for he wil haue his mind alway fastened vpon the Providence of God, neither wil he suffer himselfe to be drawn away from the steadfast beholdinge thereof, by consideration of present things. So though Job acknowledged that the succession of bataille is in the wil and hand of God, yet he gaue not himselfe to slouthfulness but did diligently execute that which belonged to his calling, but he leaued it vnto the Lorde to gouerne the end.

We wil stand valiant (faith he) for our nation, & for the cities of our God: But the Lord do what is good in his eyes. This knowledge shal despoile vs of rashnes & wrongful confidence, & shall drive vs to continual calling vp to God: & also shal vphold our minds with good hope, so as we may not doute assuredly & boldly to despie thofe dyuers ys compass vs about.

In this point doth the inestimable felicitie of a godly minde shew forth it selfe. Innumerable are the evils that do beseege mans life, and doe threaten him so many deaths. As, not to go further than our felues: for as much as our bodie is a receptacle of a thousand diseases, yea, hath enclosed & doth nourish within it the causes of diseases, man cannot carie himselfe but he must needs alfo carie about with him many formes of his owne destruction, & draw forth a life as it were entangled with death. For what may it else be called, where he neither is cold, nor sweateth without peril? Now whither soever thou turne theall things that are about thee are not onely vntrustie friends to thee, but do in maner openly threaten & seeme to shewe thee present death. Go into a ship, there is but a foote thickeines betweene K.
Cap. 17. Of the knowledge of thee & death. Sit on horseback, in the slipping of one foot thy life is in danger. Go through the streets of a city: even how many tyres are upon the houses, so many perils art thou subject. If there be an iron toole in thy hand or thy friends, thy harme is readie prepared. How many wilebeasts thou feest, they are all armed to thy destruction. If thou mean to shute vp thy selfe, even in a garden wel fensed, where may appeare nothing but pleasingnesse of ayre and ground, there sometime lurketh a Serpent. The house which is continually subject to fire, doeth in the day time threaten thee with pouertie, and in the night time with falling vppon thy head. Thy feelde, forasmuch as it lyeth open to hayle, frost, drouth & other tempestes, it warmeth thee of barrennesse, and thereby famine. I speake not of prisons, treasons, robberies, open violence, of which, part doth besiege vs at home, and part doe followe vs abroad. In these freights must not man needs be most miserable, which even in life halfe dead doeth plainly draw forth a careful and fainting breath, as if he had a sword continually hanging ouer his necke? But thou wilt say, that these things chauncet seldom, or at the least not alwayes, nor to all men, and neuer at once. I grant, but seeing wee are put in minde by the examples of othen, that the same things may happen to our felves, and that our life ought of duty no more to be free than theirs, it cannot be but that we must dread & feare them as things that may light vppon vs. Now what can a man imagine more miserable than such a fearfulness? besides that, it is not without dishonourable reproch of God to say, that he hath set open man the noblest of all his creatures to their blinde and vnadaufed strokes of fortune. But here my purpose is to speake onely of the miserie of man, which he shoulde feele if he shoule be brought subject under Fortunes dominion.

But when that light of Gods Providence hath once shined upon a godly man, he is now releued and delivered not onely from the extreme anguish and feare wherewith he was before oppressed, but also from all care. For as iustly he feareth fortune, so he dare boldly commit himselfe to God. This is (I say) his comfort to understande that the heavenly father doth so holde in all things with his power, so ruleth them with his authority & countenance, so ordereth them with his wifedom, that nothing befalleth but by his appointment; and that he is receiued into Gods tuition, & committed to the charge of Angels, and cannot be touched with any hurt of water, nor fire, nor weapon, but so farre as it shall please God the governor to give them place. For so is it song in the Psalm. For he shall deliver thee from the hunters snare, and from the noysome pestilence. Hee will couer thee vnder his wings, and thou shalt be sure vnder his fethers. His truth shall be thy flieede and buckler. Thou shalt not be afraid of the feare of the night, nor of the arrowes that flyeth by day, nor of the pestilence that walketh in the darkenesse, nor of the plague that destroyeth at noone day. And from thence proceedeth that boldnesse of the Saints to glorie. The Lorde is my helper, I will not feare what flesh may doe to me. The Lorde is my protector, why shal I be afraid? If whole campes stand vp against me, if I walke in the middeft of the shadow of death, I will not cease to hope well. Whence, I pray you, haue they this that their assurednesse is never shaken.

Psa. 91.3.

Ps. 118.6.
shaken away from them; but hereby, that where the world seetheth in shew to be without order whirled about, they knowe that God worketh euerie where, whose workes they trust shall be for their preseruation. Now if their safetie be assaiied either by the diuell or by wicked men, in that case if they were not strengthened with remembrance and meditation of Providence, they must needs be by and by discouraged. But when they call to minde, that the diuell & all the rout of the wicked, are so every way holden in by the hande of God as with a bridle, that they can neither conceive any mischief against vs, nor goe about it when they haue conceiued it, nor if they goe never so much about it, can stirre one finger to bring it to passe but so farre are they shall suffer, yea, so farre as they shall commaunded, & that they are not onely holden fast bound with fetters, but also compelled with bridle to doe service: here haue they abundantly wherewith to comfort themselves. For as it is the Lords worke to armte their furie and to turne and direct it whither it pleaseth him, so is it his worke also to appoint a measure and ende, that they doe not after their owne will licentiously triumph. With which persuasion Paul being established, did by the sufferance of God appoint his iourney in an other place which hee faide was in one place hindered by Satan. If he had onely faide that he had bene stopped by Satan, he should haue seemed to give him too much power, as if it had bene in Satans hande to overthrow the vrie purposes of God: but when he maketh God the judge, vpon whose sufferance all iourncies do hang: he doeth therewithall shew, that Satan whatsoever hee goe about, can attaine nothing but by Gods will. For the same reason doeth David, because for the wandrie chaunges wherewith mans life is tossed and as it were whirled about, he doth flye to this sanctuarie, saith that his times are in the hand of God. He might haue said either the course of his life, or time in the singular number. But by the worde Times, he meant to expresse that howsoever the state of man be vnstedyfast, whatsoever alterations doe nowe and then happen, they are governed by God. For which cause Raphin and the king of Israel, when ioyning their powers to the destruction of Iuda, they seemed as firebrandes kindled to waft and consume the lande, are called by the Prophet smoking brandes, which can doe nothing but breath out a little smoke. So when Pharaon was terrible to all men by reason of his riches, strength and number of men, he himself is compared to a beast of the Sea, and his armie to fishes. Therefore God saith that he will take the Captaine and the armie with his hooke and drawe them whither he list. Finally, because I will not tarrie long vpon this point, if a man marke it he shall easilly se that the extremity of all miseries is the ignorance of Gods Providence, and the cheefe blessednesse standeth in the knowledge thereof.

12 Concerning the Providence of God, this that is faide were enough for so much as is profitable both for the perfect learning and comfort of the faithfull, (for to fill the vaine curiousitie of men, nothing can be sufficient, neither is it to be wished that they bee satisfied) were it not for certaine places, which seeme to meane otherwise than is abowye declared, that God hath not stedfast & stable purpose but changeable according to the disposition of God in appointing all things that he is said to repeat him, and that plagues first denounced be afterwards recalled.
Cap. 17. Of the knowledge of

of inferior things. First, in some places is spoken of the repentance of God, as that he repented of the creating of man, of the advancing of Saul to the kingdom. And that he will repent of the evil that he had determined to lay upon his people, so soon as he perceived any conversion of them. Again, there are rehears'd divers repulses of his decrees. He had declared by Jonah to the Ninevites, that after 40 days once past, Ninevites should be destroyed; but by & by he was turned with their repentance to a more gentle sentence. He had by the mouth of Esai pronounced death to Ezekiel, which he was mov'd by his tears and prayers to deferre. Hereupon many do make argument, that God hath not appointed men matters by eternal decree, but yereely, daily, & hourly pointeth this or that, as every mans desertings are, or as he thinketh it equitie & justice. Concerning his repentance this we ought to hold, that the same can no more be in God, than ignorance, error & weakeness. For if no man do wittingly and willingly throw himselfe into the caufe that he neede to repent, we can not say that God doth repent, but that we must also say, that God is ignorant what will come to passe, or that he cannot avoid it, or that he headlong and unadvisedly runneth into a purpose whereof he by and by forceth himselfe. But that it is so farre from the meaning of the holy Ghost, that in the verie mention making of repentance he denieth that God had any repenting at all, because he is not a man that may repent. And it is to be noted, in the same chapter they are both so joyned together, that the comparison doeth verie well bring the shew of repugnance to agreement. His changing is figuratively spoken, God repented that he had made Saul king, & by after it is added: The strength of Israel shal not ly, nor shal he mov'd with repenting. Because he is not a man he may repent. In which wordes his unchangeablenes is affirmed plainly without any figure. Therefore it is certain the ordinance of God in disposing the matters of men, is perpetuall & above all repentance. And his constancie should not be doutfull, his very adversaries have beene copelled to beare him witnes. For Balaam whether he would or no, could not choose but burst out into this saying, he is not like a man to ly: nor as a Sonne of man to be changed, & yt is not possible that he should not do that he hath said, & not fulfill whatsoever he hath spoken.

What meaneth then this name of repentance? even in the same fort that all the other phrases of speach which do describe God vnto vs after the manner of men. For because our weaknesse doeth not reach to his highnes, that description of him which is taught vs, was meete to be framed low to our capacitie, that we might understand it. And this is the manner how to frame it low for vs, to paint out himselfe not such a one as he is in himselfe, but such a one as he is perceiued of vs. Whereas he himselfe is without all movinge of a troubled minde, he yet testifieth, he is angrie with sinners. Like as therefore when we heare that God is angrie, we ought not to imagine that there is any movinge at all in him, but rather to consider that this speach is borrowed of our common sense, because God beareth a resemb- lance of one chas'd and angrie so oft as he exerciseth judgement: so ought we to understand nothing else by this worde of Repentance but a changing of deedes, because men by changing of their deedes, are wont to declare that
that they mislike them. Because then euery change among men is an amendment of that which misliketh them, and amendment commeth of repentance; therefore by the name of repentance is meant that, that God changeth in his works. In the meantime yet neither is his purpose nor his will turned, nor his affection changed, but he followeth with one continual course that which he had from eternitie foreseen, allowed & decreed, howsoever the alteration seeme sodeine in the eyes of men.

14. Neither doeth the holy hystorie shewe that Gods decrees were repelled when it sheweth that the destruction was pardoned to the Nininius, which had beene before pronounced, and that the life of Ezekiel was prolonged after warning giuen him of death. They that so construe it are deceived in understanding of threatnings: which although they doe simply affirm, yet by the success it shall be perceived that they conteyned a secrete condition in them. For why did God send Jonas to the Nininius to tel them aforehand of the ruine of their citie? Why did hee by Isaiah giue Ezekiel warning of death? For he might have brought to naught both him & them without sending them any worde of their destruction. Hee meant therefore an other thing, than to make them by foreknowing of their death to see it comming a far of. Even this he meant not to have them destroyed, but to have them amended that they should not be destroyed. Therefore this that Jonas prophesied that Nininius should fall after 40. dayes, was done to this ende that it should not fall. That hope of longer life was cut off from Ezekiel, was done for this purpose that hee might obtaine longer life. Now who doeth not see that God meant by such threatnings to awake them to repentance, whomse he made afraide to the ende that they might escape the judgement which they had deferred by their sins? If that be so agreed, the nature of the things themselues doeth lead vs to this, to understande in the simple threatning a secrete emploied condition which is also confirmed by like examples. The Lorde rebuking the king Abimeleche for that he had taken away Abrahams wife from him, saith these wordes: Beholde thou shalt die for the woman that thou haft taken, for shee hath a husband. But after hee had excused himselfe, God said thus: Restore the wife to her husbande, for he is a Prophet and shall pray for thee that thou maist liue. If not: know that thou shalt die the death and all that thou haft. You see howe in his first sentence hee vehemently striketh his minde to bring him to be more heedfully bent to make amends, & in the other doth plainly declare to him his will. Seeing the meaning of other places is like: do not gather of these that there was any thing withdrawn from the first purpose of God, by this that hee made voide the thing which hee had before pronounced. For God doth prepare the way for his eternal ordinance, when in giuing warning of the punishmet he moueth thofe to repentance, whomse his wil is to spare, rather than varieth any thing in his wil, no not in his word, sauing that he doth not express the same thing in allables which is yet easie to understande. For that saying of Esay must needes remaine true: The Lord of Hostes hath determined, and who shall be able to vndoe it? His hand is stretched out, and who shall turne it away?
The xviii. Chapter.

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

Here ariseth a harde question out of other places, where it is saide that God boweth and draweth at his will, Satan himselfe and all the reprobat, for the sense of the flesh scarcely conceiued how hee working by them, should not gather some spot of their fault, yea, in his common working be free from all fault, and justly condemneth his ministers. Upon this was devis'd the distinction betweene Doing and Suffering; because many have thought this doubt vnpossible to be dissolved: that both Satan and all the wicked are so under the hande and power of God, that he directeth their malice, vnto what ende it pleaseth him, and vseth their wicked doings to the executing of his judgements. And their modestie were peradventure excusable, whom the shew of abfurditie putteth in feare, if it were not so that they doe wrongfully with a lying defence goe about to deliver the justice of God from all vnrightfull blame. It seemeth to them vnreaonable, that man should by the will and commandement of God be made blinde, and so by and by be punished for his blindness. Therefore they seek to scape by this shifte, that this is done by the sufferance, but not by the will of God. But he himselfe plainly pronouncing that he doth it, doeth reject that shifte. As for this that men do nothing but by the secrete commandement of God, and do trouble themselues in vaine with deliberating, vnlesse he do by his secrete direction stablish that which he hath before determined, it is proued by innumerabell and plaine testimonies. It is certaine that this which we before alleaged out of the Psalmes, that God doth all things that he will, belongeth to all the doings of men. If God be the certaine appointer of warre and peace, as it is there saide, and that without exception: who dare say that men are carried causellie with blinde motion while God knoweth not of it, and sitteth still? But in speciall examples will be more lightsome plainnesse. By the first Chapter of Job wee knowe, that Satan doeth no lesse appeare before God to receive his commandements than doe the Angels which doe willingly obey. In deede it is after a divers manner and for a divers ende: but yet so that hee cannot goe about any thing but with the will of God. Although there seeme afterwaerd to be added a bare sufferance of him to affliet the holy man; yet because that saying is true: The Lorde hath giuen, the Lorde hath taken away, as it pleased God so is it come to passe: We gather that God was the author of that trial of Job, whereof Satan and the wicked thecues were ministers. Satan goeth about to drive the holy man by desperation to madness. The Sabes cruelly and wickedly doe invade and rob his goods that were none of theirs. Job knowledgeeth that he was by God stripped of all his goods and made poore, because it so pleased God. Therefore whatsoever men or Satan himselfe attempt, yet God holdeth the sterne to turne all their travell to the executing of his judgements. It was Gods will to have the false king
King Ahab deceived: the devil offered his service thereunto: he was sent with a certaine commandement, to be a lying spirit in the mouth of all the Prophets. If the blinding and madness of Ahab be the judgement of God, then the deuise of bare Sufferance is vaine. For it were a fond thing to say, that the judge doeth only suffer and not also decree what he wil haue done, & command the ministers to put it in execution. It was the Iews purpose to destroy Christ, Pilate & the souldiers do follow their raging lust, & yet in a solemn prayer the disciples do confess, that all the wicked men did nothing else but that which the hande and counsell of God had determined: even as Peter had before preached, that Christ was by the decreed purpose & foreknowledge of God deliuetered to be slaine. As if he should say: that God from whom nothing is hidden, from the beginning did wittingly & willingly appoint that which the Iews did execute, as in another place he rehearseth, that God which shewed before by all his Prophets y Christ should suffer, hath so fulfilled it. Absolon defiling his fathers bed with incestuous adulterie, committet détestable wickednesse. Yet God pronounceth that this was his owne work. For the words are these: Thou haft do it secretly, but I will doe it openly, and before the sunne. Hieremie pronounceth that all the crueltie that the Chaldees vied in Iury, was the worke of God. For which cause Nabuchadnezzer is called the servaunt of God, God every where crieth out that with his hisling, with the sound of his trumpet, with his power & commandement the wicked are stirred vp to warre. He calleth the Asirian the rod of his wrath, & the axe that he moueth with his hande. The destruction of the holy citie & ruine of the Temple he calleth his work. David not murmuring against God, but acknowledging him for a righteous judge, yet confesseth that the cursings of Semeli proceeded of the commandement of God. The Lord(fay he) commanded him to curse. Wee often finde in the holy historie, that whatsoever happeneth it commeth of the Lord, as the departing of the ten tribes, the death of the sones of Jeth, and verie many things of like sort. They that be meanly exercised in the Scriptures do see, that for showes of false, I bring forth of many testimonies but a few, by which yet it appeareth plainly enough, that they doe trifle & tals fondly, that thrust in a bare Sufferance in place of the Providence of God, as though God sate in a watch tower wayting for the chaunces of Fortune, & so his judgements should hang upon the will of men.

2. Now as concerning secret motions, that which Salomon speakest of the heart of a king, that it is bowed hither or thither as pleaseth God, extendeth surelie to all mankind, & is as much in effect as if he had saide: whatsoeuer we conceiue in minde, is by the secret inspiration of God directed to his end. And truely if he did not worke in the minde of men, it were not rightly saide, that he taketh away the lip from the true speakers, & wisedome from aged men, that he taketh the heart from the Princes of the earth, that they may wander wher is no beaten way. And hereto belongeth that which we oft read, that men are fearful so farre forth as their hearts be taken with his fear. So David went out of the campe of Saul & none was ware of it, because the sleepe of God was come vpon them all. But nothing can be desir'd to be more plainly spoken, than where he so oft pronounceth, that hee

blindeth
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blindeth the eyes of men, & striketh them with giddiness, that he maketh them drunke with the spirite of drowsinesse, casteth them into madness, and hardneth their hearts. These things also many doe referre to sufferance, as if in forsaking the reprobate, hee suffered them to be blinded by Satan. But that solution is too fond, forasmuch as the Holy ghost in plaine words expresseth, that they are striken with blindnesse & madness by the just judgement of God. It is said, that he hardned the heart of PHARAO, also that he did make dull and strengthen it. Some doe with an vsauorie cauallation mocke out these phrases of speech, because in another place it is said, PHARAO did harden his owne heart, there is his owne willet for the cause of his hardening.

As though these things did not verie well agree together, although in druers maners, than man while he is moued in working by God, dooth also worke himselfe: And I do turne backe their obiection against themselves. For, if to harden doe signifie but a bare suufferance, then the verie motion of obstinacie shall not be properly in PHARAO. Now how weake & foolish were it so to expound, as if PHARAO did only suffer himselfe to be hardened? Moreover the Scripture cutteth off all occasions from such cauallations. For God faith, I will hold his heart. So of the inhabitants of the land of CANAAN, MOSES faith, that they went forth to battle, because the Lorde had hardened their hearts. Which same thing is repeated by another Prophet, saying: He turned their hearts that they should hate his people. Again in Eovy he faith, that he will send the ASIRIANS against the deceitfull nation, & will command them to carrie away the spoiles, & violently take the pray, not meaning that he will reach wicked & obstinate men to obey willingly, but that he will bow them to execute his judgements as if they did bear his commandements grauen in their mindes. Whereby appareareth that they were moued by the certaine appointment of God. I graunt that God doth oftentimes worke in the reprobate by Satans serviece as a meane, but yet so that Satan doth his office by Gods mouing, & proceedeth so farre as is given him. The euil spirite troubled SAUL, but it is said that it was of God, that wee may knowe that the madnesse of SAUL came of the just vengeance of God. It is also said, that the same Satan doth blind the minde of the unfaithfull: but how so, but only because the effectuall working of error commeth from God himselfe, to make them beleue lyes that refuse to obey the truth? After the first maner of speaking it is said, If any Prophet shall speake lyingly, I God have deceived him. According to the other maner of speach it is said, that hee giueth men into a reprobate mind: & to cast them into filthie desires, because he is the chiefe author of his owne just vengeance, & SATAN is but onely a minifter thereof. But because we must entreat of this matter againe in the second booke, where we shall discourse of free or bond wil of man, I thinke I haue already shortly spoken so much as this place required. Let this be the summe of all, that forasmuch as the will of God is faide to be the cause of all things, his Providence is thought the gouernesse in all purposes & workes of men, so as it sheweth forth her force not onely in the elect, which are gouerned by the holy Spirite, but also compelleth the reprobate to obedience.

3: Forasmuch as hitherto I have recited only such things as are written in the Scriptures, plainly & not doutfully, let them that feare not wrongfully...
to slander the heavenly oracles, take heed what manner of judgment they take upon the. For if by faine pretending of ignorance they seek a praise of modesty, what can be imagined more prou'dly done, than to set one small word against the authoritie of God: as I think otherwise, I like not to have this touched. But if they openly speake evil, what prouide they with spitting against the heaven? But this is no newe example of waywardnesse, because there haue bin in all ages wicked & vngodly men, that with raging mouth barked against this point of doctrine. But they shall seeke that thing in deed to be true, which long ago the holy ghost spake by the mouth of David, that God may overcome when he is judged. Dauid doth by the way rebuke the madnesse of men in this so vnbredled licentiousnesse, that of their owne fil-thinesse they do not only argue against God, but also take vppon them power to condemne him. In the meane time he shortly admonishteth, that the blasphemies which they vomite against the heaven do not reach vn-to God, but that he driving away the clouds of caullations, doth brightly theewe forth his righteousnesse, and also our faith (because being grounded upon the word of God, it is above all the world) doeth from her high place contemptuously looke downe upon these mystes. For first, where they object, that if nothing happen but by the will of God, then are there in him two contrarie willes, because he decreeth those things by secrete purpose, which he hath openly forbidden by his lawe, that is easily wiped away. But before I answere it, I wil once againe giue the readers warning, that this caullation is thrown out not against me, but against the holy ghost, which taught the holy man Job this confession: as it pleased God, so it came to passe. When he was spoiled by the euens, he acknowledged in the injuriue and hurt that they did him, the just scourge of God. What saith the Scripture in other places? The fonnes of Holy obeyed not their Father, because it was Gods will to kill them. A no another Prophet crieth out, that God which fitteth in heauen doth whatsoever he will. And now I haue theewed plainly enough that God is the author of all those things which these judges would have to happen only by his idle suffurance. He testifieth that he createth light and darkenesse, that he formeth good and euill, that no euill hap-peneth which he himselfe hath not made. Let them tel mee, I beseech them, whether he do willingly or against his will execute his owne judgementes? But as Moses teacheth, if he which is flaine by falling of an axe by chance, is deliuered by God into the hand of the slayer: so the whole church faith in Luke, that Herod & Pilate conspired to do those things, which the hande and purpose of God had decreed. And truly if Christ were not crucifed with the will of God, whence came redemption to vs? And yet the will of God neither doeth friture with it selfe, nor is changed, nor faineth that hee willeth not the thing he wil: but where it is but one and simple in him, it seemeth to vs manifolde, because according to the weakenesse of our witte we conceive not how God in divers manner willeth and willeth not one selfe thing. Paul, after that he hath saide, that the calling of the Gentiles is a hidden mysterie, within a little after faith further, that in it was manifestly theewed the manifolde wisedome of God: because for the dunenesse of our witte the wisedome of God seemeth to vs manifolde, or (as the olde
interpretor hath translated it of many fashions:shall we therefore dreame that there is any varietie in God himselfe, as though he either changeth his purpose, or differeth from himselfe? Rather when wee conceiue not how God will haue the thing to be done, which he forbiddeth to doe,let vs call to mind our owne weaknesse, and therewithal consider that the light where. in he dwelleth, is not without cause called Inacessible, because it is covered with darknesse: Therefore al godly & seuer men will easilie agree to this sentence of Augustine, that sometime man with good will willem the y which God willeth not. As if a good sonne willeth to have his father to live, whom God will haue to die. Againe it may come to passe, that man may will the same thing with an euil will, which God willeth with a good will. As if an euil sonne willeth to have his father to die, and God also willeth the same. Now the first of these two sonnes willeth that which God willeth not, and the other sonne willeth that which God also willeth, and yet the naturalnesse of the first sonne doth better agree with the will of God, although he willeth a contrarie thing, than the unnaturalnesse of the other sonne that willeth the same thing. So great a difference is there what to wil doth belong to man, & what to God, & to what end the wil of euery one is to be appli'd, to have it either allowed or disallowed. For those things which God willeth we haue brought to passe by the euil willes of euil men. But a little before he had saie, that the Angels apostataes in their falling away, and al the reprobate, in as much as concerneth themselues, did that which God would not, but in respect of the omnipotencie of God, they could by no means so do, because while they did against the will of God, the will of God was done upon them. Whereupon he crieth out: Great are the works of God, & ought to be sought out of all them that loue them: that in marvellous maner the same thing is not done without his wil which is also done against his wil, because it could not be done if he did not suffer it: and yet he doth it not against his will, but willingly: and he being good, would not suffer a thing to be done euil, vnlesse for that he is omnipotent, he could of euil make good.

VIII. Wicked men are sufficiently condemned for the euil which they do, although God have appointed it to be done.

4 In the same maner is assoiled or rather vanisht away the other objection: that if God do not onely vs the seruice of wicked men, but also governeth their counsels and affections, he is the author of all wicked doings, & therefore men are vnworthily condemned, if they execute which God hath decreed, because they obey his will: for it is done amisse to confound his wil & commandement together, which it appeareth by innumerable examples to differ farre a funder. For though when Absalon abused his fathers wifes, it was Gods will to punish Dauids adulterie with that dishonor: yet did he not therefore command the wicked sonne to commit incest, vnlesse perhaps you meane it in respect of David, as he speakeh of the railings of Semei. For when he confesseth that Semei raileth at him by the commandement of God, hee doeth not therein commend his obedience, as if that froward dogge did obey the commandement of God, but acknowledging his tongue to be the scourge of God, he patiently suffreth to be corrected. And this is to be holden in minde, that when God performeth by his wicked that thing which he decreed by his secret judgement, they are not to be excused, as though they did obey his commandement, which in deed of their owne
owne euill lust they do purposely brake. Now the thing is of God, & is ruled by his secret prouidence, which men doe wickedly, the election of king Iarobeam is a plaine example, in which the rashnesse, and madnesse of the people is severely condemnaed, for that they perverted the order appointed by God, and falsely fell from the house of Davi'd, and yet we knowe it was his will that he should be appointed. Whereupon in the vorie wordes of Ofse there appeareth a certaine shewe of repugnancie, that where God complained that that kingdom was erected without his knowledge, and against his wil, in another place he saith, that he gave the kingdom to Iarobeam in his rage. How shall these sayings agree, that Iarobeam reigned not by God, and that he was made king by the same God? Even thus, because neither could the people fall from the house of Davi'd, but that they must shake off the yoke which God had layed vpon them: neither yet had God his libertie taken away, but that he might so punish the vnhankfulness of Salomon. Wee see therefore how God in not willing fall breach of allegiance, yet to another ende justly willeth a falling away from their Prince, whereupon Iarobeam beside all hope was by holy anointing driven to bee king. After this maner doth the holy historie say, that there was an enimie raised vp to spoyle Salomons sonne of part of his kingdom. Let the readers diligently vrey both these things, because it had pleased God to have the people gouerned vnnder the hand of one king. Therefore when it was divided in two partes, it was done against his will. And yet the diuision toke beginning of his will. For surely, where as the Prophet both by words & ceremonie of anointing did moue Iarobeam whiche he thought of no such thing, to hope of the kingdom, this was not done without the knowledge or against the wil of God, which commanded it so to be done: and yet is the rebellion of the people unjustly condemned, for that as it were against the will of God, they fell from the posteritie of Davi'd. In this maner it is also afterward further said, that where Rehabeam proudly depriued the request of the people, this was done by God, to confirme the worde which he had spoken by the hand of Ahiba, his feruant. Lo how against Gods will the sacred vntrie is torna in sunder, & yet with the will of the same God tenné tribes do forsake Salomons sonne. Let vs adde another like example. Where the people consenting, yea laying their hands vnto it, the sonnes of Ahab were slaine, & all his offpring rooted out. Iehu said in deed truely, that nothing of the words of God were fallen to the ground, but that he had done all that he had spoken by the hand of his feruant Elias. And yet not vnjustly he rebuketh the citizens of Samaria, for that they had put their hands vnto it. Are ye righteous, saith he? if I have conspired against my lord, who hath killed at these? I haue before (as I think) alreadie declared plainly, how in one selfe worke both the fault of man doth bewray it selfe, and also the rightouesnes of God gloriously appeareth. And for modest wittes of Augustine shal alway suffice: where as the father deliuered the sonne, & Christ deliuered his body, and Judas deliuered the Lord: why in this deliuerie is God righteous, and man faultie? because in the same one thing which they did, the cause was not one, for which they did it. If any be more combred with this that wee now saie, that there is no consent of God with man, where
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man by the righteous moving of God doeth that which is not lawfull, let them remember that which Augustine faith in another place: Who shall not tremble at these judgements, where God worketh even in the hearts of evil men whatsoever he will, and yet rendreth them according to their deservings? And truly in the fift hod of *Infob*, it shalbe no more lawfull to lay the blame of the wicked decee to God; because he himselfe willed him to be delivered; and did deliver him to death, than it shalbe to give away the praise of our redemption to *Infob*. Therefore the same writer doeth in another place truely tell vs, that in this examination God doeth not enquire what men might haue done, or what they haue done, but what their wil was to do, that purpose and will may come into the account. They that think this hard, let them a little while consider, how tolerable their owne waywardnesse is, while they refuse a thing witnessed by plaine testimonies of Scripture, because it exceedeth their capacity, & do find fault that those things are uttered, which God vnlesse he had known them profitable to be known, woulde never have commanded to be taught by his Prophets and Apostles. For our being wise ought to be no more but to embrace with meeke willingnesse to learne, and that without exception whatsoever is taught in the holy Scriptures. As for them that doe more frowardly outrage in prating against it, sith it is evident that they babble against God, they are not worthie of a longer confutation.

The end of the first booke.

THE SECOND BOOKE
OF THE INSTITUTION OF
CHRISTIAN RELIGION,
which entreateth of the knowledge of
God the Redeemer in Christ, which
knowledge was first opened to the
Fathers in the time of the
Lawe, and then to vs
in the Gospel.

The First Chapter.

That by Adams saine and falling away, mankind became accursed, and did degenerate from his first estate; wherein is increated of Original saine.

Not without cause hath the knowledge of himselfe been in the olde proverbe so much commended to man. For if it be thought a shame to be ignorant of all things that pertaine to the course of mans life, then much more shamefull is the not knowing of our sences: whereby it commeth to passe, y in taking counsell of any thing necessary, we be miserably daunted, yea, altogether blinded. But

*De gratia & libero arbitrio ad Valuntetam.*
But how much more profitable this lesson is, so much more diligently must we take heede, that we do not disorderly use it, as we see some of the Philosophers have done. For they in exhorting man to knowe himselfe, doe withall appoint this to be the ende, why he should knowe himselfe, that he should not be ignorant of his owne dignitie and excellencie: and nothing else doe they Will him to beholde in himselfe, but that whereby he may swell with vaine confidence, and be puffed vp with pride. But the knowledge of our felluc, first standeth in this point, that considering what was given vs in creation, & how bountifully God continueth his graciois favor toward vs, we may knowe how great had bin the excellencie of our nature, if it had continued vncorrupted: and we may withal thinke vpoun this, that there is nothing in vs of our owne, but that we haue as it were gotten by borrowing all that God hath bestowed vpoun vs, that wee may alwayes hang vpon him. Then, that we call to minde our miserable estate after the fall of Adam, the feling whereof may throw down al glorie & trust of our felluc, overwhelm vs with shame, & truely humble vs. For as God at the beginning fashioned vs like his owne image, to the end to raise vp our mindes both to the studie of vertue & to the meditation of eternal life, so leaft the so great noblenesse of our kind, which maketh vs different from brute beasts, should be drowned with our slothfulnes, it is good for vs to know, that we are therefore endured with reason & understanding, that in keeping a holy & honest life, wee should proceede on forward to the appointed end of blessed immortalitie. But the first dignitie cannot come in our mind, but by and by on the other side the beauteous light of our filthines, & shame doth thrust it self in presence, since we in the person of the first man are fallen from our first estate, where upon groweth the hatred & loathing of our felluc, & true humilitie, & there is kindled a new desire to seek for God, in whom euery of vs may recouer those good things, whereof we are found altogether void and emptie.

2. This thing fully the truth of God appointeth to be sought in examining of our felluc, I meane, it requireth such a knowledge as may both call vs away from all confidence of our owne power, and making vs deftittue of all matter to glorie vpon, may bring vs to submission. Which rule it behoijeth vs to keepe, if we wil attaine to the true mark both of right knowledge & well doing. Neither yet am I ignorant how much more pleasant is that other opinion that allureth vs rather to consider our good things, than to looke vpon our miserable neediness and dishonor, which ought to overwhelme vs with shame. For there is nothing that mans nature more coqueteth, than to be stroked with flatterie: and thencefore when he heareth the gifts that are in him to be magnified, he leaneth to that side with ouermuch lightnesse of beleefe: whereby it is so much the lesse to be marueled, yere in the greatest part of men haue perniciously erred. For if there is naturally planted in all mortal men a more than blind love of themselves, they doe most willingly perswade themselves, that there is nothing in them that they ought worthily to hate. So without any maintenance of other, this most vaine opinion doth ecch where get credit, that man is abundantly sufficient of himselfe to make himselfe line well and blessedly. But if there be any that are content to thinke more modestly, howe fower they graunt some
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somewhat to God, lest they should seem arrogantly to take all to themselves, yet they so part it, that the principall matter of glorie & confidence alwaye remaineth with themselues. Now if there come talke, that with her allurements tickleth the pride that alreadie of it selfe itcheth within the bones, there is nothing that may more delite them. Therefore as any hath with his extolling most favourably advanced the excellencie of mans nature, so hath he beene excepted with the wellusing rejoycement in manner of all ages. But whatsoever such commendation there be of mans excellencie that teacheth man to rest in himselfe, it dooth nothing but delite with that sweetnesse, and in deede so deceiue, that it bringeth to môsse wretched destruction all them that affent vnto it. For to what purpose availeth it for vs, standing vpon al vaine confidence to devise, appoint, attempt & go about those things that we think to be for our behoofe, and in our first beginning of enterprise to be forsaken & destitute of sound understanding & true strength, & yet to goe on boldly till wee fall downe into destruction? But it cannot otherwise happen to them that haue affiance that they can do any thing by their owne power. Therefore if any man giue heede to such teachers that hold vs in considering only our owne good things, then shall not profite in learning to know himselfe, but shall be carried violently away into the worse kind of ignorance.

3 Therefore, whereas in this point the truth of God doeth agree with the common naturall meaning of all men, that the second part of wisdome consisteth in the knowledge of our selues, yet in the verie manner of knowing there is much disagreement. For by the judgement of the flesh, a man thinketh that he hath then well searched himselfe, when trusting vpon his owne understanding & integritie, he taketh boldnesse, and encourageth himselfe to doing the duties of vertue, and bidding battel to vices, travaileth with all his studie to bende himselfe to that which is comely and honest. But he that looketh vpon and tryeth himselfe by the rule of Gods judgement, findeth nothing that may raise vp his minde to good affiance; and the more inwardly that he hath examined himselfe, the more he is discouraged, till being altogether spoiled of all confidence, he leaueth to himselfe nothing toward the wel ordering of his life. And yet would not God haue vs to forget the first noblenesse that he gaue to our father Adam, which ought of good right to awake vs to the studie of righteousnesse and goodnesse. For we cannot consider either our owne first estate, or to what end we are created, but we shall be pricked forward to studie vpon immortallitie, and to desire the kingdom of God. But that consideration is so farre from putting vs in courage, that rather discouraging vs, it throweth vs downe to humblenesse. For what is that first estate of ours? euen that from whence wee are fallen. What is that ende of our creation? euen the same from which we are altogether turned away: so that lothing our owne miserable estate, wee may groane for sorrowe, and in groining may also sigh for the losse of that dignitie. But nowe when wee say that man ought to beholde nothing in himselfe that may make him of bolde courage: wee meane that there is nothing in him vpon affiance wherof he ought to be proud. Wherefore, if any lift to heare what knowledge man ought to haue of himselfe, let
vs thus diuide it, that first he consider to what ende he is created, and endued with gifts that are not to be dispised, by which thought hee may be stirred up to the meditation of the hearing of God and of the life to come. Then let him way his owne strength, or rather needie want of strength, by perceiving whereas he may lye in extreme confusion, as one utterly brought to naught. The first of these considerations tendeth to this ende, that hee may knowe what is his dutie; and the other, how much he is able to doe towards the performing of it. Wee will entreat of them both, as the order of teaching shall require.

4 But because it must needs be that it was not a light negligence, but a detestable wicked act which God so severely punished, wee must consider the viscerall forme of the fame in the fall of Adam, that kindled the horrible vengeance of God vpon all mankinde. It is a childish opinion that hath commonly beene receiued, concerning the intemperance of gluttonie, as though the summe and head of all vertues consisted in the forbearing of one only fruite, when there flowed on every side store of all sortes of deitties that were to be desired, & when in that blessed fruifulness of the earth, there was not only plente, but also varietie to make fare for pleasure. Therefore we must looke further, because the forbidding him from the tree of the knowledge of good & euil, was the trial of obedience, that Adam in obeying might proove that he was willingly subiect to the governement of God. And the name of the tree is: selfe the selfe, that that commandeament was giuen for none other ende, than for this, that hee contented with his owne estate should not with wicked lust aduancc himselfe higher. But the promise whereby hee was bidden to hope for eternall life, so long as hee did not eate of the tree of life, and againe, the horrible threatening of Death so soone as hee should taste of the tree of knowledge of good & euil, serued to proove and exercice his faith. Hereof it is not harde to gather, by what means Adam proouked the wrath of God against himselfe. Augustine in deede faith, not amisse, when hee faith, that pride was the beginning of all euils. For if ambition had not lifted vp man higher than was lawfull & than was permitted him, he might have continued in his estate: but we must fetch a more full definition from the manner of the tentation that Moses describeth. For the woman was with the deceite of the Serpent led away by infiditie, now it appeareth that disobedience was the beginning of the fall. Which thing Paul confirmeth, teaching that al men were loyed by one mans disobedience. But it is whital to be noted, that the first man fell from the subiection of God, for hee not only was taken with the enticements of Satan, but also despising the truth, did turne out of the way to liying. And surely Gods word being once despised, all reverence of God is shaken off. Because his maiestie doeth no other wayes abyde in honour among vs, nor the worship of him remaine inviolate, but while wee hang vpon his mouth. Therefore infiditie was the roote of that falling away. But thereupon arose ambition and pride, to which was adioyned unthankfullnesse, for that Adam in courting more than was granted, did vnderereently despise the great liberalitie of God wherewith he was enriched. And this was a monstrous wickednesse, that the sonne of the earth thought it a small thing that
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that he was made after the likeness of God, unless he might also be made equal with God. If Apoftafie be a filthie and detestable offence, whereby man draweth him self from the allegiance of his creator, yea, outragiously flaketh of his yoke; then it is but vaine to extenuate the sin of Adam. Albeit it was no simple Apoftafie, but ioyned with shamefull reproches against God, while they attened to the slaunders of Satan, wherein he accused God of lying enuie, and niggardly grudging. Finally, infidellie opened the gate to ambition, ambition was the mother of obstiniate rebellion, to make men cast away the feare of God, and throw themselues whether their lust carried them. Therefore Bernard doth righteously teach that the gate of saluation is opened vs, when at this day wee receive the Gospell by our cares euens by the same windowes, when they stoode open to Satan, death was let in. For Adam would never have been fo bolde, as to do against the commandements of God, but for this, that he did not beleue his worde. Truely this was the best bridle for the right keeping of all affections in good order, to thinke that there is nothing better than to keepe rightheousnesse in obeying the commandements of God, and then that the chief end of happie life is to be eulogized of him. He therefore being carried away with the blasphemies of the diuell, did as much as in him lay extinguish the whole glorie of God.

5 As the spiritual life of Adam was, to abide joyned and bounde to his creator, so his alienation from him was the death of his soule. Neither is it marueile if he by his falling away, destroyed all his own pofterie, which peruered the whole order of nature in heauen and in earth. All the creatures do groane, saith Paul, being made subject to corruption against their will. If one should ask the cause: no doubt it is for that they beare part of that punishment that man deferved, for whole wfe they were created. Sith then the curse that goeth throughout all the coasts of the world, proceeded from his fault both vpward and downwarde, it is nothing against reason, if it spread abroad into all his issue. Therefore after that the heauenly image in him was defaced, he did not alone suffer this punishment, that in place of wifedome, strength, holinesse, truth, and iustice (with which ornaments he had beene clothed) there came in the most horrible pestilences, blindness, weakenesse, filthinesse, falshood, and inequality, but also hee entangled and drowned his whole offspring in the fame miseries. This is the corruption that commeth by inheritance, which the olde writers called original sinne, meaning by this wordesinne, the corruption of nature, which before was good and pure. About which matter they have had much contention, because there is nothing further off from common reason, than all men to bee made guiltie of one mans fault, and so the sinne to become common. Which femeeth to have beene the cause why the olde Doctors of the Church did but darkely touch this point, or at the least did not set it out so plainly as was convenient. And yet that fearfulnessse could not bring to passe, but that Pelagius arose, whose prophanereiption was that Adam sinned only to his owne losse, and hurted not his pofteritie. So through this fiutletie, Satan went about by hiding the diseafe, to make it incurable. But when it was proued by manifest testimonie of Scrip-
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Scripture, that sinne passed from the first man into all his posteritie, hee brought this cauillation, that it passed by imitation, but not by propagation. Therefore good men travailed in this point, and about all other Augustines, to shewe that we are corrupted not by forein wickednesse, but that we bring with vs from the wombe of our mother a viciousnesse planted in our begetting, which to deny was too great shamelesnesse. But the rauesnes of the Pelagians and Celestians will not seeme marvelous to him, which by the writings of the holy man shall perceiue, how shamelesse beafts they were in all other things. Surely it is not doughtfully spoken that David confeffeth that he was begotten in infinities, and by his mother conceiued in sinne. He doth not there accuse the sinnes of his father or mother, but the better to set forth the goodnesse of God toward him, hee beginneth the confeffion of his owne wickednesse at his verie begetting. Forasmuch as it is eviident that that was not peculiar to David alone, it followeth that the common estate of all mankinde is noted vnnder his example. All wee therefore that deffende of vnclene seede, are borne infected with the contagion of sinne, yea, before that wee see the light of this life, wee be in the light of God filthie and spotted. For who could give cleane of the vnclene";fle not one: as it is in the booke of 1ob.

6. wee heare that the vnclene";fle of the parentes do passeth into the children, that all without any exception at their beginning are defiled. But of this defling we shall not finde the beginning vnclene we go vp to the first parent of all vs, to the well head. Thus it is therefore, that Adam was not onely the progenitor, but also the roote of mans nature, and therefore in his corruption was all mankinde vnderlie corrupted: which the Apollie maketh plaine by comparing of him and Chrift. As(fay he) by one man sinne entred into the whole world, and death by sinne, and so death went over all men, forasmuch as all haue sinned: so by the grace of Chrift, righteousnesse and life is restored vs. What will the Pelagians here prate? that Adam sinne was spread abroad by imitation? Then haue wee no other profite by the righteousness of Chrift, but that hee is an exemple set before vs to followe? Who can abide such robberie of Gods honour? If it be oue of question that Christes righteousness is ours by communication, and thereby life: it followeth also that they both were fo loft in Adam, as they be recovered in Chrift: and that sinne and death so crept in by Adam, as they are abolisht by Chrift. The wordes are plaine, that many are made righteous by the obedience of Chrift, as by the disobedience of Adam they were made sinners: and that therefore betweene them two is this relation, that Adam wrapping vs in his destruction, destroyed vs with him, & Chrift with his grace restored vs to salvation. In so clear light of trueth, I thinke wee neede not a longer or more laborious profite. So also in the 1. Epistle to the Corinthians, when hee goeth about to stablisshe the godly in the trust of the resurrection, he sheweth that the life is covered in Chrift, that was loft in Adam, he that pronounceth that wee all are dead in Adam, doeth also therewithal plainly testifie, that we were infected with the filth of sinne. For damnation could not reache vnto them that were touched with no guiltinesse of iniquitie. But it can be no way plainlier vnderstan-
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ded what he meaneth then by relation of the other member of the sentence, where he teacheth that hope of life is restored in Christ. But it is well enough known that the same is done in no other way, than when by miraculous manner of communicating, Christ poureth into vs the force of his righteousness. As it is written in another place, that the spirit is life vnto vs, for righteousness sake. Therefore we may not otherwise expound that which is said that we are dead in Adam, but thus, that he in sinning did not onely purchase mischief and ruine to himselfe, but also threw downe our nature headlong into like destruction. And that not only to the corruption of himselfe, which pertaineth nothing to vs, but because he infected al his seede with the same corruption whereinto he was fallen. For otherwise the saying of Paul could not stande true, that all are by nature the sonsnes of wrath, if they were not alreadie accursed in the wombe. And it is easily gathered that nature is there meant not such as it was created by God, but such as it was corrupted in Adam. For it were not convenient, that God should be made the author of death. Adam therefore so corrupted himselfe, that the infection passed from him into all his offpring. And the heavenly judge himselfe Christ, doth also plainly inough pronounce, that all are borne euil and corrupted, where he teacheth, that whatsoever is borne of flesh, is flesh, & that therefore the gate of life is closed against all men, vntil they be begotten againe.

Whether we have our soules or no, by derivation from our parents, as we have our bodies, is a needes full question in this case. It sufficeth vs to know that what God bestowed upon Adam, it was to hold, or to lose, or from, both himselfe & his. That the children of faithful men are sanctified, is no disprove of their originall corruption.

7 Neither for the understanding thereof is any curious disputation needful, which not a little combred the old writers, whether the soule of the sonne doe proceede by derivation from the soule of the father, because in it the infection principally resteth. We must be content with this, that such giftes as it pleased the Lorde to have bestowed upon the nature of man, he left them with Adam, and therefore when Adam lost them after he had received them, he lost them not onely from himselfe, but also from vs all. Who shall be carefull of a conveyance from soule to soule, when hee shall heare that Adam received these ornaments which hee lost, no lesse for vs than for him selfe? that they were not giuen to one man alone, but assigned to the whole nature of man? Therefore it is not against reason, if hee being spoyled, nature be left naked and poore: if hee being infected with sinne, the infection creepeth into nature. Therefore from a rotten roote arose vp rotten branches, which sent their rottenesse into the other twiggges that sprong out of them. For so were the children corrupted in the father, that they also were infective to their children: that is to say, so was the beginning of corruption in Adam, that by continually flowing from one to another, it is conveyed from the ancestors into the posteritie. For the infection hath not her cause in the substance of the flesh or of the soule, but because it was so ordeined of God, that such giftes as he had giuen to the first man, man should both have them, and lose them as well for himself as for his. As for this that the Pelagians do cauill, that it is not likely that the children do take corruption from godly parents, if they ought rather to be sanctified by their cleanesse, that is easily confuted. For they descend not of their spiritual regeneration, but of their carnall generation. Therefore as Augustine saith, whether the vnbelieuer be condemned as guiltie,
guiltie, and the beleuerer quite as innocent, they both do beget not innocents, but guilte, because they beget of the corrupted nature. Now where as they do in manner partake of the parents holinesse, that is the special blessing of the people of God, which proseth not but that the first and vnuerseal curse of mankind went before. For of nature is guiltinesse, and sanctification is of super natural grace.

8 And to the ende that these things be not spoken of a thing vnccertaine and vnikownen, let vs define Originall sinne. But yet I mean not to examine all the definitions that are made by writers, but I will bring forth one onely, which I thinke to be most agreeable with truth. Originall sin therefore seemeth to be the inheritably descending peruersefie and corruption of our nature, powred abroad into all the parts of the soule, which first maeketh vs guiltie of the wrath of God, and then also bringeth forth these workes in vs, which the Scripture calleth the workes of the fleshe; and that is is properly that Paul oftentimes calleth sinne. And these workes that arise out of it, as are adulteries, fornications, theftes, hatreds, murthers, banketings, after the same manner hee calleth the fruities of sinne, albeit they are likewise called sinnes both commonly in the Scriptures, & also by the lamen Paul himselfe. Therefore these two things are distinctly to bee noted: that is, that being so in all partes of our nature corrupted and perverted, wee are nowe euen for such corruption onely holden woorthily damned and condemned before God, to whom is nothing acceptable but righteousness, innocencie and pureenesse. And yet is not that bonde in respect of anothers fault. For where it is saide, that by the sinne of Adam wee are made subject to the judgement of God, it is not so to bee taken, as if wee innocent and vndeferring did bear the blame of his fault. But because by his offending wee are all clothed with the curse, therefore is it saide that hee hath bounde vs. Neverthelesse, from him not the punishment onely came vpon vs, but also the infection distilld from him; abideth in vs, to the which the punishment is justly due. Wherefore howe so ever Auguistine doeth often times call it an others sinne, (to the we the more plainly, that it is conveyed into vs by propagation) yet doeth hee also affirm withall that it is proper to euerie one. And the Apostle himselfe expressely witnesseth, that therefore death came vpon all men, because all men haue finned, and are wrapped in Originall sinne, and defiled with the spottes thereof. And therefore the verie infantes them selues, while they bring with them their owne damnation from their mothers wombe, are bounde, not by an others, but by their owne fault. For though they haue not as yet brought forth the fruities of their owne iniquitie, yet they haue the seede therof enclosed within them: yea, their whole nature is a certain seede of sinne: therefore it cannot be but hatefull & abominable to God. Whereupon followeth, that it is properly accounted sinne before God: for there could be no guiltinesse without sinne. The other point is, that this peruersefesse never caufeth in vs, but continuallybringeth forth newe fruities, even the same workes of the fleshe that wee haue before described: like as a burning furnace bloweth, out flame and sparcles, or as a spring doeth without ceasing cast out water. Therefore they which haue defined
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Original sin, to be a lacking of original righteousness which ought to have been in us, although in deed they comprehend all that is in the thing itself; yet they have not fully enough expressed the force and efficacite thereof. For our nature is not only bare and empty of goodness, but also is so plentiful and fruitfull of all evils, that it cannot be idle. They, that have saide, that it is a concupiscence, have vied a word not very farre from the matter, if this were added, which is not granted by the most part, that whatsoever is in man, even from the understanding to the will, from the soule to the flesh, is corrupted and stuffed full with this concupiscence; or, to ende it shortlyer, that whole man is of himselfe nothing else but concupiscence.

9 Wherefore, I haue saide that all the partes of the soule are possessed of sinne, 

The vrie understanding of man is corrupted & not the sensuall or inferior parts only.

so desireth Adam fell away from the fountaine of righteousness. For not only the inferior appetite allured him, but wicked impietie possest the vrie castle of his minde, and pride peirced to the innermost part of his heart. So that it is a solid and foolish thing, to restrain the corruption that proceedeth from thence, only to the sensual motions as they call them, or to call it a certaine nouriture, that allureth, stirreth and draweth to sinne only that part, which among them is called Sensualitie. Wherein Peter Lombard hath disclofed his grosse ignorance, which seeking and searching for the place of it, saith that it is in the flesh, as Paul witnesseth not properly in deed, but because it more appeareth in the flesh, as though Paul did meane only a part of the soule, and not the whole nature which is in comparison set against supernatural grace. And Paul there taketh away all doubts teaching that corruption resteth not in one part alone, but that nothing is pure and cleanse from the deadly infection thereof. For entreating of corrupted nature, he doeth not only condemn the inordinate motions of appetites that appeare, but specially travelleth to prove that the understanding mind is subject to blindness, and the heart to perversitie. And the same third Chapter to the Romans is nothing else but a description of original sinne. That appeareth more plainly by the renewing. For the spirit which is compared with the old man and the flesh, doth not only signify the grace whereby the inferior or sensual part of the soule is amended, but also containeth a full reformation of all the partes. And therefore Paul doth command not only that our grosse appetites he brought to naught, but also that we our selves be renewed in the spirit of our mind, as likewise in another place he biddeth vs to be transformed in newenesse of minde. Whereupon followeth, that the same parte wherein most of all thineth the excellency and noblenesse of the soule, is not only wounded, but also so corrupted, that it needeth not only to be healed, but in manner to put on a newe nature. How faire sinne possest both the understanding minde and the heart, we will see hereafter. Here I onely purposed shortly to touch that the whole man from the head to the foote is so overwhelmed as with an overflowing of water, that no part of him is free from sinne, & that therefore whatsoever proceedeth from him is accoumpted for sinne as Paul saith, that all the affections of the flesh or thoughts, are enmities against God, and therefore death.

10 Now
10 Now let them go, that presume to make God author of their sinnes, because wee say that men are naturally sinfull. They doe wrongfully feek the worke of God in their owne filthinesse, which they ought rather to haue fought in the nature of Adam, while it was yet found & uncorrupted. Therefore our destruction commeth of the fault of our owne flesh and not of God, forasmuch as wee perishd by no other meane but by this, that wee descended from our first estate. But yet let not any man here murmur and say, that God might haue better foreseen for our salvation, if he had provided that Adam should not haue fallen. For this objection both is to be abhorred of all godly mindes, for the too much presumptuous curiositie of it, and also pertaineth to the secrete of predestination which shall after be entreated of in place convenient. Wherefore let vs remember that our fall is to be imputed to the corruption of nature, that wee accuse not God himselfe the author of nature. True in deed it is, that the same deadly wound sticketh fast in nature; but it is much materiall to knowe, whether it came into nature from elsewhere, or from the beginning hath rested in it. But it is evident that the wound was given by sinne. Therefore there is no cause why we should complaine but of our selues: which thing the Scripture hath diligently noted. For Ecclesiastes faith: This haue I founde, that God hath made man righteous, but they haue sought many inventions. It appeareth that the destruction of man is to be imputed onely to himselfe, forasmuch as having gotten vprightenesse by the goodness of God, hee by his owne madnesse is fallen into vanitie.

11 We say therefore that man is corrupted with faultinesse natural, but such as proceeded not from nature. Wee deny that it proceeded from nature, to make it appeare that it is rather a qualitie come from some other thing, which is happened to a man, than a substantiall propertie that hath bene put into him from the beginning. Yet we call it Naturall, that no man should thinke that every man getteith it by euill custome, whereas it holdeth al men bound by inheritably descedning right. And this we do not of our owne heads without authoritie. For, for the same cause the Apostle teacheth, that we are all by nature the children of wrath, Howe could God, whom all his meanest works do please, be wrathfull against the noblest of Eph. 2.3. all his creatures? But he is rather wrathfull against the corruption of his worke, than against his worke it selfe. Therefore if, for that mans nature is corrupted, man is not vnfitly saide to be by nature abominable to God, it shalbe also not vnaptly called naturally peruerse and corrupted. As Augustinus feareth not in respect of nature corrupted, to call the sinnes naturall, which do necessarily reign in our flesh where the grace of God is absent. So vanishe away the foolish trifling deuise of the Manichees, which when they imagined an euilnesse haung substance in man, presumed to forge for him a new Creator, least they should seeme to assigne to the righteous god the cause and beginning of euill.

The second Chapter.

That man is now spoiled of the Freedome of euill, and made subject to miserable bondage.
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Sith we have scene, that the dominion of sin, since the time that it holden the first man bound unto it, doth not only reign in all mankind, but also wholly possesseth every soule; now must we more neere ly examine, since we are brought to that bondage, whether we be spoiled of all freedome or no: and if yet there remaine any parcell, how farre the force thereof proceedeth. But to the ende that the truth of this question may more easily appeare vnto vs, I will by the way set vp a marke, whereunto the whole summe may be directed. And this shalbe the best way to avoid error, if the dangers be considered that are like to fall on both sides. For when man is put from all prightnesse, by and by hee thereby taketh occasion of slouthfulnes; and because it is said, that by himselfe he can doe nothing to study of righteounes, forthwith he neglegeth it wholly, as if it pertained nothing vnto him. Againe, he can presume to take nothing vpon himselfe, be it never so little, but that both Gods honor shalbe thereby taken from him, and man himselfe be overthrownne with rash confidence. Therefore to the ende we strike not vpon these rocks, this courfe is to be kept, that man being enforced that there remaineth in him no goodnesse, & being on every side compassed about with most miserable necessity, may yet be taught to aspire to the goodnes whereof he is void, and to the libertie whereof he is depriued, and may be more sharply stirred vp from slouthfulnes, than if it were fained that he is furnished with greatest power. How necessarie this second point is, every man seeth. The first, I see is doubted of by moe than it ought to be. For this being set out of controversy, it ought then plainly to stande for true, that nothing is to be taken away from man of his own, as farre as it behoveth him to be threwne downe from falfe boasteing of himself: For if it were not granted to man to glorie in himself even at that time, when by the bountifullnes of God he was garnished with most singular ornamentes, how much ought he now to be humbled, far for his unthankfulness hee is thrust downe from his glorie into extreme shame? At that time (Isaye) when he was adauanced to the highest degree of honor, the Scripture attributeth nothing else vnto him, but that hee was created after the image of God, whereby it secretly teacheth, that man was blest, not by his owne good things, but by the partaking of God. What therefore remaineth now, but that he being naked and desitue of all glorie, doe acknowledge God, to whose liberalitie hee could not be thankfull when hee flowed full of the richesse of his graces; and that now at length with confession of his owne povertie he glorifie him, whom in the acknowledging of his good gifts, he did not glorifie? Also it is as much for our profit, that all praise of wisedome and strength be taken from vs, as it pertaineth to the glorie of God that they joine our ruine with the robberie of God, that giue vnto vs any thing more than that which is true. For what is else done when wee are taught to fight of our owne force, but that we be lifted vp on hee on a staaffe of a reede, that it may by and by brake, and we fall to the grounde? Albeit, our forces are yet too much commended when they are compared to the staaffe of a reede. For it is but smoke all that vaine men haue imagined and doe babble of them. Wherefore not without cause is this excellent sentence oft repeated by Augustine, that free will is rather throwne downe headlong, than stabili-
established by them that defend it. This I thought needfull to speake before, as by way of preface for many mensakes, which when they heare man's power overthrown from the ground, that the power of God may be builded in man, do much hate this maner of disputing as dangerous, much more superfluous, which yet appeareth to be both in religion necessarie, & for vs most profitable.

2 Whereas we have a little before said, that in the understanding mind, & in the heart are placed the powers of the soule, now let vs consider what they both are able to do. The Philosophers in deede with great consent do imagine that in the understanding minde is fitteth reason, which like a lamp giueth light to al counsels, & like a Queene governeth the will, for they say that it is so endued with divine light, that it can giue good counsell, & so excelleth in lively force that it is able well to gozern. On the other side, that sense is dull & blare eyed, that it alway creepeth on a ground, & walloweth in grosse objects, & neuer lighteth vp if selfe to true light. That the appetite, if it can abide to obey reason, & do not yield it selfe to sense to be subdued, is carried on to the studie of vertues, holdeth on the right way, & is transformed into will; but if it giue it selfe subject into the bondage of sense, it is by it corrupted and perverted, so that it degendeth into lust. And wher as by their opinion there doe fit in the soule those powers that I haue spoken of before, understanding, sense, appetite or will, which worde will we nowe more commonly vsed, they say that understanding is endued with reason, the best gozernesse toward good and blessed life, so that it doe holde it selfe within his owne excellencie, & thew forth the force that is naturally giuen it. But that inferior motion of it, which is called sense, wherewith man is drawn to error & deceit, they say to be such, that it may be tamed with the rod of reason, & by little & little be vanquished. They place will in the midst between reason & sense, as a thing at her own ordering, and having libertie whether it lust to obey to reason, or giue forth it selfe to be rauished by sense.

3 Sometime in deede they do not denote, being overcome by verie experience, howe hardely man stablisheth reason to raigne as Queene within himself, while sometime he is tickled with entisements of pleasure, sometime deceived with false semblance of good things, sometime importunately striken with immoderate affections, & violently haled out of the way as it were with ropes or strings of snowes, as Plato faith, For which reason Cicero faith, that these sparkes giuen by nature, are with peruerse opinions and eun maners by and by quenched: But when such diseases haue once gotten places in the minde of men, they graunte that they doe more outrageously overfow, than that they easilie may be restrained: and they stick not to compare them to wild horses which throwing away reason as it were casting the Chariot druen, do range unrulyed & without measurie. But this they make no question of, that vertues and vices are in our owne power. For if (say they) it be in our choise to do this or that, then is it also in our choise not to do. Now if it be in our choise not to do, then is it also to do, but of free choise we seeme to do those things that we do, and to forbeare those things that we forbeare. Therefore if we doe any good thing when we will, wee may likewise leave it undone: if we do any euil, we may also eschewe the same. Yet
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Seneca.

some of them have burst forth into so great licentiousness, that they have boasted that it is in deed God's gift that we live, but our own that we live well and holily. And thence commeth that saying of Cicero in the person of Cotta: because every man himselfe getheth vertue to himselfe, therefore never any of the wise men did thanke God for it. For (faith he) for vertue wee be praised, & in vertue wee glorie, which should not bee if it were the gift of God, & not of our selves. And a little after: This is the judgement of all men that fortune is to be asked of God, but wisdom to be taken of himselfe. This therefore is the summe of the opinion of all the Philosophers: that the reason of man's understanding is sufficient for a right government: that Will being subject to it, is in deed moved by Senec to evil things. But even as it hath free election, so can it not be stopped, but that it follow reason for her guide in all things.

4 Among the Ecclesiastical writers, albeit there have been none that did not acknowledge both that the soundness of reason in man hath beene some where wounded by sinne, and his will exceedinglie entangled with peruerse desires, yet many of them have too much ailed to the Philosophers, of which the auncient, as I thinkke, did so much aduance the streight of man upon this consideration, lest if they should have expressly confessed his weaknesse, first they should have made the Philosophers, with whom they then contended, to laugh at them; and then leste they should give to flesh which of it selfe was dull to goodnes, a new occasion of slothfulness. Therefore because they would not teach any thing that were an absurditie in the common judgement of men, their studie was to make the doctrine of the Scripture suffice to agree with the teachings of the Philosophers. But that they principally regarded that second point, not to make place for slothfulness, appeareth by their owne words. Chrysostome hath in one place: Because God hath put both good and euill things in our owne power, hee hath given vs Freedom of election, and hee withholdeth not the unwilling, but embraceth the willing. Againe, Oftentimes he that is euill, if hee will, is turned into good, and he that is good by slothfulness falleth and becometh euill, because God made our nature to haue free will, and he layeth not necessitie upon vs, but giveth convenient remedies, suffireth all to lye in the mynde of the patient. Againe, As vnlesse wee be holpen by the grace of God, wee can never doe any thing well: so vnlesse wee bring that which is our owne, wee cannot obtaine the favour of God. And hee had faide before, that it should not be all of God's helpe, but wee must also bring something. And this is commonly a familiar word with him, let vs bring that which is ours, God will supply the rest. Wherewith agreeeth that which Hierom sayeth, that it is our part to begin, but Gods to make an ende. Our part to offer what we can, his to fulfill what we cannot. You see nowe that in these sayings they gave to man towards the studie of vertue more than was meant, because they thought that they could not otherwise awake the dulnesse that was naturally in vs. But if they did prove that in it onely wee sinned, with what apt handling they have done the same, we shall after see. Surely that the sayings which we haue rehearsed are most false, shall by and by appeare. Now although the Grecians more than other and
and among them principally Chrysostome have passed measure in aduancing the power of mans will, yet all the olde writers, except Augustine, doe in this point so either varie, or waver, or speake doubtfully, that in manner no certaintie can be gathered of their writings. Therefore wee will not tary vpon exact reckoning of euery one of their sayings, but here and there wee will touch out of euery one of them so much as the plaine declaration of the matter shall seeme to require. As for them that followed after, while euery one for himselfe sought praise of wit, in defending of mans nature, they fell continually by little and little one after another into worfe & worfe, till it came so farre, that man was commonly thought to be corrupted only in his fensiball part, and to have reason altogether, and will for the more part vn corrupted. In the meane time this shewe about in all mens mouthes, that the natural gifts were corrupted in man, and the supernaturall were taken away. But to what meaning that tended, scarcely the hundredth man did euenv slenderly understand. As for my parte, if I would plainely shewe of what sort is the corruption of nature, I could be easily contented with these worde. But it is much materiall that it be heedfully wedy what a man, being in all partes of his nature corrupted and spoiled of his supernaturall gifts, is able to do. They therefor which boasted themselves to be the disciples of Chrift, spake of this matter too much like Philosophers. For the name of Freewill stil remained among the Latines, as if man had stil abiden in vn corrupted state. And the Greeks were not ashamed to vse the word much more arrogantly: For they called it Autexousion, that is to say, of her owne power, as if a man had the power himselfe. Because therefore al, euyn to the common people, had received this principle, that man was endued with Free will, & many of them that would shewe excellent, cannot tel how farre it extendereth: first let vs search out the force of the word itself, & then let vs proceede by the simplicitie of the Scripture, to shewe what man is able to do of his owne nature, toward good or euil. What Free will is, where as it is a word commonly found in all mens writings, yet fewe have defined. Yet it seemeth that Origen rehearsed that thing whereof they were all agreed, when he faid, that it is a power of reason to discerne good or euil, and a power of will to choose either of them. And Augustine varieth not from him, when he teacheth that it is a power of reason and will, whereby good is chosen while grace assisteth, and euil when grace ceaseth. Bernard, while he meaneth to speake more subtilly, speake more darkely, which sayeth, that it is a consent by reason of the libertie of wil that cannot be lost, & the judgement of reason that cannot be auoyded. And the definition of Augustinus is not familiar enough, which faith that it is a power to kepe uprightnesse for it self. Therefore Peter Lombard and the other Scholemen, haue rather embraced Augustines definition, because it both was plainer and did not exclude the grace of God, without the which they faie that will was not sufficient for it selfe. But they bring alfo of their owne such things as they thought either to be better, or to serue for plainer declaration. First, they agree that the name of Arbitrium, that is free choise, is rather to be referred to reason, whose part is to discerne betwene good and euil things: and the adiective Free, pertaineth properly to will, which may be turned
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to either of both. Wherefore, faith Freedome properly belongeth to will, Thomas sayeth, that it would very well agree, if Free will be called a power of choosing, which being mixt of understanding & appetite, doth more encline to appetite. Nowe haue wee in what things they teach that the power of Free will consisteth, that is to say, in reason and will. Now remaineth that we shortly see how much they giue to either part.

5 They are commonly wont to make subject to the free determination of man, things meane, that is which belong not to the kingdom of God: but they do referre true righteousness to the special grace of God & spirituall regeneration. Which thing while the author of the booke Of the calling of the Gentiles meaneth to shewe, he recketh vp three fortes of Willes, the first Sentiuie, the second Naturall, the third Spirituall, of which he sayeth, that man hath the first two at his owne libertie, the last is the worke of the holy Ghost in man. Which whether it be true or not, shalbe entreated in place fit for it, for now my purpose is but shortly to rehearse the opinions of other, and not to confute them. Hereby it commeth to passe, that when writers speake of free will, they principally seeke not what it is able to do to civil or outward doings, but what it can doe to the obedience of the law of God. Which later point I thinke to be the principall, that yet I thinke the other is not to be neglected. Of which meaning I trust, I shall shewe a good reason. There hath bene a distinction receiued in Schooles, that recketh vp three fortes of freedomes, the first from necessitie, the second from sinne, the third from miserie. Of which the first is naturally sticketh fast in man, that it can by no meane be taken away: the other two are lost by sin. This distinction I willingly receive, sauing that there necessitie is wrongfully confounded with compulsion: betwene which two how much difference ther is, and how necessitie that difference is to be considered, shal appeare in another place.

6 If this be receiued, then shall it be out of controversie that man hath not free will to do good works, vnlesse he be holpen by grace, and that by speciall grace, which is giuen to the onely elect by regeneration. For I doe not passe vpon these phantastical men, which babble that grace is offered generallie and without difference. But this is not yet made plaine, whether he be altogether depriued of power to do well, or whether he haue yet some power, although it be but little & weake, which by it selfe in deede can do nothing, but by helpe of grace doeth also her part. While the Master of the Sentences goeth about to make that plaine, he sayeth there are two fortes of grace necessarie for vs, whereby wee may be made meete to doe a good worke: the one they call a working grace, whereby wee effectuallie will to doe good: the other a Together working grace, which followeth good will in helping it. In which disti...
second part of the division, the doubtfulnes of speach offendeth me, which hath bred a wrong exposition. For they thought that we do therefore work together with the Second grace of God, because it lieth in our power, either to make void the first grace by refusing it, or to confirm it by obediently following it. Whereas the author of the booke, Of the calling of the Gentiles, doth thus express it, that it is free for them, that we judge of the judgement of reason, to depart from grace, that it may be worthy reward not to have departed, & that the thing which could not be done but by the working together of the holy Ghost, may be imputed to their merits, by whose will it was possible to have not been done. These two things I had to note by way, that now, reader, thou mayst see how much I dissent from the soundest fort of the schoolem. For I do much farther differ from the later Sophisters, even so much as they be farther gone from the ancient time. But yet somewhat, after such a sort as it is, we perceive by this division, after what manner they have given free will to man. For an length Lombard saith, that we have not free will therefore, because we are alike able either to doe or to think good and evil, but only that we are free from compulsion: which freedom is not hindered, although we be perverse and the bondmen of sinne, & can do nothing but sinne.

7. Therfore, man shall be said to have free will after this sort, not because he hath a free choice as well of good as of evil, but because he doth evil by will, and not by compulsion. That is very well saide: but to what purpose was it to garnish so small a matter with so proud a title? A goodly libertic forsooth, if man be not compelled to serve sinne: so is he yet a willing servant that his will is helden fast bound with the fetters of sinne. Truely I do abhorre stsplitting about words wherewith the Church is vainly wearied, but I thinke that such wordes are with great religious carefulnesse to be taken heed of, which founde of any absurditie, specially where the error is hurtful. How fewe I pray you, are there, which when they heare that free will is assignd to man, do not by and by conceive, that he is lord both of his owne mind & will and that he is able of himself to turne himself to whether part he will? But some one will say: that perill shall be taken away, if the people be diligently warned of the meaning of it. But rather forasmuch as the wit of man is naturally bent to falsitie, he will sooner conceive an error of one little word, than a truth out of a long tale. Of which thing we have a more certaine experience in this verie worde, than is to be wished. For omitting that exposition of the old writers, all they in manner that came after, while they sticke upon the natural signification of the worde, have bin caried into a trust of themselves that bringeth them to destruction.

8. But if the authoritie of the fathers do move vs, they have in deed continually word in their mouth, but they do withal declare, how much they esteeme the vs of it, First of all Augustine, which sticketh not to call it Bond will. In one place he is angerie with them, denie free will: but he declareth his chiefe reason why, when he saith only, Let not any man be so bolde to deny the freedome of will, that he go about to excuse sinne. But surely in another place he confesseth, that the will of man is not free without the holy Ghost, forasmuch as it is subject to lustes that do binde and conquer it.

S. Augustine

meaning veben he vsed the name of free will is found & good.

Lib.2.difl. 25.

Amb.1.c.4.

The danger of v sing the name of free will though we take it in a harmlesse meaning.

Lib.7.cont.Tul.

Hom. 53. in Joan. Ad Analt. ca. 45.

Againe.
Of the knowledge of

De perfecta justitia...
Enchir. ad Laur. cap. 30.
Ad Bonifili. 3. c. 8
Ibid. cap. 7.
A i Bonifili. 1. c. 3.
Ad Bonifili. 3. c. 7
De verb. Apost. sermon. 3.
De spiritu & litera. cap. 30.

2 Cor. 3. 8

John 15. 5

De correctione & gratia. cap. 13

That the fathers who in consideration before alleged Section 4, seem sometimes to furnish man with armour, do not with standing give the praise of all good things to the holy Ghost.

Again, that when will was overcome with sinne whereinto it fell, nature began to want freedome. Again, that man having ill used his free will, left both himself & it. Again, free will is become captiviue, that it can do nothing toward righteousness. Again, that it cannot be free, which the grace of God hath not made free. Again, that the justice of God is not fulfilled when the law commandeth, and man doth of his own strength, but when the holy Ghost helpeth, and man will not free, but made free by God obeyeth.

And of all these things he shortly rendeth a cause, when in another place he writeth, that man received great force of free will when he was created, but he lost it by sinning. Therefore in another place, after that he had shewed that free will is stabilisèd by grace, he sharply inteyeth against them that take it upon them without grace. Why therefore (faith he) dare wretched men either be proud of free will before that they be made free, or of their own strength if they be already made free? And they mark not that in the verie name of free will is mention of freedom. But where the spirit of the Lord is, there is freedom. If then they be the bondmen of sinne, why do they boast them of free will? For of whom a man is overcome, to him he is made bond. But if they be made free, why do they boast them of their owne works? Are they so free, that they will not be his bondservants, which faith: Without mee ye can do nothing? Befide that also in another place hee seemeth sportingly to mocke at the vse of that worde, when he sayeth, that was in deed free, but not made free, free to righteousnesse, but the bondservant of sinne. Which saying in another place hee repeateth and expoundeth, that man is not free from righteousness, but by choyse of will, and from sinne he is not free but by grace of the Saviour. Hee that doeth restitution, that the freedome of man is nothing else but a freemaking or manumission from righteousness, seemeth trumly to mock at the vaine name thereof. Therefore if any man will permit the vse of this worde with no euill signification, he shall not be troubled by mee for so doing. But because I thinke it cannot be kept without great perill, and that it should turne to a great benefite to the church, if it were abolished: neither will I my selfe vse it, and I would wish other, if they ask me counsell, to forbear it.

9 I may seeme to haue brought a great preiudice against my selfe, which haue confessed, that all the ecclesiastical writers, except Augustine, haue spoken so doubtfully or diversly in this matter, that no certeinty can be had out of their writings. For some wil so construe this, that I meant therefore to thrust them from givinge any voyece herein, because they are all against me. As for me, I meant it to no other end but this, that I simply and in good faith would haue godly wittes provided for, which if they wait upon those mens opinions in this point, they shall alwaye wauer vn certaine. In such sort doe they sometime teache, man being spoiled of all strength of free will, to flee to grace onely: sometime they furnishe or seeme to furnishe him with his owne armour, but it is not hard to make appeare, that in such doubtfullnesse of speeche, they nothing, or verie little esteeming mans strength, haue given the praisse of all good things to the holy Ghost, if I here recite certain sentences of theirs, whereby that is plainly taught. For what meaneth that
that saying of Cyprian, which Augustine so often repeateth, that we ought to
glorie of nothing, because we have nothing of our own, but that man
wholly despoyled in himselfe, may learne to hang all vpon God. What
meane that saying of Augustine and Eucherius, when they expound, that
Christ is the tree of life, to whom he that reacheth his hand, shall live; and
that the tree of knowledge of good and euel, is the free choose of wil, where-
of who so faith, forsaking the grace of God, he shall dye? What meane
that of Chrysostom, that every man is naturally not onely a sinner, but also
altogether sinner? If we have no good thing of our owne: If man from top
to toe be altogether sinner: if it be not lawfull to attempt how much the
power of free will is able to do, how then may it be lawfull to part the praise
of a good worke betweene God and man? Could rehersed of this forte soe
many sayings out of other, but least any man should eauil, that I choose out
those things only that make for my purpose, and doe craftily leave out such
things as make against mee, therefore I do forbeare such rehearsal. Yet this
Dare affirm, howsoever they be sometime to busie in advancing free will,
that this yet was their purposed marke, to teach man being altogether tur-
ried away from truth of his owne power, to have his strength repouled in God
alone. Nowe correll to the simple settting forth of the truth, in conside-
ring the nature of man.

But I am here constrained to repeat that, which in the beginning of
this Chapter, I spake by way of preface. As any man is moiste discour-
aged and thrown downe with conscience of his owne miserie, neediness,
nakednesse and shame, so hath he best profited in knowledge of himselfe.
For there is no danger to be feared, lest man will take too much from him-
selve, so that he learne, that what he wanteth is to be recovered in God; but
to himselfe he can take nothing more than his owne right, be it neuer so lit-
tle, but that he shall destroie himselfe with vaine confidence, and conuys-
ing the honor of God to himselfe, become gildie of hainous sacriledge. And
truly so oft as this lieth inuaded the mind, y we desire to have somwhat of
our owne, which may rest in our felues rather than in God, let vs knowe that
this thought is ministred vs by no other counsellor, but by him that perusa-
ded our first parents, to have a will to be like vnto Gods, knowing both good
& euel. If it be the word of the duell that raiseth vp man in himselfe, let vs
gieue no place vnto it, vnlesse wee lift to take counsell of our enemie. It is
pleasant to heare, for a man to have so much strengthe of his owne, y he may
rest in himselfe. But that we be not allured to this vaine affiance, let so many
fore sentences make vs afraid, by which we be thrown downe; as are, Cur-
sed is he which trusteth in man, & setteth fleth to be his arme. Again, y Ge
hath not pleasure in the strengthe of a horte, neither deliteith in the legs of
man, but deliteith in them that feare him, & attend vpon his mercy. Again,
that it is he which giueth strengthe vnto him that fainteth, & vnto him that
hath no strengthe, he encreaseth power, even the yong men shall faint & be
weare, and the yong men shall stumble and fall, but they that wait vpon the
Lord, shall reuene their strengthe. All which sayings tend to this end, that we
leane not vpon any opinion of our owne strengthe, but it neuer so little, if we
meane to haue God favourable vnto vs, which resistenth the proud, & giueth
grace.
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11 Truely, that saying of Chrysfortome hath alway exceedingly well pleased mee, that the foundation of our Wisedome is humilitie: but yet more that saying of Augustine, as (layeth hee) that fame Rhetoriician being asked, what was the first thing in the rules of eloquence, answered Pronunciation: and what was the seconde, he answered Pronunciation: and what was the thirde, he answered Pronunciation: if one ask mee of the rules of Christian religion, the First, the Seconde, and Thirde time, and alwaies I woulde answere Humilitie. But he meaneth not humilitie, when a man knowing some little vertue to be in himselfe, abstaineth from pride and hautiness of minde, but when he truely feeleth himselfe to be such a one, as hath no refuge but in humilitie: as in another place hee declareth. Let no man (layeth hee) flatter himselfe: of his owne he is a diuell. That thing whereby he is blessed, he hath of God onely. For what hast thou of thine owne, but sinne? Take away from thee sinne which is thine owne, for rightouenesse is Gods. Againe, why is the possibilitie of nature so presumed on? it is wounded, maymed, troubled and lost, it needeth a true confession, and not a false defence. Againe, when every man knoweth that in himselfe he is nothing, and of himselfe hee hath no helpe, his weapons in himselfe are broken, the warres are ceas'd. But it is needesfull, that all the weapons of wickednesse be broken in sunder, shivered in peeces and burnt, that thou remaine vnarmed and haue no helpe in thy selfe. Howe much more weake thou art in thy selfe, so much the more the Lorde receiueth thee. So vpon the three score and tenne Psalmes hee forbiddeth vs to remember our owne rightouenesse, that wee may acknowledge the rightouenesse of God: and hee sheweth that God doeth so commend his grace vnto vs, that wee may knowe our selues to be nothing, that wee stand onely by the mercie of God, when of our selues wee are nothing but euill. Let vs not therefore strive here with God for our right, as if that were withdrawn from our saluation which is given to him. For as our humbleness is his hienesse, so the confession of our humbleness hath his mercy readie for remedie. Neither yet do I require that man not convinced should willingly yeeld himselfe: nor if hee hath any power, that hee should turne his minde from it, to be subdued vnto true humilitie. But that laying away the disease of selfe loue and desire of victorie, wherewith being blinded, hee thinketh too highly of himselfe, hee should well consider himselfe in the true
true looking glasse of the Scripture.

And the common saying which they have borow'd out of Augustine pleaseth mee well, that the natural gifts were corrupted in man by sinne, and of the supernatural he was made empitie. For in this latter part of supernatural gifts, they understand as well the light of faith as of righteousness, which were sufficient to the attaining of heavenly life and eternal felicitie. Therefore banishing himselfe from the kingdom of God, he was also deprived of the spiritual gifts, wherewith he had beene furnished to the hope of eternal salvation. Whereupon followeth, that he is so banished from the kingdom of God, that all things that belong to the blessed life of the soule, are extinguished in him, until by grace of regeneration he recover them. Of that sort are faith, the love of God, charity towarde our neighbours, the studie of holinesse and righteousness. All these things, because Christ restoreth them vnto vs, are counted things comming from another to vs, and beside nature, and therefore we gather that they were once taken away. Again, soundnesse of the understanding minde and vprightnesse of heart were then taken away together, and this is the corruption of natural gifts. For though there remaine somewhat left of understanding and judgement together with will, yet can we not say, that our understanding is sound and perfect, which is both feeble and drowned in many darkenesse. And as for our will, the perusernes thereof is more than sufficiently knowne. Sith therefore reason, whereby a man discerneth between good and euel, whereby he understandeth and judgeth, is a natural gift, it could not be altogether destroyed, but it was partly weakened, partly corrupted, so that soule ruines thereof appeare. In this sense doeth John say, John. 15, that the light shineth yet in darkenesse, but the darkenesse comprehended it not. In which words both things are plainly expressed, that in the perverted and degendered nature of man, there shine yet some sparkes that is, that he is a creature hauing reason, and that he differeth from brute beasts, because he is endued with understanding: and yet that this light is choked with great thickenesse of ignorance, that it cannot effectuallly get abroad. So will, because it is inseparable from the nature of man, peryth not, but was bounde to peruser desires, that it can conceit no good thing. This in deed is a full definition, but yet such as needeth to be made plaine with more wordes. Therefore, that the order of our talke may proceed according to that first distinction, wherein we deuided the soule of man into understanding and will, let vs first examine the force of understanding. So to conclude it of perpetuall blindnesse, that a man leaves vnto it no manner of skill in any kindes of things, is not onely against the worde of God, but also against the experience of common reason. For wee see that there is planted in man a certaine desire to search out truth, to which he would not aspire at all, but having felt some savour thereof before. This therefore is some sight of mans understanding, that he is naturally drawn with love of truth, the negligence whereof, in brute beasts produeth a grosser sense without reason: albeit, this little desire, such as it is, fainteth before it enter the beginning of her race, because it by and by falleth into vanitie. For the witte of man cannot for dulnesse keepe the right way to search out truth.
truest, but strayeth in diverse errors, and as it were groping in darkness, oftentimes stumbleth, till at length it wander and vanish away; so in seeking truth, it doeth bewray how vain it is to seek and finde truth. And then it is fore troubled with another vanity; that oftentimes it discerneth not those things, to the true knowledge whereof it was expedient to bend it selfe, and therefore it tormenteth it selfe with fonde curiosity, in searching out things superfluous and nothing woorth; and to things moste necessarie to be known, it either taketh no heed, or negligently or feldome turneth, but surely straie at any time applyeth her studies carresly vnto them. Of which peruerfeness, whereas the prophane writers doe commonly complain, it is found, that all men have entangled themselves with it. Wherefore Salmom in all his Ecclesiastes, when hee had gone through all those studies, in which men think themselves to bee verie wise, yet hee pronounceth that they are all vaine and trifling.

Yet doe not all traualles of Witte so alway become voide, but that it attaineth somewhat, specially when it bendeth it selfe to these inferior things. Yea, and it is not so blockish, but that it tasteth also some little of the higher things, howsoever it more negligently apply the searching of them, but yet not that with like power of conceiuing. For when it is carried vnpe above the compasse of this present life, then is it principally convinced of her owne weakenesse. Wherefore, that wee may the better see how farre according to the degrees of her ability, it proceedeth in every thing, it is good that I put forth a distinction. Let this therefore be the distinction, that there is one understanding of earthly things, an other of heavenly things. Earthly things I call those that doe not concern God and his kingdom, true righteousnesse, and the blessednesse of eternal life, but have all their respect and relation to this present life, and as it were contained within the boundes thereof. Heavenly things, I call the pure knowledge of God, the order of true righteousnesse, and the mysteries of the heavenly kingdom. Of the first sort are policie, governance of household, all handy craftes, and liberall Sciences. Of the seconde sort are the knowledge of God and Gods will, and the rule to frame our life according to it. Concerning the first, this wee must confesse, because man is a creature by nature giuen to liue in companies together: hee is also by natural inclination bent to cheerish and to preserve the fellowship of these companies, therefore we see that there are in the minde of all men universal impressions of a certaine civil honestie and order. Hereby it commeth to passe, that there is found no man that understandeth not, that all companies of men ought to be kept in order with lawes, and that conceiued not in his minde the principles of these lawes. Hereof commeth that fame perpetuall consent, as well of all nations as of all men vnerto lawes, because the seedes thereof are naturally planted in all men without any teacher or lawmaker. And I wyen not the diffentions and fightings that afterward arise while some desire to peruerre lawe and right, the loose absolute government of Kings, that lust strayeth abroad in stead of right, as theeues and robbers, some (which is a fault more than common) thinke that
that to be nuiſſe, which other have stablished for iſſt: and on the other 
side stiffly faye, that to be laudable, which other have forbidden. For 
these men doe not therefore hate lawes, because they doe not knowe that 
lawes are good and holy, but for that they raging with headie iſſt, doe 
fight againſt manifest reaſon, and for their fanſie doe abhorre that, which 
in understanding of minde they allowe. The latter fort of it strewing in 
such, that taketh not away the firſt conceiving of equitie. For when men 
doe ſtriue among themſelves, concerning the pointes of lawes, they a-
gree together in a certaine ſumme of equitie. Wherein is prooued the 
weakenesſe of mans wit, which even then when it ſeemeth to followe the 
right way, yet halteth and staggereth, but ſtill this remaineth true, that 
there is none in all men a certaine feede of politike order. And that is a 
large proſee, that in the orderings of this life, no man is voide of the light 
of reaſon.

14 Nowe do followe the artes, both the liberall, and the handie crafts, 
in learning whereof, because there is in vs all a certaine aptnesſe, in them 
also doeth appeare the force of mans wit: but albeit, all men be not apt 
to learn them all, yet is this a token certaine enough of the comon na-
tural power, that there is almoſt no man founde, whose conceiſe of witte 
doeth not in some arte or other ſeue foorth it ſelſe. Neither haue they 
onely a power or facilite to learn, but also to deuie in euery arte some 
newe thing, either to amplifie or make perfecter that which hath bene lear-
ned of an other that went before, which thing, as it mooued Plato erroni-
ously to teach, that ſuch conceiſing is nothing else, but a calling to reme-
brance, so by good reaſon it ought to compell vs to confede, that the be-
ginning thereof is naturally planted in the witte of man. These pointes 
therefore doe plainly teftifie, that there is giuen to men naturally an uni-
uerſall conceiſing of reaſon and of understanding. Yet is it to an uiiuer-
ſall beneſte, that therein euery man ought for himself to acknowledge the pe-
culiar grace of God. To which thankenenesſe the creatour himſelfe dooth 
sufficienſe awake vs, when hee createth naturall fooles, in whom he ma-
keth vs to see with what giſtes mans soule excelleth, if it bee not endued 
with his light, which is so naturall in all men, that it is yet altogether a 
free giſte of his liberalitie towards euery man. But the inuention and 
orderly teaching of the same arte, or a more inwarde and excellent 
knowledge of them which is proper but to a fewe, is no perfect argument 
of the common conceiſing of wit, yet because without difference it hap-
neſte to the godly and vngodly, it is rightly reckened among naturall 
giſtes.

15 So oft therefore as we light uppon profane writers, let vs be put 
in minde by that maruellous light of trueth that shineth in them, that 
the wit of man, howe much focuer it be peruerfed and fallen from the fir-
ſt integritie, is yet still clothed and garniſhed with excellent giſtes of God. If 
we consider that the spirite of God is the onely fountaine of trueth, we will 
neither refuse nor deſpire the trueth it felſe, whereoeuer it shall appear, ex-
cept we wil dishonourably vfe the spirite of God: for the giſtes of the holy 
Ghost cannot befet light by, without contempt and reproach of himſelfe:

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And what? Shall we deny that the truth shineth to the old Lawyers, which have set forth Civil order and Discipline with so great equitie? Shall we say that the Philosophers were blind both in that exquisite contemplation, and cunning description of nature? Shall we say that they had no witte, which by setting in order the arte of speach, haue taught vs to speake with reason? Shall we say that they were madde, which in letting forth Phisicke, haue employed their diligence for vs? What of all the Mathematicall sciences? Shall we think them doing errors of madde men: no, rather we cannot read the writings of the old men, concerning these things, without great admiration of their witte. But shall we think any thing praise worthie or excellent, which wee doe not reknowledge to come of God? Let vs be ashamed of so great vnthankefulnesse into which the heathen Poets fell not, which confessed that both Philosophie and Lawes, and all good artes, were the inventions of Gods. Sith then it appeareth that these men whome the Scripture calleth natural men, were so sharp and deepseight in searching out of inferiour things, let vs learn by such examples, how many good things the Lorde hath left to the nature of man, after that it hath been spoyled of the true God.

The knowledge of artes and sciences is the gift of the spirit of God: neither is it to be neglected, although before God it be but a vanishing transient thing.

Exo.31,3 & 35. 30.

16 But in the meanes time yet let vs not forget, that these are the most excellent good gifts of the spirit of God, which for the common benefite of mankinde hee dealeth abroad to whom it pleaseth him. For if it be thought, that the understanding and skill that was required for the framing of the tabernacle, should be powred into Befeele and Olibh by the spirit of God, it is no marvel if the knowledge of those things which are most excellent in mans life, be saide to be communicated vnto vs by the spirit of God. Neither is there cause why any man should ask, what haue the wicked to doe with Gods spirit, which are altogether estranged from God. For where it is saide that the spirit of God dwelleth in the faithful onely, that is to be understood of the spirit of sanctification, by the which we are consecrate to God himselfe, to be his temples: yet doth he neverthelesse fill, move and quicken all things with the vertue of the same spirit, and that according to the propertie of every kind which he hath giuen to it by law of creation. If it haue beene the Lordes will that we should be holpen by the trauell and seruice of the wicked in natall Philosophie, Dialectike, the Mathematicall knowledges, and other: let vs see it, least if wee neglect the gifts of God, willingly offered in them, wee suffer just punishment for our slothfullnes. But least any should thinke a man to be blessed, when vnnder the elements of this world there is granted vnto him so great an abilitie to conceive truth, it is also to be added that all this power to understand, & the understanding that followeth thereof, is a vanishing and transient thing before God, where is not a stedfast foundation of truth. For Augustine teacheth most truely, whome(as we haue saide) the Master of the Sentences, and the other Scholemen are compelled to assent vnto, as the faire gifts were taken from man after his fall, so these natall gifts which remained, were corrupted. Not that they be defiled of themselves in as much as they come from God, but because they cease to be pure to a defiled man, that
that he should have no praise of them.

17 Let this be the summe: that it is seene that in all mankinde is reason which is proper to our nature, which maketh vs to differ from brute beasts, as brute beasts do differ in sense from things without life. For whereas they be borne certaine natural foolis and idiots, that default obserueth not the generall grace of God: but rather by such sight we are put in mind, that what is left vnto vs, ought justly to be ascrib'd to the kindnesse of God, because if he had not spared vs, our rebellion had drawne with it the destruction of our whole nature. But whereas some doe excell in sharp-

ness of conceiving, some other doe passe in judgement, some haue a quic-
k'er wit to learn this or that arte: in this varietie God setteth forth his grace vnto vs, that no man should claime to him selfe as his owne, that which floweth from Gods meere liberalitie. For how becometh one more excellent than another, but that in common nature might appeare aboue other the special grace of God, which in omitting many, saith openly that it is bound to none. Beside that, God poureth in singuler motions, according to the calling of every man. Of which thing wee meeete with many examplcs in the bookes of the judges, where it is saide, that the spirite of the Lord clad them, whom he called to rule the people. Finally, in every noble act there is a speciall instruction. By which reason the strong men followed Saul, whose hearts the Lord had touched. And when his ministring in the kingdom was prophesied of, Samuel said thus: The spirite of the Lord shall come vpon thee, and thou shalt be an other man. And this was continued to the whole course of gouvernement: as after it is spoken of David, that the spirite of the Lord came vpon him from that day forward. But the same is spoken in another place as touching particular motions: yea in Homer men are saide to excell in wittie, not onely as Jupiter hath dealt to every man, but also as the time required. And truely experience teacheth, while many times such men stand amazed as were most sharpe and deepe wittied, that the wittes of men are in the hand & will of God to rule them at every moment: for which reason it is saide, that he taketh wit from the wife, that they may wander out of the way. But yet in this diuersitie we see remaining some marks of the Image of God, which do make difference betwene all man-
kinde and other creatures.

18 Now is to be declared what mans reason seeth, when it commeth to the kingdom of God and to that spirittuall inight, which consisteth chief-
ly in the seare things: to know God, and his fatherly favour toward vs, wherein our salvation standeth: and the way to frame our life according to the rule of his lawe. Both in the first two, and in the second properly they that are most wittie, are blinder than molles. I denie not that there be here and there read in Philosophers, concerning God, many things well and aptly spoken, but yet such as doe alway favour of a certaine giddie imagination. The Lord gave them in deed, as is aboue said, a little taft of his godhead, that they should not pretend ignorance to colour their vngodlineffe: and man-

y times he moved them to speake many things, by confession whereof them selves might be conuinc'd: But they so sawe the things that they saw, that by such seing they were not directed to the truth, much lesse did attaine to common induc-

men with reason, so he doth parti-
cularly for special purposes poure special motions into them.
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to it, like a wayfaring man in the midst of the field, for a sodaine moment, seeth farre and wide the glittering of lightning in the night time, but with such a quickly vanishing light, that he is sooner covered againe with the darkness of the night, than he can take his foote, so farre it is off that he can be brought into his way by such a help. Beside that, those sense droppes of truth, wherewith as it were by chance, they sprinkle their bookes, with how many and how monstrous lies are they defiled? Finally, they never so much as smelled that assuredness of God's good will toward vs, without which man's witte must needes be filled with infinite confusion. Therefore man's reason neither approceth, nor goeth towards, nor once directeth sight vnto this truth, to understand who is the true God, or what a one he will be toward vs.

19 But because wee being drunke with a false persuation of our owne deepe insight, do verie hardly suffer our selves to be persuaded, that in matters of God it is utterly blinde and dull: I thinke it halbe better to confirm it by testimonies of Scripture, than by reasons. This doth John verie well teach in that place which I euen nowe alleaged, when he wroteth, that life was in God from the beginning, and the same life which should be the light of men, and that the light did shine in darkness, and the darkness comprehended it not. He sheweth in deedes, that man's soul is lightened with the brightness of God's light, so that it is never altogether without some small flame, or at least some sparele of it, but yet, that with such a light he comprehended not God. And why? because man's quickeness of witte, as toward the knowledge of God, is but meere darkness. For when the holy Ghost calleth men darkness, he at once spoileth them of all abilitie of spiritual understanding. Therefore he affirmeth, that the faithful which embrace Christ, are borne not of blood, or of the will of the flesh, or of man, but of God. As if he should say; flesh is not capable of so high wifedome to conceive God and that which is God's, vnlesse it be lightened with the spirit of God. As Christ testified, that this was a special revelation of the father, that Peter did know him.

20 If we were persuaded of this which ought to be out of all controversy, that our nature wanteth at that, which our heavenly father giueth to his elect by the spirit of regeneration, then here were no matter to doubt upon. For thus speaketh the faithful people in the prophet: For with thee is the fountain of life, and in thy light we shall see light. The Apostle testifieth the same thing, when he faith, that no man can call Jesus the Lord, but in the holy Ghost. And John Baptitist seeing the dulnesse of his disciples, crieth out, than no man can receive any thing, vnlesse it be given him from above. And that he meaneth by giueth a special illumination, and not a common gift of nature, appeareth hereby, that he complaineth in so many words as he had spoken to commend Christ to his disciples, he prevaileth nothing. I see (faith he) that words are nothing to informe mens minde concerning divine things, vnlesse the Lord giue understandings by his spirit. Yea, and Moses, when he reprocheth the people with their forgers fulnesse, yet noteth this withall, that they can by no meanes growe wise in the mysteries of God, but by the benefite of God. Thine eyes (fayeth he) have seen...
those great tokens and wonders, &c. The Lord hath not given thee a heart to understand, nor ears to hear, nor eyes to see. What should be express more, if he called vs blockes in considering the workes of God? Whereupon the Lorde by the Prophet promises for a great grace, that hee will give the Israelites a heart, that they may knowe him: signifying thereby, that mans wit is onely so much spirittually wise, as it is lightened by him. And this Christ plainly confirmed with his owne mouth, when he sayeth, that no man can come to him, but he to whom it shalbe given from the Father. What is not he himselfe the liuely image of the Father in whom the whole brightnesse of his glorie is expressed vnto vs? Therefore he could not better shew what our power is to knowe God, then when he sayeth, that we have no eyes to see his image, where it is so openly set present before vs. What came he not into the earth for this purpose, to declare his Fathers John 6.44. will vnto men? And did he not faithfully do his office? Yes surely. But yet nothing is wrought by his preaching, vnlesse the inward scholemaster, the holy Ghost, set open the way to our mindes. Therefore none come to him, but they that have heard and beene taught of the Father. What manner way of learning and hearing is this? Even, when the holy Ghost by marvellous and singular vertue forseth the cares to heare, and the mindes to understand. And least that should seeme strange, he allegeth the prophe-sie of Esay, where when he promiseth the repairing of the Church, that they which shalbe gathered together to saluation, shal be taught of the Lorde. If God there foreheweth some peculiar thing concerning his electes, it is evident that he speakeoth not of that kinde of learning that was also common to the wicked and vngodly. It remaineth therefore that wee must understand it thus, that the way into the kingdome of God is open to no man, but to him to whom the holy ghost by his enlightening shall make a new mind. But Paul speakeoth most plainly of all, which of purpose entring into discourse of this matter, after he had condemned all mens wisdome of folly and vanitie, and vterly brought it to nought, at the last concludes thus: that the natural man cannot perceive those things that are of the spirite of God: they are foolishnesse vnto him, and he cannot understand them, because they are spirittually judged. Whome dooth hee call naturally? even him that stayeth vpon the light of nature. Hee I say comprehendseth nothing in the spirittual mysteries of God. Why so? is it because by slothfulness he neglecteth it? Nay, rather although he would trauel never so much, he can doe nothing, because forsooth they are spirittually judged. What meaneth that? because being vterly hidden from the sight of man, they are opened by the onely revelation of the spirite: so that they are reckned for folly where the spirite of God giueth not light. Before he had advanced those things that God hath prepared for them that love him, aboute the capacittie of eyes, cares and mindes. Yea, he testifieth that mans wisdome was as a certaine veile, whereby mens minde was kept from seeing God. What meanewee? The Apostle pronounceth, that the wisdome of this world is made folly by God: and shal we forsooth giue vnto it sharpeesse of understanding, whereby it may perece to the secrete places of the heavenly kingdome? Farre be such beaselines from vs.
And so that which here he taketh away from men, in another place in a prayer, he giveth it to God alone. God (faith he) & the father of glory, giveth to you the spirit of wisdom & revelation. Now thou hearest that all wisdom and revelation is the gift of God. What followeth? and lighten the eyes of your mind. Surely if they neede a new revelation, then are they blind of themselves. It followeth after: That ye may know what is the hope of your calling. &c. Therefore he confesseth, that the witnes of men are not capable of so great understanding, to knowe their owne calling. And let not some Pelagian babble here, that God doth remedie that dullenesse or unskilfulness, when by the doctrine of his words he directeth mans understanding, whither without a guide he could not have attayned. For Daniel had a lawe, wherein was comprehended all the wisdom that may bee desired, and yet not contented with that, he requireth to have his eyes opened, that he may consider the mysteries of the same lawe. By which speech truly he secretly faith, that the sunne riseth upon the earth where the worde of God shineth to men: but they get not much thereby, until he himselfe, that is therefore called the father of lightes, doe give them or open their eyes, because whereouer he shineth not with his spirit, all things are poffefed with darkenesse. So the Apostles were well and largely taught by the best scholasther: yet if they had not needed the spirit of truth to instruct their minds in that same doctrine which they had heard before, hee would not have bidden them looke for him. If the thing that we ask of God, wee doe thereby confess that we want: & God in that that he promiseth it vs,doeth argue our neede,let no man doubt to confess that he is so much able to understand the mysteries of God as he is enlightened with his grace. He that giveth to himselfe more understanding, is so much the more blinde, for that he doth not acknowledge his owne blindnesse.

Nowe remayneth the thirde pointe, of knowing the rule of well framing of life, which wee doe rightly call the knowledge of the works of righteousness, wherein mans wit seemeth to bee of somewhat more sharpe light, than in the other two before. For the Apostle testifieth, that the gentiles which have no lawe, while they doe the worke of the lawe, are to themselves in stead of a lawe, and do shewe the law written in their harts, their confidences bearing them wittnes, and their thoughts accusing them within themselves or excusing them before the judgement of God. If the Gentiles haue righteousness naturally grauen in their minds, surely we can not say that wee are altogether blinde in the order of life. And nothing is more cōmon, than that man by the law naturall, of which the Apostle speaketh in that place, is sufficiently instructed to a right rule of life. But let vs weye to what purpose this knowledge of the lawe is planted in men: then it shall by and by appeare, howe farte it bringeth them towarde the marke of reason and truth. The same is also evident by the wordes of Paul, if a man doe marke the placing of them. Hee had sayde a little before, that they which sinned in the lawe, are judged by the lawe, they that have sinned without lawe doe perish without lawe. Because this might feeme unreasonable, that the Gentiles should perish without any judgement going before, he by and by addeth, that their conscience is to them in stead of a law, and there-
therefore is sufficient for their just damnation. Therefore the end of the law natural is, that man may be made inexcusable. And it shall be defined not ill after this sort, that it is a knowledge of conscience, that sufficiently discerneth betwixt just and unjust, to take away from men the pretense of ignorance, while they are proued guilty by their owne testimonie. Such is the tenderness of man towards himselfe, that in doing of evils, hee alway turneth away his minde so much as he may from the feeling of sinne. By which reason it seemeth that Plato was moved to thinke that there is no sin done but by ignorance. That in deede were full fayde of him, if mens hypocrisy went to farre in hiding of vices, that the minde might not knowe it selfe guilty before God. But when the sinner seeking to elude the judgement emprinted in him, is nowe and then drawn backe vnto it, & not sufferd to wilde, but that he be compelled whether he wil or no, sometime to open his eyes; it is falsely faide that he sinneeth onely by ignorance.

23 Themisius faith more truly, which teacheth that understanding is seldom deceived in the general defining of thinges, that it is blindnesse when it goeth any further, that is, when it commeth downe to the speciall case. Every man, if it be generally asked, will affirme, that manslaughter is euill: but he that conspireth to kill his enemies, deliberateth vpon it, as on a good thing. The adulterer generally will condemn adulterie, but in his owne, privately he will flatter himselfe. This is ignorance, when a man coming to the speciall case forgettetth the rule, that he had lately agreed vpon in the general question. Of which thing Augustine difcurseth very finely in his exposition of the first verse of the lV. Psalme: albeit the same thing is not continuall. For sometime the shamefulnes of the euill deede doth prefteth the conscience, that not deceiuing himselfe vnder false resemblance of a good thing, but wittingly & willingly he runneth into euill. Out of which affection came these sayings: I see the better and allow it, but I follow the worse. Wherefore, me thinke, Aristotle hath very aptly made distinction betweene Incontinence & intemperance. Where incontinence reigneth, he faith, that there by reason of troubled affection or passion, knowledge is taken away from the minde, that it marketh not the euill in his owne aet, which it generally seeth in the like: and when the troubled affection is cooled, repenance immediately followeth. But intemperance is not extinguisched or broken by feeling of sinne, but on the other side obstinately standeth still in her conceited choice of euill.

24 Now when thou hearest judgement universally named in the difference of good and euill, thinke it not every founde and perfect judgement. For if mens heartes are furnished with choice of just and vniust, only to this end, that they should not pretend ignorance, it is not then needfull to see the truth in every thing. But it is enough & more, that they vnderstand so farre that they cannot escape away, but being convict by wittnesse of their conscience, they even now alreadie begin to tremble at the judgement seat of God. And if we will trie our reason by the law of God, which is the exemplar of true righteousnesse, we shall find how many ways it is blinde. Truly it attainteth not at all to those that are the chiefest thinges in the First table, as of confidence in God, of giving to him the praise of strength and righteousnesse.
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tenuousness, of calling upon his name, of the true keeping of Sabbat. What
soyle ever by natural sense did smell out, that the lawfull worshipping of
God consisteth in these & like things? For when profane men wil worship
God, although they be called away an hundred times from their vaine tri-
bles, yet they alway slide backe thither againe. They deny in decree that
sacrifices do please God, vnslesse there be adioyned a purenesse of minde:
whereby they declare, that they conceive somewhat of the spiritual wor-
shipping of God, which yet they by and by corrupt with false inuention.
For it can never be persuadcd them, that all is true that the lawe prefi-
beth of it. Shal I say, that that wit excelleth in any sharpe understanding,
which can neither of it vse be wise, nor harken to teaching? In the com-
mandements of the Second table it hath some more understanding, by so
much as they came nearer to the preceruation of civil fellowship among
men. Albeit euin herein also it is found manie times to faile. To every ex-
cellent nature it seemeth most unreasonable, to suffer an vnjust, & too im-
perious a manner of governing ouer them, if by any meane he may put it a-
way: and the judgemen of mans reafon is none other, but that it is the part
of a servile & base courage, to suffer it patiently: and againe, the parte of an
honest & free borne heart, to make it off. And reuenge of injuries is reck-
ced for no fault among the Philosophers. But the Lorde condemning that
too much nobleness of courage, commandeth his to keepe the same pa-
tience that is so ill reported among men. And in all the keeping of the lawe,
our understanding marketh not concupiscence at all. For a natural man
suffereth not himselfe to be brought to this, to acknowledge the diseascs
of his desires. The light of nature is choked vp, before that it come to the first
entrie of this botomless depth. For when the Philosophers note immod-
erate motions of minde for faults, they meane those motions that appeare
and sweepe forth themselves by groffe tokens, but they make no account of
those evil desires that do gently tickle the minde.

25 Wherefore, as Plato was worthily found fault withall before, for that
he imputed all sinnes to ignorance, so is their opinion to be rejected, which
 teach that purposed malice and frowardnesse is vse in all sinnes. For wee
finde it too much by experience, how oft we fall with our good intent. Our
reason is overwhelmed with so many fortes of being deceived, is subiect to
so many errors, stumbleth at so many styes, is entangled with so many
straites, that it is farre from sure directing. But how little it is esteemed be-
fore the Lorde in all partes of our life, Paul sheweth when he sayeth, that
we are not sufficient to think any thing of our selues, as of our selues. Hee
speakeneth not of wil or affection, but he taketh also this away from vs, that
we should not thinke that i: can come in our mindes how any thing is to be
done well. Is our diligence, insight, understanding and heed so corrupted,
that it can deuise or thinke upon nothing that is right before the Lord; that
seemeth too hard to vs, that doth unwillingly suffer our selues to be spoyled
of the sharpnesse of reafon, which we account a most precious gift. But to
the holy Ghost it seemeth most full of equitie, which sheweth that all the
thoughts of wise men are vaine; and which pronounceth plainly, that at the
inuention of mans heart is onely evil. If all that our witte conceiueth deu-

Psalm 94:11.
feth upon, purpofeth & goeth about, is alwaies euill, howe it come in our 
mindes to purpofe that which pleareth God, to whom one lyely holmesfe 
and righteousnes is acceptable? So is it to be scene, that the reafon of our mind,
which way foever it turne it selfe, is miserably subiect to vanitie, David knew
this weakenesse in himselfe, when he prayed to have understanding giuen
him, to learn the Lords commandements aright. For he secretly layeth
therein, that his owne wit sufficeth him not, which defirzeth to have a newe
giuen him, And that not onely once, but almost tenne times, in one Psalm,
he repeath his fame prayer. By which repeath he priuily declarzeth, with
how great neede he is drun to pray it. And that which he prayeth for him
selfe alone, Paul commonly vseth to pray for the Churches. We ceafe ne
(fom he) to pray for you, and to desire that ye may be filled with the know-
ledge of God in all wisedome and spirittuall understanding, that ye may
walke worthyly of God & c. But so oft as he maketh that thing the good gift
of God, let vs remember that hee doeth withall testifie, that it lyeth not in
mans power. And Augustine so farre acknowledgeth this default of reafon to
understand those thinges that are of God, that he thinketh the grace of illu-
mination to be no lesse necessarie for our mindes, than the light of the sunne
is for our eyes. And not content with that, he addeth a correction of that,
saying, that we lift vp our eyes to see the light: but the eyes of our minde lye
shut, vnlesse the Lorde open them. And the Scripture teacheth that our
mindes are not enlightened one day alone, that they may afterwaids see by
themefelues: for that which I euen now alleged out of Paul, belongeth to con-
tinual proceedings & encreasings, And this dooth David expressly set out in
these words: With my whole heart have I sought thee, make me not to
stray from thy commandements. For when he had beene regenerated, &
had not slenderly proficted in true godlinesse, yet hee confesseth, that for
every moment he needeth continuall direction, lest he should swarve from
the knowledge werewith he is endued. Therefore, in an other place hee
prayeth to have the right spirite renewed, which he had lost by his own fault,
because it belongeth to the same God to restore vnto vs the fame thing be-
ing lost for a time, which himselfe gaue at the beginning.

26 Nowe is will to be examined, wherein standeth the chiefe libertie of
free chofe, for it hath bin alreadie feene, that chofe doth rather belong to
wil, than to vnderstanding. First, this thing which the Philosophers haue
taught, & is receiued with common consent, that is, all things by natural
inflation desire that which is good, may not seeme to belong to vpright-
nesse of mans wil: Let vs mark that the force of free wil, is not to be con-
dered in such appetit, as rather procedeth of inclination of the essence,
than of the adulement of the vnderstanding minde. For euen the school-
men do confess, that free will hath no action, but when reason turneth it
selfe to objectts, whereby they meane that the object of appetit must be such
as may be subject to chofe, and goe before deliberation, which prepareth
the way for chofe. And truely, if a man consider what is the naturall desire
of good in man, he shall finde that it is common to him with beasts. For
they alfo desire to be wel, and when any thewe of good appeareth that mo-
neth their sense, they follow it. But man doth neither chofe by reason, he

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may
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may follow with diligence that thing which is in deed good for him, according to the excellency of his immortal nature, nor taketh reason to counsel, nor bendeth his mind, but without reason, without counsel, like a beast, followeth the inclination of nature. This therefore maketh nothing for the freedome of will, a man by sense of nature be caried to desire that which is good: but this is requisite, that he discerns good by right reason, and when he hath known it, that he chose it, and when he hath chosen it, that he follow it. But if any man should doubt, there is to be noted a double sophistical argument. For appetite is not here called the proper manner of will, but a natural inclination: and good is called not as of virtue or justice, but of estate, as we say: This man is well, or in good case. Finally, although a man do never so much desire to attain that is good, yet he followeth it not. As there is no man to whom eternall blessedness is not pleasant, yet is there none that aspieth vnto it, but by the mouing of the holy Ghost. Wherefore, with the natural desire in men to be well, maketh nothing to prove the freedome of will, no more than in metals and stones, dote the affection inclining to the perfection of their substance: let us consider in other things, whether Will be so infected and corrupted in all partes, that it engendreth nothing but euil; or whether it keepeth still any parcel vnhatte, though whence do growe good desires.

27 They that do attribute to the first grace of God, that we will effectually, seeme on the other side to say secretly, that there is in the soule a power of it selues to aspire to good, but it is so weak, that it cannot growe to a perfect affection, or raise vp any endeavoure. And there is no doubt that the scholmen haue commonly embrased this opinion, or which was borrowed by Origen and certaine of the olde writers: soasmuch as they are wont to consider man in pure natural things, (as they terme it) such as the Apostle describeth him in these words: I do not the good I would, but the euill that I would not, that I doe. To will is present vnto me, but to performe it, I find not. But after this maner is the discourse Paul there followeth, altogether wrongfully perverted. For he entreateth of the Christian wrestling (which he shortly toucheth to the Galatians) which the faithful continually feele within them selves, in the bartell of the flesh & the spirit. But the spirit is not of nature, but of regeneration. And that the Apostle doth there speake of the regenerate, appeareth by this; y when he had said, that there dwelleth no goodnes in him, he addeth an exposition, that he meaneth it of his flesh: And therefore he saith, that it is not he that doth the euill, but sinne that dwelleth in him. What meaneth this correction in mee, that is, in my flesh? Even as much as if he had said thus: God dwelleth not in me of my self, for there is no good to be found in my flesh. Hereupon followeth that manner of excuse: I myselfe do not the euill, but sinne that dwelleth in me. Which excuse belongeth onely to the regenerate, which do with the chiefe part of their soule tende vnto good. Now, the conclusion that is adjoyned after, declareth all this matter evidently. I am delited (faith he) with the lawe, according to the inward man: But I see an other lawe in my members, fighting against the lawe of my minde. Who hath such a striving in himself; but he that being regenerate by the spirit of God, carieth

It is not sufficient to confesse that grace maketh the desires of our vitaffectual, which otherwise would not be able to attain any good thing which is vnwished for: but wee must acknowledge that it is the grace of the holy ghost, which vvorkeeth in us the very first beginning to shynge of vnishing well.
Rom. 7:15
Gal. 5:17

Rom. 7:22.
carieth the leauings of his flesh about with him? Therefore Augustine, where as once he had thought, that that had beene spoken of the nature of man, ca. 10. Et in Re-reueoked his exposition as false, and ill agreeing together. And true, if wee allow this, that men without grace haue some motions to good, though they be but small, what shall we anfwere to the Apostle which fayth, that we are not sufficient so much as to thinke any good? What Shall we anfwere to the Lorde that pronounced by Moses, that euerie inuention of mans heart is onely cuill? Wherefore, if they haue stumblhed by false taking of one place, there is no cause why wee should e staye upon their judgement.

Let rather this saying of Christ preuail. Hee that doeth sinne is the seruant of sinne. Wee are all sinners by nature, therefore we be all holden under the yoke of sinne. Nowe if whole man bee subject to the dominion of sinne, then must it needs be, that the will it selfe which is the chief estate thereof, be bound fast with most straite bondes. For otherwise the saying of Paul would not stande together, that it is God which worketh will in vs, if any will did goe before the grace of the Holy Ghost. Away therefore with all that many haue triually spoken concerning preparation. For although sometime the faithfull do pray to haue their heart formed to the obedience of the lawe, as David doth in many places: yet it is to be noted, that euery that desire of praying is from God. Which wee may gather of his wordes, for when he wistheth to haue a cleane heart created within him, surely he taketh not on himselfe the beginning of creation. Therefore, let rather this saying of Augustine haue place with vs: God will prevent thee in all things: And sometime prevent thou his wrath. Howe? Consciente Deverbis Apost. that thou haft all these things of God, that whatsoever good thou haft, is of him; whatsoever cuill, it is of thy selfe. And a little after: Nothing is ours but sinne.

The iii. Chapter.

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

But man cannot but any way better known in either parte of his soule, than if he come forth with his titles wherewith the Scripture doth set him out. If hee be painted whole in these wordes of Christ, That which is borne of flesh, is flesh: as it is easie to proove, then is hee proued to bee a verie miserable creature. For the affection of the flesh, as the Apostle witnesseth, is death, for as much as it is enimite against God, and so is not subject, nor can bee subject to the lawe of God. Is flesh so perilous, that with all her affection shee continually veth enimite against God? that she cannot agree with the righteousnesse of the law of God? Finally, that shee can bring forth nothing but matter of death? Nowe, graunt that in the nature of man is nothing but flesh, and gather any good out of it if thou canst. But (they say) the name of flesh belongeth only to the sensuall, and not the higher part of the soule. But that is sufficiently confuted by the wordes of Christ, and of the Apostle: It is the Lorde's argument, that man must be borne againe, because he is flesh. Hee commandeth not to be borne againe according to the body. But in mind he is not borne againe, if a part of it be.

The whole mind of man & not on

ly the sensuall part is corrupted.

John.3.6.
it be amended but when it is all renewed. And that doeth the comparison, set in both places, confirmes. For the spirite is so compared against the flesh, that there is left no meane thing betwene them. Therefore whatsoever is not spiritual in man, is after the same reason called fleshly. But we haue nothing of the Spirit but by regeneration. It is therefore flesh whatsoever we haue of nature. But of that matter, if otherwise we could haue any doubt, that is taken away vs by Paul, where after he had described the old man, whom he had faied to be corrupt with concupiscences of error, he biddeth vs to be renewed in the spirite of our mind: you see he doeth not place vnlawfull and evil lustes only in the flesh we part, but also in the very mind, and therefore requireth a renewing of it. And truly a little before he had painted out such an image of mans nature, as did shewe that there was no part wherein we were not corrupted and peruerct: for whereas he writeth that all nations doe walke in the vanitie of their minde, are darkened in understanding, stranged from the life of God, by reason of the ignorance that is in them, and the blindnesse of their heart: it is no doubt that this is spoken of all them whom the Lord hath not reformed to the vertuethesse both of his wisedome and justice: which is also made more plaine by the comparison by and by adioyned, where he putteth the faithfull in minde, that they haue not so learned Christ. For of these words we gather, that the grace of Christ is the onely remedie whereby we be delivered from that blindnesse, and the evils that ensue thereof. For so had Esay also prophesied of the kingdome of Christ, when he promised, the Lord should be an everlasting light to his Church, when yet darkenesse couered the earth, and a mist the peoples. Whereas he testifieth, that the light of God shall arise onely in the Church, truely without the Church he leave nothing but darkenesse and blindnesse. I will not rehearse particularly such things as are written every where, specially in the Psalmes and in the Prophets against the vanitie of man. It is a great thing that Dauid wrieth, if he be eyed with vanitie, that he shall be vayne than vanitie it selfe. His wit is wound with a greuous weapon, when all the thoughts that come out of it, are scorned as foolish, trifling, madde and peruerse.

2. No easer is the condemnation of the heart, when it is called guilefull and peruerse above all things: but because I studie to be short, I wil be content with one place alone, but such a one as shalbe like a most bright looking glasse, wherein wee may beholde the whole image of our nature. For the Apostle, when he goeth about to throw downe the arrogancie of mankind, doth it by these testimonies: That there is not one righteous man, there is not one man that understandeth or that seeketh God, Al are gone out of the way, they are made unprofitable together, there is none that doeth good, no not one: their throtes is an open sepulcher, with their tongues they work deceithfully, the poison of Serpents is vnder their lippes, whose mouth is full of cursing and bitterness: whose feete are swift to shedde bloude, in whose wayes is forrowe and vnhappinesse, which hate not the seare of God before their eyes. With these thunderboltes hee inueth, not against certaine men, but against the whole nation of the sons of Adam. Neither declaimeth hee against the corrupt manners of one or two ages,
ages, but accuseth the continuall corruption of nature. For his purpose is in
that place, not simly to chide men, to make them amende, but to teach
rather that all men are oppresse with calamitie, impossible to be over-
come, from which they cannot get vp againe, vnlesse they be plucked out
by the mercie of God. And becausethat could not be proued vnlesse it had
beene by the ouerthrowe and destruction of nature, hee brought forthe
these testimonies whereby is proued that our nature is more than de-
stroyed. Let this therefore remaine agreed, that men are such as they bee
here described, not only by fault of euill custome, but also by corruptncesse
of nature. For otherwithe the Apostles argument cannot stande, that there
is no salvation for man but by the mercie of God, because hee is in him-
selue utterly lost and past hope. I will not here busie my selfe in prouing
the applying of these testimonies that no man should thinke them vnfitly
vseth. I will so take them as if they had beene first spoken by Paul, and not
taken out of the Prophets. First he taketh away from man righteousnesse,
that is integritie and purenesse, and then understanding. The want of un-
derstanding, he prooueth by Apostasie or departing from God, whome to
seeke is the first degree of wisedome. But that want must needs happen
to them that are fallen away from God, Hee layeth further, that all are
gone out of the way and become as it were rotten, that there is none that
doeth good, and then he adiouneth the haynous faults, wherewith they de-
file their members that are once let loose into wickednesse. Last of all he te-
stiteth that they are void of the feare of God, after whose rule our steppes
should haue bin directed. If these be the inheritable gifts of mankinde,
it is in vaine to seeke for any good thing in our nature. In deed I grant that
not all these faults do appeare in every man: yet can it not be denied that
this Hydra lurketh in the hearts of al men. For as the body while it alreadie
fostreth enclosed within it, the cause and matter of disease, although the
paine be not yet vehement, cannot be called healthie: no more can the soule
be reckened found, while it swarmeth full of such diseases of vices, albeit the
similitude doth not agree in all points. For in the bodie be it never so much
diseased, there remaineth a quickenesse of life: but the soule being drowned
in this gulf of destruction, is not onely troubled with vices, but also altogether
voide of all goodnesse.

3 The same question in a manner which hath bin before assuyled, nowe
riseth vp againe of newe. For in all ages there haue bin some, which by gui-
ding of nature haue bin bent to vertue in al their life. And I regard it not,
though many flippings may be noted in their manners: yet by the verie stu-
die of honestie they haue shewed a proofe, that there was some purenesse
in their nature. What reward such vertues haue before God, although wee
will more fully declare when we shall speake of the merites of works, yet
we must somewhat speake in this place: so farre as is necessarie for making
plaine of this present argument. These examples therefore seeme to put
vs in minde, that wee should not thinke mans nature altogether corrupt,
for that by her instruction some men haue not onely excelled in some noble
actes, but also in the whole course of their life haue behaved themselues
most honestly. But here wee must thinke, how in this corruption of nature
there

The morall honestie of prophane men, no argument
of puritie in nature; because it commeth not of
themen but of the grace of God, nor
king in them: not the grace that re-
generaseth the heart, but that brin-
geth onely & re-
strauneth the per-
nernesse of natu-
rall inclination.
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there is some place for the grace of God, not to cleanse it, but inwardly to restraine it. For if the Lord would suffer the mindes of all men as it were with loose reins to runne wildly into all sortes of lustes, without doubt there would be no man, but he would in plaine experience make vs beleev, that all those evils whereby Paul condemneth all nature, are most truely layd of him. For what? Canst thou exempt thy selfe out of the number of them, whose fece are swift to shed bloud, their handes defiled with robberies and manslaughters, their tongues like vnto open Sepulchres, their tongues deceitfull, their lippes venomous, their worke vnprofitable, wicked, rotten, deadly, whose minde is without God, whose inwardes are peruersenesse, whose eyes are bent to entrapings, their hartes lyfe vp dispitously to triumph over other, and all the partes of them applied to infinite mischeues If euctrie soule be subiect to all such monsters, as the Apostle boldly pronounceoth, truely we see what would come to passe, if the Lorde would suffer the lust of man to wander after his owne inclination. There is no madde beast that is so hedlong caried away, there is no flame be it never so swift and strong, whereof the overflowing is so violent. The Lorde healeth these diseases in his elect by this meane that wee will by and by set forth. In some he onely restraineoth the with putting a bridle in their mouth, onely that they breake not out, to farre as he foreleeth to be expedient for preferring of the vnierustie of things. Hereby some are holde in by flame, some by feare of lawes, hat they build not forth into many sortes of filthinesse, howbeit they doe for a great part not hide their vnierustie. Some because they thinke that an honest trade of life is good, doe after a certaine sorte aspire toward it. Some rise vp above the common sort, that by their maiestie they may keepe other in their duttie. So God by his prudence bridleth the peruersenesse of nature, that it breake not forth into doing: but he cleanseth it not within.

4 But yet the doubt is not dissolued. For either wee must make Camillus like vnto Catiline, or else in Camillus wee shall have an example that nature, if it be framed by diligence, is not altogether without goodnesse. I grant in deedlee that those goodly gifts which were in Camillus both were the gifts of God and seeme worthie to be commended, if they be wedy by themselves, but howe shall they be proues of naturall goodnesse in him? must wee not returne to the minde, and frame our argument in this sorte? If a naturall man excelled in such uprightness of manners, then nature is undoubtedly not without power towards the studie of vertue. But what if the minde were peruersie and crooked, and following any thing rather than uprightness? And that it was such, there is no doubt, if you grant that he was a naturall man. Nowe what power of mans nature to goodnesse will you rehearse vnto mee in this behalfe, if in the greatest thewe of purenesse it be founde that he is alwaye carried to corruption? Therefore, least ye commend a man for vertue, whose vices deceu you vnder vertues Image, do not so giue vnto the will of man power to desire goodnesse, so long as it remaineth fast in her owne peruersnesse. Albeit this is a most sure and easie solution of this question, that these are not common giistes of nature, but special graces of God, which he diuerstie & to a certaine
a certaine measure dealeth amongst men that are otherwise vngodlie. For which reason wee fear not in common speach to call one man well natur
ved, and an other of euill nature, and yet wee cease not to include them both vnder the vniuerfall state of mans corruption, but wee shewe what sp
ol grace God hath bestowed vpon the one, which hee hath not vouch
ed to gecue to the other. When his pleasure was to make Saul king, hee formed him as a newe man. And that is the reason why Plato alluding to
the fable of Homer, saith that Kings sonses are created notable by some singular marke, because God proiding for mankind, furniseth these
with a princely nature whome he appointeth to beare gourment: & out
of this storehouse came all the great Captaines that are renowned in histo
ries. The same is also to be thought of private men. But because as every
man hath most excelled, so his ambition hath most moved him forward
e with which spot all vertues are defiled, so that they lofe all favour before
God;) it is to be accorded nothing worth, whatsoever seemeth praiswor
thie in vngodly men, beside that the chief part of vprightnes failth, where
there is no studie to advaunce the glorie of God, which al they want whom
he hath not regenerate with his spirite. Neither is it vainly spoken in Esay.
that vpon Christ resteth the spirite of the seate of God, whereby wee are
taught, that many as are strange from Christ are without feare of God,
which is the beginning of wisdom. As for the vertues that deceiu vs with
vaine shewe, I grant they shall haue praisw in the court of policie, and in the
common fame of men, but before the heavenly judgement seate, they shall
be of no value to deserve righteounes.

5 With such bondage of sinne therefore as Will is detained, it cannot
once move it selfe to goodnesse, much leaue apply it selfe. For such moving is
the beginning of turning to God, which in Scriptures is wholly imputed
to the grace of God. As Jeremie prays to the Lord to turne him, if he will
haue him turned. Whereupon the Prophet in the same Chapter, describing
the spiritual redemption of the faithful people, saith that they were redeee
med out of the hand of a stronger, meaning with howe straite letters a sin
ger is bound so long as being forsaken of the Lord, he liueth vnder the yoke
of the Diuel. Yet Will stil remaineth, which with most bent affection is
both encluded and haileth to sinne. For man was not deprifed of Will
when he did call himselfe into this necessitie, but of the soundnes of Will.
And Bernard faith not vnaptly, which teacheth that to Will is in vs all: but
to Will good is a profiting, to Will ill is a default: and therefore simpily to
Will, is the worke of man: to Will euill, of corrupt nature: to Will well, of
grace. Now whereas I say, that will put from libertie is by necessitie drawne
or led into euill, it is manuer if that should seeme a hard speach vnto any ma,
which neither hath any absurditie in it, nor varieth from vs of holy men:
But it offendeth them that can make no difference betwene necessitie &
compulsion, But if a man ask them, is not God of necessitie good? is not
the diuel of necessitie euill? what can they aunswer? For so is goodnesse
knit with Gods diuinitie, that it is no more necessitie that he be God than
that he be good. And the diuel is by his fall so estranged from partaking of
goodnesse, that he can do nothing but euill, But nowe if any robber of God
do
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Do barke against this and say, that God deserveth small praise for his goodness, which he is compelled to keep: shall not this be a ready answer to him, that it cometh to passe by his infinite goodness and not by violent impulsion, that he cannot do evil. Therefore if this, that it is of necessity that God doth well, doth not hinder the free will of God in doing well, if the diuell which cannot do but evil yet willingly sineth, who shall then say that a man doeth therefore falsely willingly sinne for this that hee is subject to necessitie of sinning? This necessitie, whereas Augustine eche where speaketh of it, even then also when he was entouchly pressed with the caulation of Celestinus, he stucketh not to affirm in these words, by libertie it came to passe that man was with sinne, but nowe the corruption which flowed for punishment, hath of libertie made necessitie. And so oft as hee falleth into mention thereof, hee doubteth not to speake in this manner of the necessarie bondage of sinne. Therefore let this summe of that distinction be kepte, that man since he is corrupted, sinneth in deede willingly and not against his will nor compelled, by a most bent affection of minde, and not by violent compulsion, by motion of his owne lust, and not by forraine constraint: but ye of such peruerse nature as hee is, hee cannot but be moved and druen to euill. If this be true, then surely it is plainly expressed that he is subject to necessitie of sinning. Bernard agreeing to Augustine writeth thus, onely man among all living creatures is free: and yet by means of sinne, he also suffereth a certaine violence, but of will and not of nature, that euery thereby also he shoulde not be deprived of freedom, for that which is willing is free. And a little after, will being changed in it selke into worse, by I wot not what corrupt and maruellous manner, so maketh necessitie that verie necessitie for as much as it is willing, cannot excuse will, and will forasmuch as it is drawne by allurement, cannot exclude necessitie, for this necessitie is after a certaine maner willing. Afterward he saith that we are pressed downe with a yoke, but yet none other but of a certaine willing bondage, therefore by reason of our bondage we are miserable, by reason of our will we are inexcusabile, because wil when it was free, made it selke the bond-servant of sinne. At length he concludeth, that the soule is so after a certaine marvellous and euill maner holden both a bond-servant and free, under this certaine willing and ill free necessitie: a bond-servant by reason of necessitie, free by reason of Will, and that which is more marvellous and more miserable, therein guiltie wherein it is free, therein bond wherein it is guiltie, and so therein bond wherein it is free. Hereby truely the readers doe perceiue that I bring no newe thing, which long agoe Augustine brought forth out of the content of all godly men, & almost a thousand yeres after was kept stille in monkes Cloyfeters. But Lombard when he could not distinguinsh necessitie from compulsion, saue matter to a pernicious errour.

6 On the other side it is good to consider what manner remedie is that of the grace of God, whereby the corruption of nature is amended & healed, For whereas the Lorde in helping vs, giueth vs that which wee want, when wee shall knowe what his worke is in vs, it will streight way appeare, on the other side what is our neediness. When the Apostle sayth to the Phi-
Philippians, that he trusteth that he which began a good work in them, will performe it vnto the day of Iesus Christ: it is no doubt, that by the beginning of a good worke, he meaneth the veric beginning of conversion, which is in will. Therefore God beginneth a good worke in vs by stiring vp in our hearts the love, desire and endevore of righteounesse, or (to speake more properly) in bowing, framing and directing our hearts to righteounesse: hee endeth it in confirming vs to perforeuance. And that no man should caunill that good is begunne by the Lorde, when will being of it selfe weake is holpen: the holy Ghost in another place declareth what will is able to doe being left vnto it selfe. I will give you (saith hee) a newe heart. I will put a newe spirit in the middes of you. And I will take away the stonic heart from your flesh, and I will give you a heart of flesh. And I will put my spirite in the middes of you, and I will make you to walke in my commandements. Who shall say that the weaknesse of mans will is strengthened with helpe, whereby it may effectually aspire to the choise of that that is good, when it must be whole transformed and renued? If there be any softnesse in a stone, which by some helpe being made tenderer will abide to bee bowed euerie way, then will I gaignt that the heart of man is pliable to obey that which is right, so that that which in it is perfect, bee supplied by the grace of God. But if hee meant to shewe by this similitude, that no goodnesse could ever be wrong out of our heart vnlesse it be made throughly newe: let vs not part betweene him and vs, that which hee challengeth to himselfe alone. If therefore a stone be transformed into flesh, when God turneth vs to the desire of that which is right: then is all that which was of our owne will taken away, and that which commeth in place thereof is all of God. I say that will is taken away, not in that it is will, because in the conversion of man, that which was of the first nature abideth whole: also I say that it is created newe, not that will then beginneth to be, but that it be turned from an euill wil into a good. And this I affirme to bee wholly done by God, because wee are not able so much as to thinke, as the same Apostle witnesseth: therefore in another place hee saith, that God doth not onely helpe our weake will, or amende our peruerse will, but that hee worketh in vs to will. Whereupon is easely gathered, that which I said before, that whatsoever good is in will, it is the worke of onely grace, in which sense in another place he saith, that it is God that worketh all in all. Neither doth he there intreat of the vnuerfall gounernement, but giueth vnto God alone the praise of all good things that the faithfull haue. And in saying, all, truely hee maketh God the author of spiritual life, even from the beginning to the ende. Which selfe same thing he had taught before in other words, saying that the faithfull are of God in Chrift, where he plainly make mention of the newe creation, wherein that which was of common nature before, is destroyed. For there is to be understood a comparison betwenee Adam and Chrift, which in another place hee more plainly expresseth, where hee teacheth that wee are the worke of God created in Chrift to good works, which he hath prepared that we should walke in them. For he goeth about by this reason to prove, that our saluation is of free giftes, because the beginning of all goodnesse, is at the seconde creation, which
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which we obtaine in Christ. But if there were any power of our felues, were it neuer fo small, wee should haue alfo some portion of merite. But hee to prooue vs alogether nothing worth, reafoneth that wee haue deferted nothing, because we are create in Christ to good works, which God hath prepared. In which words he signifieth agaie, that all partes of good works, euen from the first motion, are proper to God onely. For this reason, the Prophet after he had said in the Pflame that wee are the workmanship of God, that there should be no partition, addeth by and by, Were made not our felues. That he speake heere of regeneration, which is the beginning of spiritual life, appeareth by the tenor of the text, where it by and by after followeth, that we are his people and the flocke of his pastures. We see now how he not contented simply to haue giuen to God the praiue of our saluation, doth expressly exclude vs from all fellowship with him, as if he would say, that there resteth no piece, be it neuer fo little, for man to glory in, because it is all of God.

It is not enough to make God the principal author & leader of our good actions, but the whole process must be ascribed intirely unto him.
Ad Bonif. Epi. 106.

Scri. de inuent. S. Crucis.

7 But there be some peraduenture that will grante, that Will being of her owne nature, turned away from good, is converted by the onely power of the Lord: but soo that being prepared before, it hath also her owne part in doing, as Augustine teacheth, that grace goeth before every good worke, but soo, that will doth accompany it and not leade it, as a wayting maide after it, and not a foregoer. Which thing being not euil spoken by the holy man, Peter Lombard doeth disdainerly wriate to this purpose. But I affirme, that as well in the wordes of the Prophet which I haue alleaged, as in the other places, these two things be plainly signified, that the Lord doeth both correct our corrupted will, or rather destroy it, and also of his selfe putte in place thereof a good will. In as much as it is prevented by grace, in that respect I giue you leave to call it a wayting maide: but for that being reformed, it is the worke of the Lorde, this is wrongfully giuen to man that he doth with will comming after, obey grace going before. Therefore it is not well written of Chrysostome, that neither grace without will, nor will without grace can worke any thing: as if grace did not worke verie well it selfe, as cuen nowe wee haue seene by Paul. Neither was it Augustines purpose, when he called mans will the wayting maide of grace, to alligne vnto her a certaine second office in doing a good worke, but because this onely was his intent, to confute the wicked doctrine of Pelagius, which did set the principal caufe of saluation in mans deserying: therefore hee doode onely vpon this point, that grace was before all deserying: which was sufficient for the matter that hee then had in hande, nor medling in the meane time with the other question, concerning the perpetuall effect of grace, which yet in another place he excellently well handleth. For sometymes when hee faith, that the Lord dooth preuente the willing that hee may will, and followeth the willing that he will not in vaine, hee maketh him altogether the whole author of the good worke. Albeit his sentence touching this matter, are too plaine to neede any long arguine vpon them. Men (faith hee) doe labour to finde in our will something that is our owne and not of God, but how it may be found I knowe not. And in his first booke against Pelagius & Celestius, where he doeth expound that saying of Christ, Every one that hath
hath heard of my father commeth to me, he faith: Free will is so holpen not onely that it may knowe what is to be done, but also may doe it when it hath knowne it. And so when God teacheth, not by the letter of the lawe, but by the grace of the spirite, hee so teacheth, that hee that hath learned, doth not onely see it knowing, but also desire it in willing, and performe it in doing.

8 And because wee are nowe in hande with the chiefe point whereupon the matter hangeth, let vs go forward and prove the summe thereof to the readers, onely with a fewe and the most plaine testimonies of the Scripture. And then, lastly any man shoulde accuse vs of wrongfull wresting the scripture, let vs shewe that the truth which wee affirme being taken out of the Scripture, waneth not the testimonie of this holy man, I mean A. Augustine.

For I thinke it not expedient, that all the things be rehearsed that may be brought out of the Scriptures, for confirmation of our meaning, so that by the most chosen that shall be brought forth, the way may be prepared to understand all the rest that are here and there commonly read. And againe, I thinke it shall not be vnfruitfully done, if I openly shewe that I agree well with that man whome worthlie the confess of godly men dooth much esteeme. Surely, it is evident by plaine and certaine proofe, that the beginning of goodnesse is from no where else but onely from God, for there can not be found a will bent to good, but in the elect. But the cause of election is to be sought out of man. Whereupon followeth, that man hath not right will of himselfe, but it proceedeth from the same good pleasure, whereby we are elect before the creation of the world. There is also an other reason not unlike unto that. For whereas the beginning of willing and doing well is of faith, it is to be seene whence faith it selfe commeth. For as much as the whole Scripture crieth out that it is a free gift of God, it followeth, that it is of the meere grace of God, when wee, which are with all our minde naturally bent to euill, begin to will that which is good. Therefore the Lorde, when he nameth these two things in the conversion of his people, to take away from them a stonic heart, and to give them a heart of flesh, plainly testifieth that that which is of our selues must be done away, that wee may be converted to righteousness, and that whatsoeuer commeth in place thereof, is from himselfe. And he verrereth not this in one place only. For he faith in Jeremie: I will give them one heart and one way, that they may seare mee all their dayes. And a little after, I will give the seare of my name into their heart, that they depart not from mee. Again in Ezechiel: I will give them one heart, & I will gie a new spirite in their bowels. I will take away the stonic heart out of their flesh, and I will give them a heart of flesh. Hee could not more euyently claime to himselfe, & take from us whatsoeuer is good and right in our will, then when he declareth that our conversion is a creation of a new spirit, and of a newe heart. For it followeth alway, that both out of our will proceedeth no goodnesse till it be reformed, and that after reformation, so much as it is good, is of God, and not of vs.

9 And so read we the prayers of holy men made to that effect, as, The Lorde encline our heart to him ( faith Salomon ) that wee may keepe his commandements. He sheweth the stowardnesse of our heart which naturally is of him.
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Ps. 119.

Ps. 51.12.

John 15.1.

Materially rejoiceth to rebell against the Lawe of God if it be not bowed. And the same thing is in the Psalmes: Lorde incline my heart to thy testimonies. For the comparison of contrarietie is alway to be noted, which is betwenee the pervertse motion of the heart, whereby it is caried to obtinacie, and this correction whereby it is led to obedience. When David seeling himselfe for a time without the directing grace, prayeth God to create a newe heart within him, to reuene a right spirit within his bowels: doth he not acknowledge that all the partes of his heart are full of uncleannesse, and his spirit writheen with crooked peruerstie; and in calling the cleanness with which he prayeth for, the creature of God, doeth hee not attribute it wholly to God? But if any man take exception and say, that the vere prayer is a token of a godly and holy affection: our aunswere is readie, that though David were by that time somewhat come to amendment, yet doeth he stil compare his first state with that sorrowfull fall that hee had felte. Therefore taking vpon him the person of a man estranged from God, he for good cause prayeth to have given him all these things: God giueth to his elect in regeneration. So being like a dead man, hee witheth himselfe to bee created of newe, that of the bondslave of Satan, he may be made the instrument of the holy Ghost. Marvellous and monstrous surely is the lust of our pride, God requirethe nothing more earnestly, than that wee should most religiously keepe his Sabbath, that is in resting from our owne workes, but of vs nothing is more hardly obtained, than bidding our owne workes farewell, to giue due place to the workes of God. If sluggishness hindreth not, Christ hath giuen testimonie evident enough of his graces to make them not to be enuously suppressed. I am (faith he) the Vine, you be the branches: My father is a husbandman. As the branch cannot beare fruite of it selfe, vnlesse it abide in the Vine, no more can you, vnlesse you abide in me. For without me you can doe nothing. If wee beare fruite none otherwise, than a branch budding being plucked out of the grounde and without moisture: wee neede no more to seeke what is the aptness of our nature to goodnesse. And this is a plaine conclusion: Without me you can do nothing. He doeth not say that wee are too weake to be sufficient for our selues: but in bringing vs to nothing, hee excluded all opinion of power be it never so little. If wee being grafted in Christ, beare fruite like a Vine, which taketh her efficacie of influences both from the moisture of the earth, and from the dewe of heaven, and from the cherishing of the sunne: I see nothing remaine for vs in doing a good worke, if wee keepe whole for God that which is his. The fonde stulle duell is alledged in vaine, that there is iuyce alreadie enclosed within the branche, and a certaine power to bring forth fruite, and that therefore it taketh not all from the earth or from the first roote, because it bringeth somewhat of her owne. For Christ doeth meane nothing els, but that wee are a drie sticke and nothing worth, when we be seuered from him, because by our selues being separate, we have no power to do well: as also in another place hee faith: Euerie tree that my Father hath not planted shall be rooted vp. Wherefore the Apostle ascribeth all the whole unto him in the place alreadie alledged. It is God (faith he) that worketh in vs both to will and to performe. The
The first part of a good work is will: the second is a strong endeavour in doing it: the author of both is God. Therefore we steal it from God, if we take to our selves any thing, either in will or in effectual working. If it were faide that God doth help our weak will, then somewhat were left for us. But when it is faide that he maketh will, now all the good that is in it, is set out of vs. And because the good will is yet still oppressed with weight of our flesh that it cannot rise vp: He said further, that to overcome the hardnesse of that bartell, there is ministr’d vnto vs strength of endeav’r, even to the effect. For otherwise it could not stand together which he teacheth in another place, that it is God alone that doth in all things in all, wherein we have before taught that the whole course of spiritual life is comprehended. For which reason, David, after he had prayed to have the ways of the Lord opened vnto him, that he might walk in his truth, by and by addeth: Vnite thou my heart to feare thy name. In which wordes he signifieth, that even they that are well minded, are subject to so many withdrawings of mind, that they easily vanish or fall away if they be not stabiliz’d to constancie. For which reason in another place, after he had prayed to have his steedes directed to keep the wordes of God, he requireth also to have strength giuen him to fight. Let not any iniquitie (faith he) beare rule over me. After this sort therefore doth the Lord both begin & end a good work in vs: that it may all be his worke, that will conceal the loue of that which is right, that it is inclined to the desire thereof, that it is stirred vp & moved to endeav’r of following it. And then that our choice, desire, and endeav’r faile not, but do proceede cuen to the effect; last of all, that man goeth forward constantly in them, and continueth to the end.

10 And he moweth the will, not in such sort as hath in many ages beene taught & beleu’d: that it is afterward in our choice, either to obey or withstand the motion, but with mightily strenthening it. Therefore that must be receiued which Christ saith so oft repeateh: whom he draweth, he draweth being willing. Whereby he secretly teacheth that God doth only reach out his hand to see if we will be holpen by his aid. Wee grant that such was the state of man while he yet stood, that he might bow to either part. But that he hath taught by his example how miserable is free will, vndescribably God both will and can in vs: what shall become of vs, if he giue vs his grace according to that small proportion? But rather we do obfuscate and extenuate it with our vnthankfulnes. For the Apostle doeth not teach, that grace of a good will is offered vs, if we do accept it, but y he wil performe it in vs: which is nothing els, but that the Lord by his spirit doth direct, bowe and governe our heart, & reigneth in it as in his owne possession. Neither doth he promise by Ezekiel, that he will giue to the elect a newe spirite onely for this end, that they may be able to walke in his commaundements, but to make them walke in deede. Neither can Christs saying, (Evvery one that hath heard of my Father commeth to me) be otherwise take, than to teach that the grace of God is effectuall of it selfe: as Augustine also affirmeth. Which grace God vouchesafeth not to giue to all men generally without regarde, as that saying (as I think) of Occam, is commonly spoken among the people, that it denieth nothing to him that doeth what lieth in him. Men are in deede
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to be taught that God's goodnesse is laide open for all men, without exception that secke for it. But forasmuch as they onely beginne to secke for it, whome the heavenly grace hath breathed vpon, not so much as the little pece ought to be plucked away from his praine. Truly this is the prerogatiue of the elect, that being regenerate by the spirtie of God, they are moued and governed by his guiding. Therefore Auguftine doeth worthily as well mocke them, that claime any parte of willing to themselues, as hee doeth reprehende other which thinke, that that is generally given to all men, which is the speciall testimonie of free election. Nature (faithe) but not grace, is common to all men. Calling it a briche subtiltie of witte like glasse, that glistereth with neere vanitie, where it is generally extended to all which God giueth onely to whome it please theb him. And in another place: Howe camest thou by beleuuing. Feare thou, leeft while thou takest upon thee that thou haft found the iuft way, thou perish out of the iuft way, I came (faieft thou) by Free will, I came by mine owne will, why swellest thou? wilt thou heare that this also is giuen thee? Heare even him that calleth: No man commeth to mee vnlese my Father drawe him. And it is without controversie gathered out of John words, that the heartes of the godly are so effectuallie governed by God's working, that they folowe with an vnchangeable affection. He that is begotten of God (faithe he) can not sinne, because the seede of God abideth in him. For wee see that the meane motion which the Sophisters imagine, which we at our liberrie may either obey or refuse, is openly excluded, where an effectuall constancie to continue is affirmed.

11 Of continuance there should no more doubt haue beene made, but that it should haue beene taken for the free gift of God vnlese the moste wicked errour had grownen in force, that it is distributed according to the desert of men, as euete man hath shewed himselfe not vnthankfull to the first grace. But forasmuch as this errour hath grownen vpon that point, that they thought it to be in our hand to refuse or receive the grace of God offered, that opinion being driven away, this other doeth also fall of it selfe. Albeit herein they erre two manner of wayes. For beside this that they teache that our thankfulnesse towarde the first grace and our lawfull vse thereof are rewarded with the latter gifts; they add also, that newe grace alone doeth not worke in vs, but that it is onely a worker together with vs. Of the first this wee ought to beleuue, that the Lorde while hee daily enricheth and heapeth his seruants with newe gifts of his grace, because hee liketh & fauourereth the worke which he hath begun in them, findeth in them somewhat whereupon to beftowe to beftowe greater graces. And hereto serve those sayings, To him that hath, shall be giuen. Againe: Oh, good seruant, because thou hast beene faithfull in fewe things, I will set thee ouer many. But here two things are to be taken heede of, that neither the lawfull vse of the first grace be laid to be rewarded with the latter graces, nor it beeso counted a rewarding, that it ceasse to be reckoned the free grace of God. I graunt therefore, that this blessing of God is to be looked for of the faithfull, that how much the better they have vse of the first graces, they shall be encreased with so much the greater. But I say, that this vse also is of my Lord,
and that this rewarding is of his free good will. And they vse no leffe wrongfully than unhappily that old destruction of working & together working grace. Augustine viled the same in deed, but delaying it with a fit definition, that God in together working with vs doth ende, that which in working he beginneth, & that it is still the same grace but changeth name, according to the divers maner of effect. Whereupon followeth, that he doth not part it betweene God and vs, as if there were a mutuall meeting together by the motion of both, but onely the multiplication of grace. To which purpose belongeth that which in an other place he teacheth, that many gifts of God do goe before the good will of man, amonge the which the selfe same is one. Whereupon followeth, that he leauneth nothing that it may claime to itself. Which thing Paul also hath namely expressed: For when he had said that it is God, which worketh in vs both to wil & to performe, he by & by addeth, he doth them both of his good will, declaring by this word, that it is his free goodness. Whereas they are wont to say, that after wee haue once given place to the first grace, our owne endeavours do now worke together with the grace that followeth. To this I answere: If they meanee that we, after we haue beene once by the power of the Lorde broken to the obedience of righteousnesse, do of our owne accord go forward, & are inclined to follow the working of grace, I speake nothing against it. For it is most certaine, that there is such a readiness of obeying, where the grace of god reigneth. But whence commeth that, but from this, that the spirit of God alway agreeing with it self, doth cherish & confirm to steadfastnesse of continuing the same affection of obeying, which is selfe engendred at the beginning. But if they meanee that man taketh of himselfe somewhat whereby to labour with the grace of God, they are most pestilently deceived.

12 And to this purpose is that saying of the Apostle wrongfully wrested by ignorance: I have laboured more than they all: not I, but the grace of God with me. For they take it so: that because it might seeme somewhat arrogantly spoken that he preferred himselfe before them all, therefore he corrected it with referring the praise to the grace of God, but yet so, that he calleth himselfe a worke together with grace. It is maruell, that so many which otherwise were not euil men, haue stumbled at this strawe. For the Apostle doth not write that the grace of the Lord laboureth with him, to the intent to make himselfe partener of the labour, but rather by this correction he giueth away al the praise of the labor to grace only. It is not I (faith he) that have laboured, but the grace of God that was with me. But the dourfullnes of the speach deceived them: but specially the ill translation wherein the force of the Greek article was left out. For if it be translated word for word, he doth not say, that grace was a worker together with him, but the grace that was with him was the worker of all. And the same thing doth Augustine teach, not darkly, though shortly, where he thus saith: The good will of man goeth before many gifts of God, but not before all. But of them which it goeth before, it selfe is one, then followeth his reason: because it is written: His mercy hath preuented me: And his mercy shall follow me. It preuenteth man not willing, to make him wil: & it followeth him willing, that he will not in vaine, With whom Bernard agreeth bringing in the church speaking thus:
Drawe mee in a maner unwilling, that thou maist make mee willing; drawe me lying slouthfull, that thou maist make me runne.

13 Now let vs heare Augusline speaking in his owne words, leaft the Pelagians of our age, that is to say, the Sophisters of Sorbon, shoulde as they are wont, lay to our charge that all antiquitie is against vs, wherein they follow their father Pelagius, by whom long ago Augusline was drawen forth in to the same contention. In his booke of Correction and Grace written to Valentine he entreateth largely that which I will reheare shortly, but yet do it in his owne wordes: that to Adam was giuen the grace of continuing in good if he woulde: and to vs is giuen to will, and by will to overcome con- cipiscence: that hee therefore had to be able if he woulde, but not to will that he might be able: to vs is giuen both to will and to be able. That the first libertie was to be able not to sinne, ours is much greater, not to be able to sinne. And leaft he should be thought to speak of the pensefion to come after immortalitie (as Lombard wrongfully draweth it to that meaning) within a little after he plucketh out this dout. For (faith he) the wil of holy men is so much kindled by the holy Ghost, that they therefore are able, because they so will: they therefore wil, because God worketh that they so will. For if in so great weakenesse, in which yet behoue the power to bee made perfect, for repressing of pride, their own wil were left vnto them, that by the help of God they may if they will, and God doeth not worke in them to wil: then among so many temptations wil should needs fall downe for weakenesse, and therefore could not continue. Therefore is succour giuen to the weakenesse of mans will, that it should be moued without swaruing or feuering by the grace of God, and therefore should not faint howe weake so euer it be. Then he entreateth more largely how our heartes do of necessitie follow the mouing of God that worketh affection in them. And he faith, that the Lord doth drawe men in deede with their owne willes, but with such as he himselfe hath wrought. Now haue we that thing testified by Augusline's mouth, which we principally desire to obtaine, that grace is not only offered by God to be receiued or resuued at every mans Free election, but also that grace is the same, that formeth the election & wil in the heart: so that every good worke that followeth after, is the fruit and effect thereof, and that it haue no other will obeying it, but the same which it hath made. For these are also his wordes out of another place, that nothing but grace maketh every good worke in vs.

14 But whereas he faith in another place, that will is not taken away by grace, but from an euil will turned into a good, and holpen when it is good: he meaneth onely that man is not so drawen, that without any motion of heart he is caried as by an outward impulsion, but that he is inwardly so affected, that from his verie heart he obeyeth. That grace is specially and freely giuen to the elect, he writeth thus vnto Boniface: We knowe that grace is not giuen to all men, and to them to whom it is giuen, it is not giuen according to the merites of worke, nor according to the merits of wil, but of free favour: and to them to whom it is not giuen, we knowe that it is by the iust judgement of God that it is not giuen. And in the same Epistle he strongly fighteth against that opinion, that the grace following is giuen
to the deseruings of men, because in not refusing the first grace, they shewed themselves worthy. For he will haue Pelagius graunt, that grace is necessary to vs for euer of our doings, and is not giuen in remembrance to workes, that it may be grace in deede. But the matter cannot be comprehended in a shorter summe, than out of the eight Chapter of his booke to Valentine of Correction and Grace, where first he teacheth that mans will obtained grace not by libertie, but libertie by grace: and that by the same grace, by affection of delights printed in him, it is framed to continuance, that it is strengthened with invincible force: that while grace governeth, it never falleth away: when grace forsaketh, it by and by tumbleth downe. That by the free mercie of God it both is converted to good, and being converted abideth in it, that the direction of mans will to good, and steadfastnesse after direction, hangeth vpon the only will of God, and not vpon any merit of his owne. And so to man is left such a free will, if we lift so to call it, as he wrieth of in another place, that can neither be turned to God, nor abide in God but by grace, and by grace is able all that it is able.

The iii. Chapter.

How God worketh in the hearts of men.

It is sufficiently proued, as I thinke, that man is so holden captiue with the yoke of sinne, that of his owne nature hee can neither aspire by desire, nor travaile by endeuer to goodnesse: beside that, wee haue heard a distincion betweene compulsion and necessitie, whereby it might appeare, that when hee sinneth of necessitie, yet nevertheless hee sinneth willingly. But forasmuch as while he is subject in bondage to the Diuel, he seemeth rather to be ledde by the diuels will than his owne, it resteth nowe to be declared of what sort are both kindes of working. And then is this question to be assoyled, whether in euill workes there be any thing to be ascribed to God: in which the Scripture sheweth that there is vsd some working of his. In one place Augustine comparseth mans will to a horse, which is ready to be ruled by the will of his rider: and God and the diuell he comparseth to riders. If God (sayth he) sette vpon it, he like a sober and cunning rider, governeth it temperatly, spurreth it forward if it be too slowe, plucketh it backe if it be too quicke, restrayneth the wantonnesse & wilfulness of it, tameth the stubbornnesse of it, and guideth it into the right way. But if the Diuel haue possessed it, hee like a foolish and wanton rider, violently carrieth it through places where no way is, driueth it into ditches, rolleth it downe steepe places, spurreth it forward to stubbornnesse and fearconesse: which finnitude wee will for this time be contented with, sith there commeth not a better in place. Where it is sayd that the will of natural man is subject to the rule of the diuel, to be stirred by him, it is not ment thereby that man as it were struing against it, and resisting is compelled to obey, as wee compell bondslaves against their will, by reason of being their lorde, to doe our commandements: but that being bewitched with the deceites of Satan, it of necessitie yeldeth itselfe obedient to every leading of him. For whom the Lorde vouchsaith not to rule with his spirites.
Cap. 4. Of the knowledge of God, and the works of Satan.

2. Cor. 4:4.

Eph. 2.2.

God & Satan man working one & the self-same act, work diversly in respect as well of the end as the manner of doing. Job 1.

2. But farre other is the order of Gods doing in such things: and that the same may appeare more certainly vnto vs: let the hurt done to the holy man Job by the Chaldees be an example. The Chaldees killed his heardmen, & like enemies in warre, drove away his cattell for booties. Nowe is their wicked deed plainly scene, and in that worke Satan is not idle, for whome the Historie faith, that all this did proccede. But Job him selfe did acknowledge the worke of the Lord in it, whom he faith to have taken away from him those things, that were taken away by the Chaldees. How can wee referre the self-same worke to God, as author, to Satan as author, & to man as author of it, but y we must either excuse Satan by the company of Gods, or report Gods to be the author of evil? Very easily, if first we looke upon the end, why it was done, and then the manner how. The purpose of the Lord is by calamitie to exercize the patience of his seruants: The duell goeth about to drive him to dispaire. The Chaldees against right & lawe, seekke gaine of that which is another mans. Such diuerstie in purposrs, maketh great difference in the worke. And in the manner of doing there is no leffe diuerstie. The Lord leaueth his seruant to Satan to be afflicted: and the Chaldees, whom he did chose for ministers to execute it, he did leaue & deliuer to him to be druen to it. Satan with his venemous flings, pricked forward the minds of the Chaldees which otherwise were peruerse of themselves to do that mischief, they furiously runne to do wrong, & do binde & defile all their members with wicked doing. Therefore it is properly saith, that Satan doth worke in the reprobate, in whom he exerciseth his kingdom, that is to say, the kingdom of wickednesse. It is also saith that God worketh in them after his manner, because Satan him selfe, forasmuch as he is the instrument of his wrath, according to his bidding & comandement, turneth himselfe hither & thither to execute his just judgementes. I speake not here of Gods vniversal mouing, whereby as all creatures are sustaine, so from thence they take their effectual power of doing any thing. I speake only of that special doing, which appeareth in every special act. Wee see therefor that it is no absurditie, that one self act be ascribed to god, to Satan, & to man: but the diuerstie in the end & manner of doing, causeth that therein appeareth the justice of God to be without fault, & also the wickednesse of Satan & man bewrayeth it selfe to their reproch.

3. The old writers in this point also, are sometime precisly afraid, simply to confesse the truth, because they feare lest they should so open a window to wickednesse, to speake irreuerently of the worke of God. Which sobrietie as I embrace, so I think it nothing daungersous, if wee simply hold what the
the Scripture teacheth. Augustine himself sometime was not free from the superstition, as where he faith, that hardning and blinding, pertain not to
the worke of God, but to his fore knowledge. But the phrares of Scripture
allow not these futilitieas, which phrares do plainly shew that there is ther-
in somewhat else of God, besides his foreknowledge. And Augustine himself
in his fift booke against Iulianus, goeth earnestly about with a long proccede
to prove that finnes are not only of the permiffion or fufferance of God, but
also of his power, that fo former finnes might be punifhed. Likewise, that
which they bring forth, concerning permiffion, is too weake to ftaande. It is ofte-ntimes faid, that God blindeth and hardeneth the reprobate, that hee
turneth, boweth, & moueth their hearts as I have eile where taught more
at large. But of what manner that is, it is never expreffed, if wee fce to free
foreknowledge or fufferance. Therefore we anfwer that it is done after two
manneres. For fift, where as when his light is taken away, there remaineth
nothing but darknes & blindnes: whereas when his spirit is taken away,
our hearts wax hard & become ftones: whereas as when his direction cefteth,
they are wrefted into crookednes, it is well faid that he doth blind, harden &
bow them from whom he taketh away the power to fee, obey & do rightly.
The second manner, which commeth neere to the propertie of the words, is
that for the executing of his judgemenets by Sathan the minifter of his wrath,
he both appointeth their purpofes to what end it pleafeth him, and stirreth
vp their willes, & ftrengtheneth their endeavours. So when Moses rehear-
seth that king Sehon did not giue paffage to the people, because God had
hardened his spirit, & made his heart obftinate, he by and by adioyneth the
end of his purpofe: that he might (for faith he) giue him into our hands. There-
fore because it was Gods wil to haue him destroyed, the making of his heart
obftinate, was Gods preparation to his defftruction.

4. After the firt manner this femeth to be spoken. He taketh away the
lip from the speakers of trueth, & taketh away reaon from the Elders. He
taketh the heart away from them that are set over the people, he maketh
them to wander where no way is. Again, Lord, why haft thou made vs mad,
and hardened our heart, that we should not feare thee? Because they judge
rather of what fort God maketh men by forsaking them, than how he per-
fometh his worke in them. But there are other testimonies that goe fur-
ther: as are thefe of the hardening of Pharaos. I wil harden the heart of Pha-
raos, that he do not heare you, & let the people go. Afterward he faith, that
he hath made heauie & hardened his heart. Did he harden it, in not fuffe-
ining it? That is true in deede: but he did somewhat more, that he commit-
ted his heart to Sathan to be confirmed with obftinacy. Wherupon he had
before faid: I wil hold his heart. The people went out of Egypt, the inhabi-
tants of that countreie came forth & met them like enimies. By whom were
they stirred vp? Truely Moses affirmeth to the people, that it was the Lorde
that had hardened their hearts. And the Prophet reciting the fame history,
faith, that he turned their hearts, that they should hate his people. Now can
you not fay, that they fumbled being left without the counfell of God. For
if they be hardenned & turned, then they are of purpose bowed to that felfe
thing. Moreoverfo oft as it pleged him to punife the transgressours of the
people,
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people, how did he perform his work in the reprobate? For a man may see, that the effectualnes of working was in him, and they only did serve as ministers. Wherefore sometime he threatened that he would call them out with his whistle; sometime that they should be like a net for him to entangle them, & sometime like a mallet, to strike the Israelites. But specially he then declared how he is not idle in them, when he called Semachereb an Axe, which was both directed & driven by his hand to cut. Augustine in one place doth not mise appoint it after this sort: that inasmuch as they sinne, it is their own: inasmuch as in sinning they do this or that, it is of the power of God, that decided the darkenesse as pleaseth him.

5 Now that the ministerie of Satan is vised as gods minister in the works of vnicendes.

1. Sam. 16. 

10. & 29

3. Thes.

Not only in spiriual, but in the administration even of outward things, is it the speciall moving of God, that maketh his creatures anfwere us to our desires in doing us good, or turning evil away from us.

6 Although we have before touched, yet it is not plainly declared what libertie man hath in those doings, which are neither just nor faultie of them selues, and belong rather to the bodily than the spiriuall life. Some in such things have granted him free election, rather, as I thinke, because they would not strive about a matter of no great importance, than by they minded certainly to prove the same thing that they grant. As for me, although I confesse that they which do holde that they have no power to righteounnesse, do hold the thing that is principally necessarie to salvation; yet I doe thinke that this point also is not to be neglected, that we may knowe that it is of the speciall grace of the Lorde, so oft as it commeth in our minde to choose that which is for our profit, so oft as our will enclineth thereunto: a-gaine, so oft as our wit & minde echaueth that which else would have hurt vs. And the force of Gods providence extendeth thus farre, not onely to make the successes of things to come to passe, as he shall foresee to be expedient, but also to make the willes of men to tend therunto. Truly, if we consider in our wit, the administration of outward things, we shall thinke that they are so farre vnder the will of man: but if we shall giue credit to so many testimo-
testimonies, which cry out that the Lord doth in these things also rule the hearts of men, they shall compel vs to yelde our will subject to the speciall mouing of God. Who did procure the good willes of the Egyptians to the Israelites, to lende them all their most precious jewells? They would never have found in their hearts to have so done of their own accord. Therefore their hearts were more subject to the Lord, than ruled by them selves. And truely if Jacob had not beene persuaad that God put into men divers affections as pleaseth him, he would not have saide of his sonne Joseph, whom he thought to be some Heathen Egyptian: God graunt you to finde mercie before this man. As also the whole Church confesseth in the Psalme, that when it pleased God to have mercie vpon it, he meekned the hearts of the cruel nations. Againe, when Saul did waxe on fire with anger, that hee prepared him to warre, the cause is expressed, for that the Spirit of God did enforce him. Who turned away Abseloms minde, from embracing the counsell of Achitophel, which was wont to be holden as an oracle? Who inclined Rahabean to be persuaad with the yong mens aduise? Who made the nations that before were great, to be afraid at the comming of Israel? Truely, the harlot Rahab confesseth, that it was done by God. Againe, who threwe downe the hearts of Israel with dread and fearefullnesse, but he that in the lawe threatened that he would giue them a fearefull heart?

7 Some man will take exception and say, that these are singular examples, to the rule whereof all things uniuscally ought not to be reduced. But I say, that by these is sufficiently prooved that which I affirme, that God so oft as he meaneth to prepare the way for his prouidence, even in outwarde things doeth bowe and turne the willes of men, and that their choise is not so free, but that Gods will beareth rule over the freedome thereof. That thy minde hangeth rather vpon the mouing of God, than vpon the freedome of thine owne choise; this daily experience shall compell thee to thynke whether thou wilt or no: that is, for that in things of no perplexitie thy judgement and wit oft faileth thee, in things not hard to be done thy courage faileth: againe in things most obscure, by and by present aduise is oft offered thee in things great and perillous, thou haft a courage overcomming all difficultie. And so do I expound that which Salomon faith: That the care may heare, that the eye may see, the Lorde worketh both. For I take it that hee speakest not of the creation, but of the speciall grace of vsing them. And when he writeth that the Lord holdeth in his hand and boweth whither he will the heart of the king as the streames of waters: truely under the example of one speciall sort, he comprehendeth the whole generallie. For if the will of any man be free from subjection, that preeminence principally belongeth to the will of a King, which vseth as it were a kingdome vpon the willes of other: but if the will of the King be ruled with the hande of God, no more then our wil be exempted from the same estate. Upon this point there is a notable sayinge of Augustine: The Scripture if it bee diligently looked vpon doth shew, that not only the good willes of men which he of euill maketh good, and so being made by himselfe doeth direct to good doings and to eternall life, but also these willes that preferre the creature of the worlde, are soin the power of God, that he maketh them to be inclined whither
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whither he will and when he will, either to doe benefites, or to execute punishements, by a judgement most secret in deede, but the same most righteous.

Here let the Readers remember, that the power of mans will is not to be wedy by the successe of things, which some unskillfull men are vnorderly wont to do. For they seeke to them selves to proue trimly and wittily that mans will is in bondage, because even the highest Monarches have not all things flowing after their owne desire. But this power whereof wee speake, is to be considered within man and not be measured by outward successe. For in the disputation of free will, this is not to the question, whether man may for outwarde impediments, perfourme and put in execution all those things that he hath purposed in mind, but whether he haue in every thing both a free election of judgement, and a free affection of will, which both if man haue, then Attlius Regulus, enclosed in the narrownesse of a tonne, set ful of sharpe pricke, shal leffe haue free will than Augustus Cæsar, governing a great part of the world with the becke of his countenance.

The v. Chapter.
A consutation of the objections that are wvont to be brought for defence of Free will.

IT might seeme that we haue saide enough alreadie, concerning the bondage of mans will, if they that with false opinion of libertie, labour to throwe it downe hedlong, did not on the contrarie parte pretendc certaine reasons to affaile our meaning. First they heap vp together diverse absurdities, whereby they may bring it in hatred as a thing abhorring from comon reason; afterward they set vpon it with testimonies of Scripture. Both these engines we shall beate backe in order. If (say they) Sinne be of necessitie, then ceaseth it to be sinne, if it be voluntarie, then may it be avoided. These were also the weapons of Pelagius to affaile Augustine, with whose name we will not yet haue them oppressed, till we haue satified them, concerning the matter it selfe. Ideny therefore that sinne ought the leffe to be impuited, because it is necessitie. I deny againe that this doeth followe which they conclude, that it may be avoided, because it is voluntarie. For if any man will dispute with God, and secke to escape from his judgement by this pretence, because he could none otherwise doe: God hath that aunswere ready which we in an other place haue spoken of, that it is not of creation, but of the corruption of nature that men being made bondslaves to sinne, can will nothing but eul. For whence commeth this want of power which the wicked would gladly pretend, but vpon this, that Adam of his owne accord made himself subiect to the tyranny of the Diuell? Hereupon therefore grewe the corruption, with the bonds whereof we are holden fast tyed, for that the first man fell from his creator. If all men be unjustly holden guilty of his falling away, let them not thinke themselves excused by necessitie, in which it selfe they haue a most evident cause of their damnation. And this I have aboue plainly set foorth, and I haue given an example in the Diuell himselfe, whereby it might appeare, that he which necessarly sinneth, doth neuer-
neuertheless willingly sinne: as againe in the elect Angels, whereas their will cannot decline from good, yet it ceaseth not to be a will. Which same thing Bernard alfo aptly teacht: that we are therefore the more miserable because our necessitie is voluntarie: which yet holdeth vs to subiect vnto it, that we be the bondflaves of sinne, as we haue before rehearsed. The second part of their argument is faultie, because from voluntarie it straightway leapeth to free: but we haue before proued, that it is voluntarily done which yet is not subiect to free election.

They further say, that if both vertues and vices procede not of free choice of will, it is not reasonable that either punishment shoulde laye vpon man or rewardes giuen to him. This argument, although it be Aristophiles, yet I graunt it is in some places vsed by Chryfofomone and Hierome. But that it was a common argument with the Pelagians, Hierome himselfe hydeth not, and also rehearseth it in their owne words. If the grace of God work in vs; then it, not we that labour, halfe crowned. Of punishments I answere, that they are justly laid vpon vs from whom the guiltineses of sin procedeth. For what manner maketh it, whether sinne be done by free or bond judgement, so it be done by voluntarie lust specially sinfull man is hereby proued a sinner, for that he is under the bondage of sinnes. As to the rewards of righteousnesse: a great absurditie forsooth it is, if we confesse that they hang rather vpon Gods bountifulnesse, than vpon our owne deseruings. Howe oft finde we this thing repeated in Augustine: that God crowneth not our deseruings, but his owne gifts: and that they are called rewardes, not as due to our deseruings, but such as are rendred to the graces alreadie bestowed vpon vs? Wisely in deede they note this, that nowe there remaineth no place for deseruings, if they come not out of the fountaine of free will: but where they reckon that which we say so farre differing from trueth, they are much deceived. For Augustine doubreth not, commonly to teach for necessitie, that which they thinke so vnlawful to confesse, as where he faith: What be the merites of any men whatsoever they be; whethere he commeth, not with due reward, but with free grace, then he alone being free, and that made free from sinne: He findeth all men sinners. Againe, If that halfe be rendred to thee that is due to thee, thou art to be punished: what is done then? God hath not giuen thee punishment which is due, but giueth thee grace which is not due. If thou wilt be estranged from grace, boafe of thy deseruings.

Againe: Thou art nothing of thy selue, Sinnes are thine, but deseruings are Gods, punishment is due to thee: and when rewardeth cometh, he shall crown his owne giftes, and not thy deseruings. And in the same meaning in another place, he teacheth that grace is not of deseruings, but deseruing of grace. And a little after he concludes, that God with his gifts goeth before all deseruings, that out of the same hee may gather his owne deseruings, and doeth giue altogether freely, because he findeth nothing whereupon to faute. But what needs is it to make a longer register, when such sentences are often found in his writings? But the Apostle shal yet better deliver them from this error, if they heare from what beginning he conuicieth y glorie of the Saints: Whom he hath choosen, them he hath called, whom he hath called, them hee hath iustified: whom hee hath iustified, them hee hath.
hath glorified. Why then, as witnesseth the Apostle, are the faithfull crowned? because by the Lords mercie and not by their owne endeavours they are both chosen and called and justified. Away therefore with this vaine feare, that there shall no more be any deforning, if free will shall not stand. For it is most foolish to be fraied away and to flee from that to which the Scripture calleth vs. If Faith thou hast received all things, why gloriest thou, as if thou hadst not received them? Thou seest that for the same cause he taketh all things from free will, to leave no place for desoruing: but as the bountifulnesse and liberalitie of God is manifold, and impossible to be spent out, those graces which he bestowed on vs, because he maketh them ours, he rewardeth as if they were our owne vertues.

3. Moreover they bring foorth that which may seeme to be taken out of Chryfofome: If this be not the power of our will, to choose good or euill, then they that are partakers of the fame nature, must either all be euill or all be good. And not farre from that is hee, whatsoever he was, that wrote the booke Of the calling of the Gentiles, which is carried about under the name of Ambrose, when he make this argument, that no man should euere depart from the faith, vnlesse the grace of God did leaue vnto vs the state of mutabilitie: wherein it is maruell that so excellent men fell beside themselves. For how chanceth it came not in Chryfostomes minde, that it is Gods election that so maketh difference betweene men? As for vs, we feare not to grant that which Paul with great earnestnesse affirminth, that al togethers are perverse and giuen to wickednesse: but with him wee adioyneth this that by Gods mercie it commeth to passe that al abide not in peruersenes. Their fore whereas naturally wee are all sick of one diseaue, they onely recover health vpon whom it hath pleased God to lay his healing hand. The rest whom by just judgement he paffeth over, pine away in their owne rottennesse till they be consumed. Neither is it of any other cause, that some continue to the end, and some fall in their course begunne. For continuance it selfe is the gift of God, which he giueth not to all indifferently, but dealth it to whom he pleaseth him selfe. If a man ask for a cause of the difference, why some continue constantly, and some faile by vnsted fastnes, wee knowe none other cause but that God susciteth the one foote strengthened with his power that they perish not, and doeth not give the same strength to the other foot, that they may be examples of inconstancie.

4. Further they press vs, saying, that exhortations are vaineely taken in hande, that the vfe of admonitions is superfluous, that it is a fonde thing to rebuke, if it be not in the power of the sinner to obey. When the like things in time past were objected against Augustine he was compelled to write the booke of Correption & grace. Where although he largely wipe them away, yet he bringeth his aduersaries to this summe: O man, in the commandement leare what thou oughtest to doe: in correction leare that by thine owne fault thou haft it not: in prayer leare whence thou maist receiue that which thou wouldst have. Of the same argument in a manner is the booke of the Spirit and Letter, where hee teacheth that God measureth not the commandements of his lawe by the strength of man, but when hee hath commanded that which is right, hee freely giueth to his elect power.
power to fulfil it. And this is no matter of long disputation. First we are not onely in this cause, but also Christ and all the Apostles. Nowe let the other looke how they will get the maifiery in striving, that match themselves with such aduersaries. Doeth Christ, which testifieth that we can doe nothing without him, any thing the leffe rebuke and chaflfice them, without him did euill? Doeth he leffe exhorte every man to apply himself to good works? How seuerely doth Paul inuey against the Corinthians for neglecting of charitie? and yet hee prayeth for charitie to be giuen to the same men from God. He testifieth in the Epifde to the Romans, that it is neither of him that willcth, nor of him that runneth, but of God that hath mercy, yet hee caflfieth not afterwarde to admonith, to exhorte, and to rebuke.

Why doe they not therefore speake to the Lord, that hee doe not so lose his labour in requiring of men those things, which hee himselfe alone can giue, and in punishing those things which are done for want of his grace? Why do they not admonith Paul to spare them, in whose power it is not to will or to unne, but in the mercie of God, going before them which now hath forsaken them? As if the Lord had not a verie good reason of his doctrine, which offereth it selfe readily to be founde of them that reverently seeketh but howe much doctrine, exhortation and rebuking doe worke of themselves, to the changing of the minde. Paul declar eth, when hee wrieth, that neither he that planteth is any thing, nor hee that watereth, but the Lord that giueth the encrease onely, effectually worketh. So we see that Moses seuerely stablisheth the commandements of the Law, and the Prophets doe sharply call upon them, and threaten the transgressors, whereas they yet confess, that men doe then onely waxe wise, when a heart is giuen them to understand, that it is the proper worke of God to circumcise the heartes, and in fleede of stonie heartes to giue hartes of fleshe, to write his lawe in the bowells of men; finally in renewing of soules to make that his doctrine may be effectuall.

Wherefore then serue exhortations? For this purpose, if they be despisef of the wicked with an obstinate heart, they shalbe for a witnewe unto them when they shall come to the judgement fiate of the Lord, yea and even now alreadie they beat and strike their conscience: for howsoever the most frowarde man laugheth them to scorn, yet can he not disprove them: but thou wili say, what may sullie miserable man do, if the softnesse of heart, which was necessarilie required to obedience, be denied him? Nay rather, why doeth he excufe himselfe, when he can impute the hardnes of heart to none but to himselfe? Therefore the wicked that are willingly readie to mocke them out if they might, are thrown downe with the force of them whether they will or no. But the chiefe profite towards the faithfull is to be considered: in whom as the Lord worketh all things by his spirite, so he leaueth not the instruments of his word, & vseth the same not without effect. Let this therefore stonde which is true, that all the strength of the godly refefeth in the grace of God, according to that saying of the Prophet: I wil giue them a new heart, they may walk in them. But thou wilt say, Why are they now admonished of their duetie, and not rather left to the direcon of the holy Ghost? why are they mooved with exhortation, Sith they can make
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make no more hast than the stirring forward of the holy Ghost worketh: why are they chastised if at any time they be gone out of the way, 5th they fell by the necessary weakenesse of the flesh? O man, what art thou to appoint a law for God? If it be his pleasure, that we be prepared by exhortation to receive the selfe same grace, whereby is wrought that the exhortation is obeyed, what hast thou in this order to bite or carpe at? If exhortations and rebukings did nothing else profit with the godly, but to reproove them offynne, they were euen for that thing onely to be counted not altogether vnprouitable. Now, forasmuch as by the holy Ghost working inwardly, they much auail to enflame the desire of goodnesse, to make of flagglillness, to take away the pleasure and wenious sweetnesse of wickednesse, and on the other side to engender a hatred of inkeomnesse thereof: who dare caus that they are superfluous? If any man require a plainer answer, let him take this: God worketh after two forces in his elect, inwardly by his spirit, outwardly by his worde: By his spirit, by enlightning their minds, by framing their hearts to the loue and keeping of justice, he maketh them a new creature: By his word, he stirreth them to desire, to seeke & attaine the same renewing, by them both he sheweth forth the effectuall working of his hand, according to the proportion of his distribution. When he fendeth the same word to the reprobate, though not for their amendment, yet he maketh it to serve for an other use: that both for the present time they may be pressed with witness of conscience, and may against the day of judgement be made more inexcusable. So though Christ pronounce that no man commeth to him, but whom the father draweth, & that the elect do come when they have heard and learned of the Father; yet doth not he neglect the office of a teacher, but with his voice diligently calles them whome it necessarily behooueth to bee inwardly taught by the holy Ghost, that they may any thing profite. And Paul teacheth, that teaching is not in vaine with the reprobate, because it is to them the favour of death to death, but a sweete saouer to God.

6 They be verie laborious in heaping together of testimonies of scripture: and that they do of purpose, that when they cannot oppresse vs with weight, they may yet with number. But as in battels, when it commeth to hande strokes, the weaker multitude how much pompe and shewe souer it hath, is with a fewe stripes discomfited and put to flight: so shall it be verie eafe for vs to ouerthrow them with all their route. For, because the places that they abuse against vs, when they are once divided into their orders, doe meete upon a fewe special points, we shall with one aunswere satisfie many of them; therefore it shall not be needfull to tarriie vpon dissolving erue one of them particularly. Their chiefe force they set in the commandements, which they thinke to be so tempered to our strengths, that whatsoeuer is proued to be required by the one, it necessarily followeth, that it may bee performed by the other. And therefore they runne through erue one of the commandements, and by them doe measure the proportion of our strength. For (say they) either God mocketh vs when hice chargevt vs with holinesse, godlinesse, obedience, chastitie, loue and meekenesse, and when hice forbiddeth vs uncleannesse, idolatry, vnchastenesse,
neffe, wrath, robbery, pride, and such like: or he requireth only those things that are in our power. Now, we may divide into three fortes in manner all the commandements that they heape together. Some require our first conversion to God, some speake simply of the keeping of the law; some command vs to continue in the grace of God that we have received. First let vs speake of them all in generaltie, and then descend to the special fortes. To extend the power of man to the commandements of the lawe, hath in deede long agoe begun to be common, and hath some thewe: but it proceeded from most rude ignorance of the law. For they that thinke it a heinous offence, if it be said that the keeping of the lawe is impossibl., doe rest forsooth upon this most strong argument, that else the lawe was giuen in vaine. For they speake in such sort, as if Paul had no where spoken of the lawe. For I beleeech them, what meane these sayings, that the lawe was fett because of transgressions: That by the lawe is the knowledge of sinne: That the lawe maketh sinne: that the lawe entred, that sinne might abound: was it meant that the lawe was to be limited to our strengthes, least it should be giuen in vaine? or rather that it was set farre aboue vs to conuerc our weakeenesse? Truely by the same mans definition, the ende and fulfilling of the lawe is charitie. But when he with the minde of the Thessalonians to be filled with charitie, he doth sufficiently confesse, that the lawe soudeth in our eares without profite, vnlesse God inspire the whole summe thereof in our hearts.

7 Truely, if the scripture did teach nothing else, but that the lawe is a rule of life whereunto we ought to frame our endeuer: I would also without delay agree to their opinion: but whereas it doeth diligently and plainly declare vs to the manifold vs of the lawe: it is convenient rather to consider by that interpretation, what the lawe may doe in man. For so much as concerneth this present cause, it teacheth that so soone as it hath appointed what we ought to doe, the power to obey commeth of the goodness of God, & therefore mouche vs to prayer, whereby we may require to haue it giuen vs. If there were onely the commaundement and no promisse, then were our strengthes to be tried whether they were sufficient to answer the commaundement, but with there are promisefes ioyned withall, which crye out, by not only our aid, but also all our whole power consisteth in the help of God's grace, they do sufficienty nough and more, that we are altogether vnfit, much more insufficienct to keepe the lawe. Wherefore let this proportion of our strengthes with the commaundements of God's lawe be no more enforced, as if the Lord had measured the rule of justice, which he purposed to giue in his lawe, according to the rate of our weakeenesse. Rather by his promisefes we ought to consider, how vnreadie we are of our felues which in euerie behalfe do so much neede his grace. But who (say they) shall be persuaded that it is like to be true, that the Lord appointed his lawe to stocks and stones? Neither doth any man go about to perswade it. For the wicked are neither stocks nor stones, when being taught by the lawe that their lustes do strive against God, they are proved guyltie by their owne witnesse. Nor yet the godly, when being put in minde of their weakeenesse, they flye vnto grace. For which purpose serue these sayings of Augustine. The Lord
commandeth those things that we cannot do, that we may know
what we ought to ask of him. Great is the profite of the commandementes, if so much be given to free will, that the grace of God be the more honoured. Faith obtaineth that which the lawe commandeth, yea the lawe therefore commandeth, that faith may obtaine that which was comman

deth by the lawe: yea, God requireth faith itselfe of vs, and findeth not what to require, vnlesse he giue what to finde. Againe, Let God giue what hee commandeth, and command what he will.

8 That shall more plainly be seene in rehearsing the three sorte of commandements which we touched before. The Lord oftentimes commandeth both in the lawe & in the Prophets, that wee be converted vnto him. But on the other side, the Prophet answereth, Convert me Lord, and I shall be converted: for after that thou didst convert me, I repented, &c. He commandeth vs to circumcise the uncircumcised skinne of our heart: and by Moses he declareth that this circumcision is done by his owne hand. He each where requireth newnesse of heart, but in another place he testifieth that it is giuen by himselfe. That which God promiseth (faith Augustine) we do not by free will or nature, but he himselfe doth it by grace. And this is the same note that hee himselfe rehearseth in the fifth place among the rules of Ticonius, that we well make difference betweene the lawe and the promises, or betweene the commandements and grace. Now let them go that gather by the commandements whether man be able to do any thing toward obedience in such sort that they destroy the grace of God, by which the commandements themselves are fulfilled. The commandements of the second sort are simple, by which we are bidden to honour God, to ferue & cleave vs his will, to keepe his commandementes, to followe his doctrine. But there are innumerable places that doe testifie that it is his gift
whatsoever righteous, holy, godlie, or purite may be had. Of the third sort was that exhortation of Paul and Barnabas to the faithful, which is rehearsed by Luke, that they should abide in the grace of God. But from whence that strength of constancie is to be had, the same Paul teacheth in another place. That remaineth, saith hee, brethren, be ye strong thorough the Lorde. In another place hee forbiddeth vs, that wee doe not grieue the spirite of God, wherewith we are sealed vp vnto the day of our redemption. But because the thing that he there requireth, could not be performed by men, therefore he wissheth it to the Thessalonians, from God, namely that he would reckon them worthie of his holy calling: & fulfill all the purpose of his goodnes, and the worke of faith in them. Likewise in the second Epistle to the Corinthians, entreatring of almes, hee oftentimes commandeth their good & godly wil, yet a little after, he thanketh God that put it in the heart of Titus, to take vp him to giue exhortation. If Titus could not so much as vse the office of his mouth, to exhort other, but onely so far as God did put vnto him, howe should other haue beene willing to doe, vnlesse God himselfe had directed their hearts?

9 The craftie sort of them doe cauill at all these testimonies: because there is no impediment, but that wee may ioyne our owne strengthes, and God to helpe our weake endeavours. They bring also places out of the Pro-
God the Redeemer. Lib. 2.

Prophets, where the effect of our conversion seemeth to be parted in half between God and us. Turn ye to me, and I will turne to you. What manner of helpes the Lord bringeth us, we have above shewed, & it is not needful here to repete it. This one thing I would have granted mee, that it is vainly gathered, that there is required in vs a power to fulfill the lawe, because God doth commaunde the obedience of it: For as much as it is evident, that for the fulfilling of all the commaundements of God, the grace of the lawe giveth both necessarie for vs and promised vnto vs. Thereby then it appeareth, that at the least there is more required of vs than we are able to pay. And that saying of Hieremie cannot be wiped away with any caulations: that the covenant of God made with the auncient people was voide, because it was onely literall, and that it could no otherwise be stablished, than when the spiritte commeth vnto it, which frameth the harts to obedience. Neither doth that saying, Turne ye to mee, and I will turne vnto you, favour their errour. For there is meant, not that turning of God, wherewith he renueth our hearts to repentance, but wherewith he by prosperitie of things doth declare himselfe fauourable and mercifull: as by aduertisitie he sometime theweth his displeasure. Whereas therefore the people being vexed with many fortes of miseries, and calamities, did complaine that God was turned away from them; he anfwereth, that they shall not be destitute of his favour, if they returne to vertuousnes of life, & to himselfe that is the paterne of righteouynes: Therefore the place is wrongfully wrested, and it is drawn to this purpose, that the worke of our conversion should seeme to be parted betweene God and men. These things we have comprehended so much the shorter, because the proper place for this matter shalbe where we entreate of the law.

10 The second sort of their arguments is much like vnto the first. They alledge the promises whereby God doeth covenant with our will, of which sorte are: Seek good and not euill, and yee shall liue. If yee will and doe heare, yee shall eate the good things of the earth: but if yee will not, the sword shall devour you, because the Lords mouth hath spoken it. Againe, if thou put away thine abominations out of my sight, then shal it not be drie out: If thou shalt obey diligently the voice of the Lorde thy God, and obserue and doe all his commaundements which I commaunde thee this day, then the Lorde thy God will set thee on high above all the nations of the earth. And other like. They doe inconcincently and as it were in mockerie thinke, that these benefites which the Lorde doeth offer in his promises, are assigned to our owne will: vnlesse it were in vs to stablish them or make them voide. And right easie it is to amplifie this matter with eloquent complaints, that the Lorde doeth cruelly mocke vs, when hee pronounceth that his fauour hangeth vpon our will, if the same will bee not in our power: And that this liberalitie of GOD should be a goodly thing forsooth, if hee so set his benefites before vs, that wee haue no power to vs them: and a marvellous assurednesse of his promises, which hang vpon a thing impossible, so as they might never be fulfilled. But of such promises as haue a condition addicted, wee will speake in another place: so that it shall be plaine, that there is no absurditie in

The use of conditionall promises although it be not in our owne power to fulfill the condition whereon they depend. Amos.5,14. Esaie.5,16. Iere.5,4. Deu.28,1. Lcu.16,3.
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the impossible fulfilling of them. And for so much as concerneth this place; I deny that God doeth vigently mocketh vs, when hee mouueth vs to desuere his benefites, whome hee knoweth to be vitruely unable to doe it.

For whereas the promises are offered both to the faithfull and to the wicked, they haue their see with both sortes. As God with his commandements pricke h: the consciences of the wicked, that they shoulde not too sweetely take pleasure in their sinnes, without any remembrance of his judgements: so in his promises hee doeth in a manner take them to witnese, howe vnworthie they are of his goodnesse. For who can deny that it is moste rightfull and conuenient, that the Lorde doe good to them of whom hee is honoured, and punish the defpliers of his Maiestie, according to his severitie? Therefore God doeth well and orderly when in his promises hee adioyneth this condition to the wicked that are bounde with the fettters of sinne, that they shall then onely enjoy his benefites, if they departe from their wickednesse: or for this purpose onely, that they may understande that they are worthy excluded from these things, that are due to the true worshippers of God. Againe, because hee seeketh by all meanes to stirre vp the faithful to call vp on his grace, it shal not bee inconuenient, if hee attempt the same thing also by promises, which wee haue shewed that hee hath done to great profit with commandements to warde them. Being enformed of the will of God, by his commandements, wee are put in minde of our miserie, which doe withall our heart too farre distant from the same, and wee bee therewithal pricked forwarde to call vp on his spiritu, whereby wee may be directed into the right way. But because our sluggishe heart is not sufficiently sharpened with commandements, there are added promises which with a certaine sweetenesse may allure vs to the loue of them. And that the more desire that wee haue of righteousnesse, wee may be the more fervent to seke the favour of God. Lo how in these requeites, (if you will: if you shall heare,) the Lorde neither giueth vs power to will nor to heare, and yet mocketh vs not for our want of power.

11. The thirde sort of their argumentes, hath also great affinitie with the two former. For they bring forth the places wherein God reproocheth the vthankesfull people, and saith that they themselves onely were the cause that they received not of his tender loue all kinde of good things.

Of which sort are the places: Amaleck, and the chanaanee are before you, with whose wordes you shal fall, because you woulde not obey the Lorde, because I called and yee answered not, I will doe to this house as I did to Sило. Againe, this nation hath not heard the voice of the Lorde their God, nor hath receiued discipline, therefore it is cast away from the Lorde. Againe, because yee haue harden ed your heart and woulde not obey the Lorde, all these euils are happened vnto you. Howe (say they) coulde such reproches be layde against them which might readily answer we? As for vs, wee loued prophesie, and feared aduerstie. Put where as for to obtaine the one and auoide the other wee obeyed not the Lorde, nor hearkened to his voyce: this was the caufe thereof, for that it was not at our libertie so to do, because we were subject to the dominion of sinne. Vainely there-
therefore are these evils lay'd to our charge, which it was not in our power to averse. But leaving the pretence of necessitie, wherein they have but a weak & sickly defence, I ask of them whether they can purge them selves of all fault. For if they be found guiltie of any fault, then the Lord doth not without cause reproche them, that it came to pass by their perversities, that they felt not the fruit of his clemencie. Let them answer therefore, whether they can deny, that their froward wil was the cause of their stubbournesse: If they finde the spring head of the euill within them selves, why gape they to finde out foreine causes, that they might seeme not to have beene authors of their own destruction? But if it be true that by their owne fault and none others, sinners are both depruis'd of the benefits of God, & chastised with punishments, then is there great reason why they should heare these reproches at the mouth of God: that if they goe obstinately forward in their faultes, they may learne in their miseries rather to accuse and abhorre their owne wickednesse, than to blame God of vnjust crueltie: that if they have not cast off all willingnesse to learne, they may be weary of their sinnes, by the deseruings whereof they see them selves miserable & vnson, and may returne into the way, and acknowledge the same with earnest confession which the Lord rehearseth in chiding them. For which purpose it appeareth by the solemne prayer of Daniel, which is in the ninth Chapter, that those chidings of the Prophets which are alleged, did availe with the Godly. Of the first vse we see an example in the Iewes, to whom Hieremie is commannded to declare the cause of their miseries, whereas yet it should not have fallen otherwife than the Lord had foresaid. Thou shalt speake unto them all these wordes, and they shall not heare thee; thou shalt call them, and they shall not answer thee. To what ende then did they sing to deafe men? that being even loth and vnwilling, yet they should understand? it was true that they heard, that it were wicked facrilege if they should lay upon God the blame of their euils which refted in them selves. By these fewe solutions thou maist easily deliuer thy selfe from the infinite heap of testimonies, which, for to erect an image of free will, the enemies of the grace of God are wont to gather together, as well out of the commandments as out of the protestations against the professors of the law. It is reprochfully spoken in the Pfalme concerning the Iewes: A froward generation that haue not made their heart straights. Also in another Pfalme, the Prophet exhorteth the men of his age, not to harden their hearts, and that because all the fault of obstinacie remaineth in the perversitie of men. But it is fondly gathered thereof, that the heart is pliable to either side, the preparing whereof is only of God. The Prophet saith: I haue inclined my heart to keepe thy commandements, because he had willingly and with a chearfull earnest affection of minde addicted himselfe to God, and yet hee doeth not boast himselfe to be the author of his owne inclination, which he confesseth in the same Pfalme, to be the gift of God. Therefore wee must holde in minde the admonition of Paul, where he biddeth the faithfull to worke their owne saluation with feare and trembling, because it is the Lord that worketh both the willing and the perfourming. In deed hee assigneth them offices, to be doing, that they should not give themselves to
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fluggishnesse of the flesh; but in that he comman
deth them to haue seare and
carefulnessse, he so bumbleth them, that they may remember that the
same thing which they are comman
ded to do, is the proper worke of God,
wherein plainly he expresseth, that the faithfull worke passively, as I may so
call it, in so much as power is ministr'd them from heauen, that they should
claim nothing at all to themselves. Wherefore when Peter exhorrneth vs
that wee should adde power in faith, he graunteth not vnto vs a second
office, as if we should do any thing feuerally by our selves, but onely hee awa-
keth the slothfulnessse of the flesh, wherewith commonly faith it selfe is cho-
ked. To the same purpose seemeth that sayyng of Paul: Extinguith not the
spirit, for slothfulnesse doeth oftentimes creep upon the faithfull, if it be
not corrected. But if any man conclude thereupon, that it is in their owne
choic to cherish the light being offered them, his ignorance shall be easi
confused: because the selfe same diligence that Paul requireth, commeth
onely from God. For wee are also oftentimes comman
ded to purge our
selves from all filthinesse; whereas the holy Ghost doeth claime to himselfe
alone the office of making holy. Finally, that by way of granting, the same
thing is conveyed to vs that properly belongeth to God, is plain by the
wordes of John: Whoseuer is of God, faueth himselfe. The advanturers of
free will take holde of this sayynge, as if wee were saued partly by the power
of God, and partly by our owne: as though wee had not from heauen the
verie same safe keeping, whereof the Apostle maketh mention. For which
cause, Christ also pruyerh his Father to saue vs from euill, and wee knowe
that the godly, while they warre against Satan, doe get the victorie by no
other armoure & weapons, but by the armour and weapons of God Where-
fore when Peter comman
ded vs, to purifie our foules in the obedience of
truth, hee by and by addeth as by way of correction, (by the holy Ghost.)
Finally, how all mens strength are of no force in the spirituall battell, John
briefly sheweth, when bee sayeth, that they which are begotten of God,
cannot sin, because the seed of God abide in them. And in another place
he rendreth a reason why: for that our faith is the victorie that overcom-
meth the worldly.

Yet ther is alleged a testimonie out of the law of Moses, which see-
meth to be much against our saluation. For after the publishing of the lawe,
he protesteth vnto the people in this maner. The comman
dement that I
commound thee this day is not hid from thee, neither farre of: It is not in
heauen, but hard by thee; it is in thy mouth and in thy heart, thou shouldest
do it. Truely, if this be taken to be spoken of the bare commandements, I
graunt they be of no small weight to this present matter. For though it were
cafe to mocke it out with sayyng, that here is spoken not of the easinessse &
readinesse of observation, but of knowledge: ye cuen so, peradventure it
would also leaue some doubt. But the Apostle which is no doubtfull exposi-
tor, taketh away all doubt from vs, which affirmeth that Moses here spake of
the doctrine of the Gospel. But if any obstinate man will say, that Paul vio-

tently wrested those words, y they might be drawn to the Gospel, although
his boldnes so to say shal not be without impietie, yet is there sufficient mat-
ter beside the authoritie of the Apostle to convince him withal. For if Moses
spake
spake of the commandments only, then he puffed vp the people with a
most vaine confidence. For what should they else haue done, but thrown
themselves downe hedlong, if they had taken vp vnpon them the keeping of the
law by their owne strength, as a thing not hard for them? Where is then that
so readie easinesse to keepe the law, where there is no accessse vnto it, but by
a hedlong fall to destruction? Wherefore there is nothing more certaine,
than that Moses in these words did meane the covenant of mercie, which he
had published together with the streight requiring of the law. For in a fewe
veries before he had taught, that our hearts must be circumcised by the hand
of God, that we may love him. Therefore he placed that easinesse, whereof
he streightway after speaketh, not in the strength of man, but in the help &
succor of the holy Ghost, which perfourmeth his worke mightily in our
weakenesse. Albeit the place is not simply to be vnderstanded of the com-
mandements, but rather of the promises of the Gospel, which are so far fr6
establishing a power in us to obtaine righteousness, that they utterly over-
throwe it. Paul considering that same, proueth by this testimonie, that sal-
vation is offered vs in the Gospel, not vnder that hard & impossible condi-
tion, wherewith the law dealeth with vs, that is, that they onely that attaine it
which have fulfilled all the commandements, but vnder a condition that
is easie, readie, & plaine to come vnto. Therefore this testimonie maketh
nothing to chalenge freedom to the will of man.

13 There are also certaine other places woulde be objected, whereby is
shewed that God sometime, withdrawing the succor of his grace, trieth me,
and waiteth to see what ende they will apply their endeaours, as is that
place in Osee: I will go to my place, till they put in their heart & fecke my
face. It were a fond thing (say they) if the Lord should consider whether Is-
raell would fecke his face, vnslee their minds were pliable that they might
after their own wil incline themselves to the one side or the other, As though
this were not a thing commonly vied with God in the Prophets, to make a
shewe as if he did despise and cast away his people, till they have amended
their life. But what will the aduersaries gather out of such threatening?
If they meane to gather, that the people being forsaaken of God, may purpose
their owne salvation: all the Scripture shall cry out against them in so doing.
If they confesse that the grace of God is necessarie to conversion, why
strive they with us? But they to graunt it necessarie, that still they will have
mams power preserved unto him. Howe proue they that? truely not by this
place, nor any like to it. For it is one thing, to depart aside from man, and
to looke what he will doe being giuen ouer and left to himselfe, and another
thing to helpe his little strength after the meaure of his weakenesse. What
then (will some man say) doe these manners of speaking meanes? I answere that
they are as much in effect, as if God had said: Forasmuch as I preuaile no-
thing with this stubborne people by admonishing, exhorting and rebuking,
I will withdraw my selfe awhile: and sit still and suffer them to bee afflieted:
I will see how farthest, after long miseries, they will begin to remember mee,
to seeke my face. The Lords going farre away, signifieth the taking away
of Prophecy: his looking what men will doe; signifieth that hee keeping si-
lence; and as it were hiding himselfe, doeth for a time exercise them with

That God is said to vnsheare himselfe, and to
rise whether he'i
vould seeke after
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that of themselves
they can seeke un-
to him: but that he
by hiding his face
doth bring them
to see that vnshe-
se his grace they
are nothing,

Osee.5.14.
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diverse affliction. Both these things he doeth to humble vs the more.
For we should sooner bee dulled than amended with the scourges of
adversitie, vnlesse he did frame vs to that tractabilitie by his spirit.
Now whereas the Lord being offended, and in a manner wearied with our
obstinate stubbornesse, doeth for a time leave vs (that is by taking away his
word in which he is wont to give vs a certaine presence of himselfe) and
doeth make a prooue what we would do in his absence, it is faily gathered
hereof that there is any strength of free will that he should beholde & trie,
forasmuch as he doeth it to no other ende, but to drue vs to acknowledge
our owne being nothing.

14. They bring alfo for their defence the continuall manner of speaking,
that is vted both in the Scriptures and in the talke of men. For good works
are called ours, and it is no lesse sayde that wee doe the thing that is holy
and pleasing to God, than that wee committe sinnnes. But if sinnes be iuftly
imputed to vs, as proceeding from vs, truely in righteous doings also some-
what by the same reason ought to be assigned vnto vs. For it were against
reafon that it should be sayd that we do those things, to the doing whereof
being vnable of our owne motion, we are moved by God like stones. There-
fore though we giue the chiefe part to the grace of God, yet these manners
of speaking doe shew that our endeavour hath alfo yet a feconde parte. If
that thing onely were still enforced, that good workes are called ours, I
would object againe, that the bread is called ours, which wee pray to haue
giuen vs of God. What will they get by the title of perfection, but that by the
bountifulnesse and free gift of God, the same thing becommeth ours, which
otherwise is not due vnto vs? Therefore either let them laugh at the fame
absurditie in the Lords prayer, or let them not reken this to bee laughed
at, that good workes are called ours, in which we haue no propertie, but by
the liberalitie of God, But this is somewhat stronger, that the Scripture of-
tenetimes affirmeth that we our selves do worship God, obey the law & apply
good workes. Sith these at the duties properly belonging to the minde
and will, how could it agree that these things are both referred to the holy
Ghost, and alfo attributed to vs, vnlesse there were a certaine communicating
of our endeavour with the power of God: Out of these snares we shal
easily vniuinde our selues, if we well consider the manner how the spirite of
the Lorde worketh in the holy ones. The similitude wherewith they eulo-
ously presie is from the purpose, for who is fo fond to thinke that the mo-
ung of man differeth nothing from the casting of a stone? Neither doth any
such thing follow of our doctrine. We reken among the naturall powers of
man, to allow and refuse, to will & not to will, to endeuour and to refift, that
is, to allow vanitie and to refufe perfec Goodnesse, to wil euill and to be un-
willing to goode, to endeuour our selues to wickednes, & to refift righteoun-
nesse. What doth the Lord herein? If it be his will to vfe that peruersenesse
as an instrument of his wrath, he directeth and appoinnteth it to what ende
he will, that he by an euil hand may execute his good workes. Shal we then
compare a wicked man that so serueth the power of God, when he labou-
reth only to obey his owne luff, to a stone that being throwne by the violence
of an other, is caried neither with moving nor sense: nor will of his owne?

We
We see how much difference there is. But what doeth he in good things, of which is our principal question? when he erecteth his kingdom in them, he by his spirit restraineth mans will, that it be not carried vp and downe with wandering lustes, according to the inclination of nature; and that it may be bent to holinesse and righteousness, he boweth, frameth, fashioneth and directeth it to the rule of his righteousness: and that it should not stumble or fall, he doth establish & confirm it with the strength of his spirit. For which reason Augustine faith: Thou wilt say vnto me: then are we wrought & work not. Yea, thou both workest & art wrought, and thou workest well when thou art wrought of that which is good. The spirite of God that worketh thee, helpeth them that worke, and giueth himselfe the name of a helper, for that thou also workest somewhat. In the first part he teacheth, that mans working is not taken away by the moving of the Holy ghost, because will is of nature, which is ruled to aspire to goodnesse. But where hee by and by addeth, that by the name of helpe, may be gathered that wee also doe worke somewhat, we ought not so to take it, as if he did giue any thing severally to vs: but because he would not cherish slothfulnesse in vs, he so matcheth the working of God with ours, that to will may be of nature, and to will well of Grace. Therefore he said a little before, Vnlesse God help vs, wee shall not be able to overcomme, no nor yet to fight at all.

15 Hereby appeareth, that the grace of God (as the word is taken when we speake of regeneration) is the rule of the spirite, to direct & gouerne the wil of man. And it cannot gouerne it, vnlesse it correct it, reforme it, and renewe it (from whence wee say that the beginning of regeneration is, that that which is ours might be destroyed) and vnlesse it mover it, stirre it, drive it forward, carry it and hold it. Whereupon wee do truely say, that all the doings that proceede from it, are wholly the only worke of the same grace. In the mean time we deny not that it is verie true that Augustine teacheth, that wil is not destroyed by grace, but rather repaired. For both these things do stand verie well together: that mens will be said to be restored, when the faultiness and peruersenesse thereof being reformed, it is directed to the true rule of justice: and also that a new will be said to be created in man, forasmuch as it is so defiled and corrupted, that it needeth utterly to put on a new nature. Now is there no cause to the contrarie, but that we may well be saide to do the same thing that the spirite of God doeth in vs, although our own will do of it selfe giue vs towards it nothing at all, that may be feuered from his grace. And therefore we must keepe that in minde, which wee haue elsewhere alleged out of Augustine, that some do in vaine travaile to find in the will of man some good thing that is properly her owne. For whatsoever mixture men studie to bring from the strength of free will to the grace of God, it is nothing but a corrupting of it, as if a man would delay wine with dirtie and bitter water. But although whatsoever good is in the will of man it proceedeth from the meere instinct of the holy Ghost, yet because it is naturally planted in vs to wil, it is not without cause said, that wee doe these things whereof God challengeth the praise to himselfe. First, because it is ours whatsoever by his goodnesse he worketh in vs, so that we understand it to be not of our selues: and then because the minde is ours, the
Cap. 5. Of the knowledge of the endeavours, which are by him directed to good.

16. Those other testimonies beside these, that they refer together here and there, shall not much trouble even our minds that have well conceived only the solutions above said. They allege that saying out of Genesis, Thine appetite shall be under thee, and thou shalt bear rule over it. Which they expound of sinne, as if the Lord did promise to Cain, that the force of sinne should not get the vppper hand in his minde, if he would labour in subduing of it. But wee say that it better agreeeth with the order of the text, that this be taken to be spoken of Abel. For there Gods purpose was to reproove the wickednes of the enuie that Cain had conceived against his brother. And that he doth two wayes. One, that in vaine he imagined mischief to excel his brother in Gods sight, before whom no honour is giuen but unto righteousnesse: the other, that he was too much vnthankfull for the benefit of God which he had already receiued, which could not abide his brother, although he had him subject vnder his authoritie. But least we should seeme therefore to embrace this exposition, because the other is against vs, let vs admit that God spake of sinne. If it be so, then God either promised or commandeth that which he there declareth. If the command, then have we alreadie shewed, that thereby followeth no proff of the power of man. If he promise, where is the fulfilling of the promise? for Cain became subject to sinne, over which he should have had dominion. They will say, that in the promise was included a secreter condition, as if it had bin said, that he should have the victorie if he would strive for it. But who will receive these crooked compasses? For if this dominion be meant of sinne, then no man can doubt that it is spoken by way of commandement, wherein is not determined what we are able to do, but what we ought to do, yea though it be above our power. Albeit both the matter is selfe & the order of Grammar do require, that there be a comparison made of Cain & Abel, because the elder brother should not have beene set behind the younger, vnlesse he had become worfe by his owne wicked doing.

17. They see also the testimonie of the Apostle, which saith, that it is not of him selfe, nor of him selfe runneth, but of God that hath mercie. Whereby they gather that there is somewhat by mens wil and endeavours, which of it selfe though it be weak, being holpen by the mercie of God, is not without prosperons successe. But if they did soberly weigh what matter Paul there intreatheth of, they would not so naudiously abuse this sentence. I knowe that they may bring forth Origen and Hierome for mainteiners of their exposition: and I could on the other side set Augustine against them. But what they have thought it maketh no matter to us, if we know what Paul meant. There he teacheth that salvation is prepared onely for them, to whom the Lord vouchsaFeth to grant his mercie: and that ruine & destruction is prepared for all those that he hath not chosen. He had vnder the example of Pharaoh declared the state of the reprobate, and had also confirmed the affllicted rednesse of free election by the testimonie of Moses, I will haue mercy vpon whom I will haue mercy. Now he concludeth, that it is not of him that willeth, or of him that runneth, but of God that hath mercie. If it be thus vnder standed, will or endeavours are not sufficient, because they are too weake for
so great a weight, that which Paul faith, had not bin aptly spoken. Therefore away with these subtleties, to say: It is not of him that willeth, nor of him that runneth, therefore there is some will, there is some running. For Paul's meaning is more simply, thus: It is not will, it is not running that get vs the way to salvation, herein is onely the mercie of God. For he speaketh no otherwise in this place than he doth to Titus, where he writeth, that it is good. Tit.3.4.

For peace and kindness of God appeareth not by the works of righteousness which we have don, but for his infinite mercie. They themselfes that make, this argument, that Paul meant, that there is some will and some running, because he said, that it is not of him that willeth, nor of him that runneth, would not give me leave to reason after the same fashion, that we have don some good works, because Paul faith, that we have not attained the goodness of God by the good works that we have done. If they see a fault in this argument, let them open their eyes, and they shall perceive that their owne is not without the like deceit. For that is a sure reason that Augustine refleth vpon it, it were therefore faide that it is not of him that willeth nor of him that runneth, because neither the will nor the running is sufficient. Then it may be turned on the contrary part that it is not of the mercie of God, because it alone worketh not. Sith this second is an absurditie, Augustine doth rightfullie conclude, that this is spoke to this meaning, that there is no good will of man, vnlesse it be prepared of the Lord, not but that wee ought both to wil and to runne, but because God worketh both in vs. No leffe vnaptly do some wret that saying of Paul: We are the workers with God, which out of doubt ought to be restrained onely to the ministers: and that they are called workers with him, not that they bring any thing of themselues, but because God doth their service, after that he hath made them meete and furnished with necessarie gifts.

18 They bring forthe Ecceflafticus, who, as it is not vnknowne, is a writer of whose authoritie is doubted. But although wee refuse it not (which yet we may lawfully doe) what doth he testifie for free will? He faith, that man so soone as he was created, was left in the hande of his owne counsell: that commandements were giuen him, which if he obserued, he shoulde againe be preserued by them: that before man was set life and death, good & euil: that whatsoeuer he would, should be giuen him. Became, that man receiued from his creation power to obtain either life of death. What if on the other side we answere that he lost it? Truely my minde is not, to speake against Salomon, which affirminth that man at the beginning was create upright, and he forsooke himselfe many inventions. But because man in swearing, lost as it were by shipwrecke both himselfe and all his good things, it followeth not by and by, that all that is giuen to his first creation belongeth to his nature being corrupted and degenerate. Therefore I answere, not to them only, but to Ecceflafticus himselfe whatsoeuer he be. If thou meanest to instruct man, to seeke within himselfe power to atteaine salvation, thy authoritie is not of so great force with vs, that it may be any preijudice, be it never so small, against the undouted word of God. But if thou only study to restraine the malice of the flesh, which in laying the blame of her owne euils vpon God, seeth to seeke a vaine defence for itselfe, and therefore thou answerest that.
Cap. 5. Of the knowledge of

that vprightnesse was giuen vnto men, whereby it may appeare that himselfe was cause of his owne destrucion . I willingly agree vnto it : so that a-gaine thou agree in this with mee, that nowe by his owne fault he is spo-lyed of those ornamens, wherewith God had clothed him at the beginning: and that so wee confesse together, that nowe he more needeth a Phisitian than a defender.

19 Yet they have nothing oftener in their mouth than the parable of Christ of the wayfaring man, whom theeeues laide abroad halfe dead in the way. I knowe that it is common almost with all writers, that the calamitie of mankind is represented under the figure of that wayfaring man. There-upon do we aduersaires gather an argument, that man is not so mayned with the robberie of sinne and the diuell, but that he keepe them still remaining the leavings of his former good things, forasmuch as it is saide, that he was left halfe alue. For where is that halfe life, vnlesse some portion both of right reacon and wil remained? First, if I would not give place to their allegoric, I beseech you, what would they doe? For there is no doubt that it was deii-ued by the fathers beside the naturall sense of the Lords words. Allegories ought to go no further than they haue the rule of Scripture going before. And ther they be by themselves sufficient to grounde any doctrines. And there want not reasons, whereby I can, if I list, overthrowe this deceived, for the wordes of God leaueth not to man halfe a life, but teacheth that he is utterly dead, forasmuch as concerneth blessed life. And Paul when he spakeith of our redemption, doeth not saye that we were hea-led, when we were halfe dead and halfe alue, but that wee were raied vp a-gaine when we were dead. He calleth not upon them that are halfe alue to receive the light of Christ, but them that sleepe and are buried. And in like manner spake the Lorde himselfe, when hee saith, that the houre is come when the dead shall rife againe at his voyce. With what face woulde they set this light allusion against so many plaine sentences? But let this allegoric haue the force of a certaine testimonie, yet what shall they wring out of vs thereby? Man is halfe alue, therefore he hath somwhat left safe. I graunt he hath a wit capable of understanding, although it pearce not to the heavenly and spiritual wisdomome: he hath true judgement of honestie: he hath some feeling of the godhead, howbeit that he attaine not the true knowledge of God. But to what purpose come all these things? Truely they bring not to passe that the same saying of Augustine be taken from vs, which is also approved by common consent of the Scholes: that after mans fall the freely giuen good things, whereupon fuluation hangeth, are taken away from him, and that his naturall gifts are corrupted and defiled. Let there-fore this truth remaine with vs vndoubted, which can bee shaken by no engines, that the minde of man is so estranged from the righteousnesse of God, that it conceiueth, coueteth, and enterpriseth all wickednesse, filthi-nesse, vnconscionnesse, and misthiefse: that his heart is so thorougly foked in poyson of sinne, that it can breath out nothing but corrupt stinke: But if at any time they do vttre any goodnesse in theewe, yet still the mind remaineth alway wrapped in hypocriue and deceitfull crookednesse, and the heart en-tangled with inward peruersefesse.

The
The vi. Chapter.
That man being lost, must seek for redemption in Christ.

Sith all mankind hath perished in the person of Adam, that excellency and nobilitie of beginning which we have spoken of, would so little profite vs, that it would rather turne to our greater shame, till God appeareth the redeemer in the person of his only begotten sonne, which acknowledgeth not men defiled and corrupted with sin to be his works. Therefore lthough we are fallen from life into death, all that knowledge of God the creator whereof we haue entreated, were vnprofitable, vnlesse there followed also faith setting forth God a father vnto vs in Christ. Truely this was the natural order that the frame of the world should be a Schoole vnto vs to learn goodnesse, from whence might be made a passage for vs to eternal life and perfect felicitie: but since our falling away, whither fower we turne our eyes, upward and downward, the curse of God still presenteth it selue vnto our sight, which while it posseth and envwrappeth innocent creatures by our fault, must needs overwhelme our owne foules with desperation. For although Gods will is that his fatherly favour towarde vs doe still many wayes appeare; yet by beholding of the world we cannot gather that he is our Father when our conscience inwardly pricketh vs, and theweth that there is in sin just cause of forsaking, why God shoulde not account vs for vs for his children. Beside that there is in vs both slouthefulnessse and vnthankfulnessse: because both our mindes, as they bee blinded, doe not see the truth, and alfo as all our senses be pervertse, wee maliciously defraude God of his glorie. Therefore wee must come to that saying of Paul: because in the wisedome of God, the world knew not God by wisedome, it pleased God by the foolishnesse of preaching to saue them, that beleue. The wisedome of God hee calleth this honourable stage of heaven and earth, furnished with innumerable miracles, by beholding whereof we ought wisely to haue known God. But because wee so ill profited therein, hee calleth vs backe to the faith of Christ, which for that it feemeth foolish, the vnbelieuers do disdaine. Wherefore although the preaching of the crosse doe not agree with mans wit, yet ought wee humbly to embrace it, if we desire to returne to God our creator & maker, that he may beginne againe to be our father. Truely since the fall of the first man, no knowledge of God availed to saluation, without the Mediator. For Christ spake not of his owne age only, but comprehended all ages, when hee faith that this is the eternal life, to knowe the father the one true God, and him whom he hath sent Jesus Christ. And so much the fowler is their sluggishnesse, which take upon them to set open heauen to all prophane & vnbelieuering men, without his grace, whom the Scripture calleth to be the only gate whereby wee enter into saluation. But if any will restrate that saying of Christ onely to the publishing of the Gospel, wee haue in readinesse wherewith to confute him. For this hath beene a common sentence in all ages and among all nations, that without reconciliation they that are estranged from God, & pronounced accursed, & the children of
Cap. 6. Of the knowledge of

of wrath, cannot please God. And here may be also alleged that which Christ answered to the woman of Samaria: Ye worship what ye know nor, but we worship that which we know: because the salvation is from the Jews, in which words he both condemneth of all the religions of the Gentiles, and also assigneth a reason why, for that the Redeemer was promised under the law to the only chosen people. Whereupon it followeth, that no worship ever pleased God, but that which had respect unto Christ. For which cause also Paul affirmeth that all the nations of the Gentiles were without God, and void of the hope of life. Now where as John teacheth that life was from the beginning in Christ, and that all the world fell from it, we must return to the same fountain Christ. And therefore Christ, in so much as he is the reconciler, affirmeth himself to be the life. And truly the entrance of heaven belongeth to none, but to the children of God. But it is not meet that they be accounted in the place and degree of children, that are not grafted into the body of the only begotten Sonne. And John plainly testifieth, that they which believe in his name, are made the children of God. But because it is not directly my purpose yet to discourse of faith in Christ, therefore it shall for this time be sufficient to have touched it by the way.

2 And therefore God never shewed himself merciful to the old people, nor ever did put them in any hope of grace without the mediatour. I omit to speake of the sacrifices of the lawe, wherein the faithfull were openly and plainly taught, that salvation is no where else to be sought, but in the cleansing which was perfourmed by Christ alone. Only this I say, that the blessed & happy state of the church hath bin alway grounded upon the person of Christ. For though God comprehended all the issue of Abraham in his covenant, yet doth Paul wisely reason, that Christ is properly that seede in whom all nations were to be blessed, forasmuch as we know that not all they were reckened his seede that were begotten of him according to the flesh. For (to speake nothing of Israel and other) howe came it to passe, that of the two sones of Isaac, that is Esau and Jacob, brethren borne at one birth, while they were yet together in their mothers wombe, the one was chosen, the other refused. Yea, how came it to passe that the elder was rejected and the younger only tooke place? And how also came it to passe, that the greater part shoulde be forsaken? It appeareth therefore, that the seede of Abraham was principally reckened in one person, and that the promised salvation did never stande sure till it came to Christ, whose office is to gather together the things that were scattered abroad. Therefore the first adoption of the chosen people did hang upon the grace of the Mediatour. Which though it be so plainely worded expressed by Moses, yet it sufficiently appeareth that it was commonly known to all the godly. For before that there was any king create among the people, Hana the mother of Samuel entreating of the felicite of the godly, even then saide thus in her song: God shall give strength to his king, and shall exalt the horne of his anointed. In which wordes shee meaneth that God shall bless his Church. Wherewith also agreeeth the oracle that is within a little after adjoined: The Priest whom I shall appoint shall walke before mine annointed. Nei-
Neither is it to be doubted, but that the will of the heavenly father was to have the lively image of Christ to be seen in David & his posterity. Therefore meaning to exhort the godly to the fear of God, he biddeth them to kiss tho Sonne. Whereewith this saying of the Gospel also agreeeth: He that honoureth not the Sonne, honour eth not the father. Therefore although by falling away of ten tribes the kingdom decayed; yet it behooved the coven- nant to stand which God had made in David and his successors: as also he said by the Prophets: I will not altogether cut the kingdom, for David my servants sake, and for Hierusalem's sake, whom I have chosen: but there shall remaine one tribe to thy sonne. Where the same thing is repeated the second and third time. It is also expressely added: I will afflict the seed of David, but not for ever. Within a little space of time after, it is said: For David his servants sake God hath given a light in Hierusalem to raise vp a sonne and to keep Hierusalem in safety. Now when the state grew towards de-struction, it was said againe: God would not scatter Juda for David his servants sake, because hee had spoken that hee would give a light to him and his sonsnes for ever. Finally, this is the summe, that all other being passed over, only David was chosen, vpon whom the good pleasure of God shoulde rest. As in another place it is said: He hath refused the tabernacle of Silo, & the tabernacle of Levi, and he hath not chosen the tribe of Ephraim, but he hath chosen the tribe of Juda, the mount Sion which he hath loued. Hee hath chosen his servant David to seede Iacob his people, and Israel his inheritance. To conclude, it pleased God so to save his church, that the safety and preservation thereof should hang vpon that one head, & therefore David crieth out, The Lord, the strength of his people, the strength of the sal- vations of his Christ. And by and by he addeth a prayer: Save thy people & blest thine inheritance meaning that the state of the Church is with unseparable knot joyned to the governement of Christ. And in the same mean- ing in another place: Lord save vs: Let the king heare vs in the day that we shall call vpon him. In which words he plainly teacheth, that the faithfull did vpon none other confidence fly to the helpe of God, but because they were hidden vnder the succour of the king, Which is gathered by an other Psalm. Lord save vs: Blessed is he that commeth in the name of the Lorde. Where it is plainly enough, that th faithful are called backe vnto Christ, that they may hope that they shall be saued by the hand of God. The same respect hath the other prayer, where al the Church calleth vpon the mercie of God. Let thy hand be vpon the man of thy right hande, vpon the sonne of man, whom thou haft preferued (or appointed) to thy self. For though the author of the Psalm bewyleth the scattering abroad of the whole people, yet hee prayeth for their restitution in the head alone. Where, when the people was led away into exile, the land wasted, & all things to mans seeming destroyed, Jeremie lamenteth the overthrow of the Church, he doeth principally com- plaine that by destruction of the kingdom all hope was cut off from the faithful. Christ (faith he) the spirite of our mouth is taken in our finnes, to whom we said: In thy shadow we shall liue among the nations. Hereby nowe it sufficiently appeareth that because God cannot be mercifull to mankinde without the Mediator, therefore Christ was alway set before the holy fa- thers.
Cap. 6. Of the knowledge of

The ancient Prophets never spake of the churches deliverance out of miserie, but they taught them, that through Christ they were delivered.

Hab. 3. 13.

Isa. 7. 14.

Isa. 55. 3.

Hier. 23. 6.

Eze. 34. 23.

Eze. 37. 25.

Ose. 1. 12.

Ose. 3. 5.

Micah. 2. 13.

Amos. 9. 16.

Zach. 9. 9.

3 Now, where comfort is promised in affliction, specially where the deliverance of the Church is described, there the banner of assurance & hope is aunawed in Christ alone. God went out to the saving of his people with his Messiah, sayeth Habacuc. And so oft as the Prophets make mention of the restoring of the Church, they call back the people to the promise made to David, concerning the everlasting continuance of the kingdom. And for otherwherie there had beene no assurance of the couenant. For which purpose saith that notable answer of Esay. For when he sawe that the unbelieuung king Abaz refused that which he had declared to him of the raising of the siege of Hierusalem and of present saffetie, as it were suddenly, he passed over to Messias. Behold a virgin shall conceuie and bring forth a fonne, meaning indirectly that though a king & his people by their frowardnesse refused the promise offered vnto them, as though they did of purpose bend themselves to discredite the truth of God, yet the couenant should not be vnde, but that the redeemer shoulde come at his appointed time. Finally, it was the care of all the Prophets, to the ende they might shewe that God would be mercifull, alway to set out that kingdom of David, whereupon hanged the redemption and everlasting saffetion. So Esay faith: I will make a couenant with you the faithfull mericies of David. Behold I have given him for a witness vnto nations, that is, because the faithfull when their flate is at the worste, could not otherwise haue any hope, but by the means of him being witness, that God would be appeasable toward them. Likewise Hieremie, to raise them vp being in delphaire, sayeth: Beholdie the dayes come, wherein I will raise vp vnto David a righteous branche, and then shall Juda be saued, and Israel shall dwell in saffetie. And Ezechiel saith: I will raise vp one sheepeheard ouer my sheepe, even David my seruant. I the Lord will be a God to them, and my seruant David for a sheepeheard. And I will make a couenant of peace with them. Also in another place, after he had entreated of the incredible renewing he faith: my seruant David shall be their king, and there shall be one sheepeheard ouer all, and I will make an everlasting couenant of peace with them. I gather here and there a fewe places out of many, because I onely mean to haue the readers put in minde, that the hope of all the godly hath alway beene repose no where else but in Christ. And all the other Prophets also speake agreeably herunto, as it is saide in Osee. The children of Juda and the children of Israel shall be gathered together, and shall appoint to themselues one head. Which he atterwarde more plainly expoundeth, The children of Israel shall returne, and shall secke for the Lorde their God and David their king. And Micah speaking of the returne of the people expressly sayeth, The king shall go before them, and the Lorde in their head. So Amos meaning to praise the renewing of the people faith: I will in that day raise vp the tabernacle of David that is fallen downe, and I will hedges vp the gappes, and raise vp the places overthrown, even because that was the onely standard of saffetion, to haue the royall glory to rise vp againe on high in the stocke of David, which is fulfilled in Christ. Therefore Zacharie, as his age was neerer to the appearing of Christ, so doeth he more plainly cry ou: be glad.
It was a common principle generally receiv'd amongst the Jews, that God, by the hande of Christ, as he had promised to David, would be the delieverer of the Church, and so the covenant should be of his own free grante, whereby God had adopted his chosen. Hereby it came to passe, that this song founded in the mouth of the children when Christ a little before his death entred into Hierusalem, Hosanna, to the sonne of David. For it appeareth that it was commonly known and spoken of, and according to common use that they sang that the onely pledge of God's mercie remain'd vnto them, in the coming of the Redeemer. For this cause Christ himselfe, to make his disciples plainly and perfectly beleue in God, biddeth them to beleue on himselfe, Beleeue ye in God (faith he) then beleue also in mee. For though (to speake properly) faith commeth vp from Christ to the father, yet hee meaneth that the same faith, albeit it rest vpone God, doeth by little & little vanish away vnlesse he become a meane to hold it in assured steadfastnesse. Otherwise the majestie of God is too high for mortall men, which creepe vpon the gronde like worms, to attaine vnto it. Wherefore I allowe that common saying, that God is the object of faith, but in such sorte that it needeth correction. Because Christ is not in vaine called the invisible Image of god, but by this title we are put in minde, that if we finde not God in Christ, saluation cannot be kno'vn vnto vs. For although among the Iewes, the Scribes and Pharisees had darken'd with falsie inventions, that which the Prophets had spoken concerning the Redeemer: yet Christ tooke it for a thing comfess'd as receiv'd by common consent, that there was none other remedie in a dispered case, & none other meane of delievering the Church, but by givins the Mediator. In deede that was not commonly known among the people as it ought to have bin, which Paul teacheth, that Christ is the end of the lawe. But how true and assured it is, doeth plainly appeare by the law & the Prophets. I speake not yet of faith, because there shall be else where a more convenient place for it. Only let the readers hold this as fast establish'd, that the first degree of godlinesse be, to acknow'dge God to be a Father vnto vs, to defende, gouerne and cherish vs, till he gather vs together into the euerlastinge inheritance of his kingdome: & that hereby it plainly appeareth which we said eu'n now, the knowledge of god which bringeth saluation, standeth not without Christ, & that therefore from the beginning he hath bene set foorth vnto all the elect, that they should looke vpon him, and that in him should rest all their affiance. According to this meaning writeth Irenæus, that the Father which is vnmeasurable, is in his Sonne measur'd, because he hath applied himself to the measure of our capacitie, leaft he should drowne our mindes with the vnmeasurablenes of his
Cap. 7. Of the knowledge of his glorie. Which thing the phrentike men not considering, doe wrest a profitable sentence to a wicked fantasie, as though there were in Christ but a portion of the godhead derived from the whole perfection: whereas it meaneth nothing else, but that God is comprehended in Christ alone. That saying of John hath always beene true. Hee that hath not the sonne, neither hath he the Father. For though in olde time many did boaste that they worshipped the feueraigne God, the maker of heaven & earth: yet because they had no Mediator, it was impossible: that they Shoulde truly taste of the mercie of God, & so be persuaded that he was their father. Therefore because they knewe not the head that is Christ, the knowledge of God was but vaine among them, whereby also it came to passe, that at length falling into groffe and vilifie superstitions, they bewrayed their owne ignorance. As at this day the Turkes although they report with full mouth, that the creator of heaven & earth is their God, yet do they thrust an idole in place of the true God while they swarve from Christ.

The vii. Chapter.

That the lawe was given, not to hold still the people in it, but to nourish the hope of salvation in Christ, untill his comning.

//By this continuall practive that we haue recheated, may be gathered, that the Lawe was added about foure hundred yeares after the death of Abraham, not for this entent to lead away the chosen people from Christ: but rather to keepe their mindes in expectation vntill his comning, to kindle a desire of him, and to confirme them in looking for him, that they shoulde not waxe faint with long variance. I meane by this worde Law, not only the tenne commandements, which prescribe a rule howe to live godliely and righteously, but also the forme of religion delivered by the hande of Moses. For Moses was not made a lawyer to abolish the blessing promised to the kindred of Abraham: but rather wee see howe every where hee puttheth the leues in remembrance of the free covenant made with their fathers whose heires they were, as if hee had bene sent to renue the same. That was most plainly feeth forth by the ceremonies. For what were more vaine and fond, than for men to offer vp loathsome stinke of the sate of cartell, to reconcile themselvese to God thereby? to flee to the sprinkling of water or bloud to wash away their filthinesse? Finally, all the service of God appointed in the lawe (if it be considered by it selfe, and doe not containe shadowes and figures, which the trueth should answere vnto) had but a verie mockerie. Wherefore not without a cause both in Stephens sermon, and in the Epistle to the Hebrewes is that place so diligently weyed. Where God comman-
deth Moses to make all things pertaining to the tabernacle, according to the patterne that had bene shewed him in the mount. For if there had not bene some spiritual thing appointed they should renue vnto, the leues shoulde no leffe have fondly spent their labour in them, than the Gentiles did in their trifles. Prophane men y never earnestly applied the study of godlines, cannot without lothsome tediousnes abide to hearre so many sundry fashions of vsages: & they not only marvel why God wearied his people with such a heape
which heape of ceremonies, but also they despise and scorne them as childrens plays. And the cause is, for that they consider not the ende, from which if the figures of the law be seuered, they must needs be condemned of vanity. But that same figure sheweth, that God did not therefore command sacrifices because he would occupie them that worshipped him with earthly exercises, but rather to raise vp their mindes higher. Which may also plainly appeare by his nature: for as he is spirituall, so he is delighted with no other worshipping but spirituall. This doe the sayings of the Prophets testifye, wherein they rebuke the lewes of sluggisshnes, for that they thought that any sacrifices were of any value with God. Is that because their purpose is to derogate anything from the law? No, but according as they were true expositours of the lawe, so they woulde by this meane haue mens eyes directed to the marke from which the common people strayed. Now by the grace offered to the lewes it is certeiny gathered, that the lawe was not voide of Chrift. For Moses did set forth vnto them this ende of the adoption, that they should become a prieftly kingdome to God. Which they could not obtaine vnlesse there were had for the meane thereof a great and more excellent reconciliacion, than by the bloud of beasts. For what is leffe like ly than Adama children, which by inheritably descending infection are all borne the bondflues of sinne, to be aduaned to royall dignitie, and so to become partakers of the glorie of God, vnlesse that so excellent a benefite should come vnto them from elsewhere than from themselves? Also howe could the right of priefthood remaine in force among them, who by filthinesse of sinnes were abominable to God, vnlesse they had beene consecrate in a holy head? Wherefore Peter doth verie aptly turne that saying of Moses, where he teacheth, that the fullnesse of grace, the taft whereof the lewes had taken vnder the law, was giuen in Chrift: Ye are (saith he) a chosen kin dred, a kingly priefthoode. For to this end tendeth that turning of the words, to shewe that they, to whome Chrift appeared by the Gospell, have obtained more than their fathers, because they are all endued both with prieftly and kingly honour, that trusting vpon their mediatour, they may freely be bold to come forth into the fight of God.

2. And here by the way it is to bee noted, that the kingdome which at length was errected in the house of David, is part of the lawe, and contained vnder the ministerie of Moses. Whereupon followeth, that as well in all the kindred of the Lewes as in the povereity of David Chrift was set before the eyes of the olde people as in a double looking glasse. For, as I faide euen nowe, they could not otherwise be before god either kings or priefts, which were both the bondflues of sinne and of death, and defiled by their owne corruption. Hereby appeareth that that saying of Paul is most true, that the Lewes were holien as vnder the keeping of a scholemaster, til the seede came for whose sake the promife was giuen. For, because Chrift was not yet familiarly knowne, they were like vnto children, whose weaknesses could not yet beare a full knowledge of heavenely things, but how they were by ceremonies as it were lead by the hande to Chrift, is spoken before, & may be better understood by many testimonies of the Prophets. For although it was commanded them to come daily with newe sacrifices to appease God:
yet Esay promiseth that all their sinnes shalbe cleansed with one onely sacrificiue. Wherewith Daniel agreeably fayeth: The Prieffes appointed of the tribe of Levi, did enter into the Sanctuary; but of the only priest it was once said, that by an oath he was chosen of God to be a prieffe for ever, according to the order of Melchisedec. At that time the anointing with oil was visible: but Daniel by his vision pronounceth that there shalbe another manner of anointing. And because I will not carrie upon many examples, the author of the Epifle to the Hebrews euen from the 4. chapter to the xi. doth largely and plainly enough shewe, that the ceremonies are nothing woorth & vaine till we come to Christ. As concerning the ten commandements: that leffon of Paul is likewise to be kept in minde, that Christ is the ende of the law into Salluation, to crucifie one that belieueth. And an other leffon, that Christ is the Spirette that quickeneth the letter which of it self flaieth. For in the firft of these two, he meaneth that righteousneffe is vaine lytly taught by commandements, vntill Christ do giue it both by free imputation and by the spirit of regeneration. Wherefore he worthily calleth Christ the fulfilling or ende of the lawe. Because it shoulde nothing profite vs to knowe what God requireth of vs, unlesse he did succour vs faining and oppreffed under the yoke and vntolerable burden. In another place he teacheth that the lawe was made for transgressions, that is to bring men to humiliation being proud guiltie of their owne damnation. And, because this is the true and onely preparation to seek Christ, whatsoever he teacheth in divers words do all verie wel agree together. But because he then was in contention with peruerfe teachers, which fained that we do def тре righteousnes by the works of the lawe, to confute their error, he was compelled sometime to speake precifely of the bare lawe, which yet otherwise is cloathed with the covenant of free adoption.

3 But now it is good to knowe, how being taughed by the morall lawe, wee are made more inexcufable, that our owne guiltinesse may move vs to crave pardon. If it be true that wee be taught perfection of righteousnesse in the lawe; then this also followeth, that the absolute keeping thereof is perfect righteousnesse before God, that is, whereby a man may be deemed and accounted righteous before the heavenly throne of judgement. Wherefore Moses when he had publisshed the lawe, doubted not to protest before heauen and earth, that he had fet before Israel life and death, good & euill. And we may not deny, but that the reward of eternal salvation belongeth to the vpright obedience of the lawe, as the Lord hath promiseth it. Againe, yet it is good to examine, whether we performe that obedience, vpon defeet whereof we may conceive a fruit of that reward. For to what small purpose is it, to see the reward of eternal life set in keeping of the lawe, unlesse we further knowe whether wee may by that way attaine to eternal life? But herein the weaknesses of the lawe doth shewe it selfe. For because that keeping of the lawe is found in none of vs all, wee are excluded from the promises of life, and doe fall into curse onely. I do not now tell what doth come to passe, but what needes must come to passe. For whereas the doctrine of the lawe is farre aboue the power of man, he may in deed come farre off, look at the promises, but yet not gather any fruit of them. Therefore this one thing
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thing remaineth, that by the goodness of them he may the better weye his owne miserie, while he considereth, that all hope of salvation being cut off, death doth certainly hang over him. On the other side do præfso vs terrible penallawes, which do hold entangled and fast bound, not only a fewe of vs, but every one without exception: they præfso vs, I say, and doe pursuie vs, with an unappeasable rigour, so that we may see most present death in the lawe.

4 Therefore if we looke only uppon the law, we can doe nothing but be discouraged, be confounded, and dispose, forasmuch as by it we are all damned & cursed, & kept farre off from the blessednesse that he offereth to them that worship him. Wilt thou say then, Doth the Lord so mocke vs? For how smalllly doeth it differ from mocking, to shew forth a hope of felicitie, to allure and exhort men into it, to protest that it is layde open for vs, when in the meanes reason the entrie into it is foreclosed & impossible to be come to? I answer: although the promises of the law, in so much as they are conditionall, do hang upon the perfect obedience of the law, which can no where be found, yet are they not giuen in vaine. For when we haue learned that they shall be void and of no effect vnto vs, vnlesse God embrace vs with his free goodnesse without regard of our works, & vnlesse we do imbrace by faith the same goodnesse giuen vs by the gospel, then want they not their effectualnes, yea with their condition annexed. For then he doeth so freely giue all things vnto vs, that he addereth this also to the heape of his bountifullnesse, that not refusing our halfe full obedience, & remitting so much as it wanteth of full performance, he so maketh vs to enjoy the fruit of the promises of the law, as if we our selues had fulfilled the condition. But we will at this present procede no further in this matter, because it shall bee more largely to be entreated of, when we shall speake of the iustification of faith.

5 Whereas we saide that it is impossible to keepe the law, that is in fewe wordes to be both expounded and proued. For it is wont among the people commonly to be accompted an opinion of great absurditie, so farre that Hierome doubted not to pronounce it accursed: what Hierome thought, I do nothing stay vpon: as for vs, let vs search what is trueth. I will not here make long circumstances of diverse sortes of possibilities. I call that impos- sible, which both never hath beeene, and also is hindered by the ordinance and decree of God, that it never hereafter may be. If wee record from the farthest time of memorie, I say that there hath none of the holy men, that being clothed with the bodie of death, hath ever attained to that full perfection of love, to love God with all his heart, with all his minde, with all his soule, with all his power: Againe, that there hath bene none that hath not bin troubled with concupiscence. Who can say nay? I see in deed what maner holy men foolish superstition doth imagine vnto vs, even such whose purenesse the heavenly Angels do scarcely counternaile: but against both the Scripture and prove of experience. I say also, that there shall none hereafter be, that shall come to the marke of true perfection, vnlesse he be loosed from the burden of his bodie. For this point there are open testimonies of Scripture. Salomon saide, there is not a righteous man vpon the earth that sinneth not. And David saide: every living man shall not bee
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Ifustified in thy sight. **Iobin** many places affirmeth the same. But Paul most plainly of all: that the flesh lusteth against the spirit, and the spirit against the flesh. And by no other reason he proveth that all that are under the law are subject to the curse, but because it is written, that cursed are all they that do not abide in all the commandments thereof, meaning, or rather taking it as a thing confessed, that no man can abide in them. And whatsoever is forespoken by the Scriptures, that must be held for perpetually, yea and necessarie, With such futile did the Pelagians trouble Augustine, saying, that there is wrong done to God, to say that heeth doth command more than the faithful are able by his grace to performe. Augustine, to avoid their caullation confessed, that the Lord might in deed, if hee would, aduance a mortal man to the purenesse of Angels: but that hee neither hath done it at any time, nor will do, because he hath otherwise affirmed in the Scriptures. And that do I also not deny. But I add further, that it is inconvenient to dispute of his power against his truth, and that therefore this sentence is not subject to caullations: if a man should say, that that thing is impossible to be, whereof the Scriptures doe pronounce that it shall no: be. But if they dispute of the worde: when the Disciples asked the Lord, who may be saved, he answered: with men in deed it is impossible, but with God all things are possible. Also Augustine with a most strong reason stifferly defendeth, that in this flesh we never yelde to God the due love that we owe him. Love (faith he) so followeth knowledge, that no man can perfectly love God, but he that hath first fully known his goodnesse. Wee, while we wander in this world, see by a glasse and in a darke speache: it followeth therefore, that our love is vnperfect. Let this therefore remaine out of controversy, that in this flesh it is impossible to fulfill the lawe, if wee behold the weaknesse of our owne nature, as it is also yet also in another place be proved by Paul.

6 But that the whole matter may be more plainly set forth: let vs in a compendious order gather vp together the office and vse of the law which they call Morall. Now, as farre as I understand, it is conteined in these three partes. The first is, that while it sheweth to every man the rightouesnes of God, that is, the rightouesnes which only is acceptable to God, it admonisheth, certify, proue guilty, yea & condemne every man of his owne vnrightouesnes. For so is it needful that man blinded & drunk with loue of himselfe, be druen both to the knowledge & the confession of his owne weaknesse & vncleneannes: for as much as if his vanitie be not evidently convinced, he swelleth with mad affiance of his owne strengthe, and can nether bee brought to thinke of the slendernesse thereof, so long as he measureth it by the proportion of his owne will. But so soon as he beginneth to compare his strengthe to the hardenesse of the lawe, there he findeth matter to abate his courage. For howsoeuer he before conceived a great opinion of it, yet by & by he feeleth it to pant vnder so great a burden, & then to shake & falte, at last even to fall down & faint. So being taught by the scholing of the law, he putteth off that arrogancy wither before he was blinded. Likewise he is to be healed of another disea of pride, whereof wee haue saide that hee is sicke. So long as he is suffered to stande to his owne judgement, hee doth as

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Hypocrifie in deed of righteousnesse, wherewith being contented, he riseth vp in courage, by I wote not what forged righteousnesse, against the grace of God. But so soon as he is compelled to trie his life by the balance of the lawe, then leaving the presumption of the counterfeit righteousnesse, he feeth himselfe to be an infinite space distant from holinesse: Againe, that he floweth full of infinite vices, whereof before he seemed cleane. For the eues of lust are hidden in so deepe and crooked prieue corners, that they easily deceive the sight of man. And not without cause the Apostle faith, that he knewe not lust, except the law had said: Thou shalt not lust: because except it be by the lawe disclosed out of her lurking holes, it destroyeth miserable man so secretly, that he feeleth not the deadly dace thereof.

7 So the lawe is like a certaine looking glasse wherein wee beholde, first our weakenesse, and by that our wickednesse, and last of all by them both our accursednesse, even as a glasse representeth vnto vs the spottes of our face. For when power faileth man to followe righteousnesse, then must he needs sticke fast in the mire of finnes. And after finne by and by volonte curse. And of how much the greater trespass the lawe holdeth vs guilty and convict, with so much the more gresius judgement it condemneth vs. For this purpose maketh the saying of the Apostle, that by the lawe is the knowledge of finne. For there he speaketh only of the first office of the lawe, the profe whereof is in finnes not yet regenerate. And like to this are these two sayings, that the lawe entred that finne might abound, & therefore that it is the ministration of death that worketh wrath and slaieth. For without doubt so much more growth iniquitie, with how much more understanding of sinne the conscience is striken, because vnto breach of lawe is added obstinacie against the maker of the lawe. It followeth therefore that the lawe armeth the wrath of God to the destruction of the finner, because of it felie it can doe nothing but accuse, condemn and destroy. And as Augustine writeth, if the spirit of grace be absent, the lawe is present with vs, solely to this end, to accuse vs & kil vs. And yet when this is saide, neither is the lawe dishonoured thereby, nor any thing taken from the excellency thereof. Truly if our will were wholly framed and disposed to the obedience of the lawe, then plainly the only knowledge of it were sufficient to salvation. But as much as our fleshly & corrupt nature fighteth, as an enemie with the spiruall lawe of God, and is nothing amended with the discipline thereof, this followeth that the lawe which was giuen for salvation, (if it had founde fit hearers) turneth to the occasion of finne and death. For whiche we are all proued transgressors of it, the more plainly that it openeth the righteousnesse of God, so much the more on the other side it discloseth our inquities. the more surely that it confirmeth the rewarde of life and salvation laid vp for righteousnesse, so much the more assured it maketh the destruction of the wicked. So farre is it off therefore that these sayings should be to the dishonour of the lawe, that they much availe to the more glorious commendations of Gods bountie. For truly it hereby appeareth that we are hindered by our owne wickednesse, and peruerfora, that we enjoy not the blessednesse of life yet openly abroad for vs by the lawe. Whereby the grace of God that helpeth vs without the succour of the lawe, is made so much the sweeter,
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to grace is sweeter, & the mercie more louely that giueth it vnto vs, wherby we learne that he is never wearied with often doing vs good and heaping new giftes vpon vs.

8 And whereas the iniquitie and condemnation of vs all is sealed by the testimonie of the lawe, it is not done for this purpose (if at least we well profit in it) to make vs fall down with despaire, or with discouraged minde to tumble downe headlong. In deed the reprobate are anased after that maner, but that is by reason of their obstinacie, but with the children of God there behoueth to be another ende of instruction. I grant the Apostle testifieth that wee are all condemned by judgement of the lawe, that every mouth may be stopped, and that all the worlde may become bounde vnto God: but yet the same Apostle in another place teacheth, that God hath concluded all vnder vnbelief, not to destroye all, or to suffer all to perish, but that he might have mercie of all, that leaving the foolish opinion of their owne strength, they might understand, that they stande and are uphelden by the onely hande of God: that they being naked and emptie, may flee to his mercy, that they may rest themselves wholy vpon it, hide themselves wholly in it, take holde of it alone in stead of righteounesse & merites, which is laide open in Christ for all men who so ever they be that with true faith doe desire and looke for it. For God in the commandements of the law appeareth but a rewarder of perfect righteounesse, whereas we all are destitute, and on the other side a rigorous judge of evil doings. But in Christ, his face shineth full of grace and lenitie, even towards the wretched and vnworthie sinners.

9 Of profiting, to crave the grace of his helpe, Augustine speaketh oft, as when he writeth to Hilarie, The lawe commandeth that endeauouring to doe the thinges commanded, and being wearied with our weaknesses vnder the lawe, we should learne to ask the helpe of grace. Against to A$$; The profit of the lawe is to convince man of his owne weaknesses, and compel him to crave the Physicke of grace that is in Christ. Against to In$$; The lawe commandeth, and grace ministreth strength to do. Against to V 알; God commandeth those things that we cannot doe, that we may learne to knowe what to ask of him. Against: The lawe was giuen to accuse you, that being accused you should seare, that searing you shoule craue pardon, and not presume of your owne strengthes. Against: The lawe was giuen for this purpose, of great to make little, to shewe that thou haft no strengthe of thine owne to righteounesse, that thou art poore, vnworthie and needy, I shouldest flee vnto grace. After, he turneth his speeche to God and saith: Do so Lord, do so mercifull Lord, commannde that which cannot be fulfilled: yea, commannde that which cannot but by thy grace be fulfilled, that when men cannot fulfill it by their owne strengthe, every mouth may be stopped, and no man may think him selfe great. Let all be little ones, and let all the worlde be guiltie before thee. But I am not wise to heap vp so many testimonies, that that holy man hath written a booke properly of that matter, which he hath intituled, Of the Spirit and Letter. The second profiting be doeth not so liuely describe, either because he knewe that it did hang vpon the former, or because he did not so wel under stand
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understand it, or because he wanted words whence distinctly & plainly to express his meaning of it, which yet he rightly conceived: but this first office of the law is not idle even in the reprobate also. For though they go not thus farre forward with the children of God, that after the throwing down of their flesh they be renewed & flourish againe in the inward man, but amazed with the first terror do lie still in desperation: yet it serveth to shew forth the equitie of Gods judgement, that their consciences be tossed with such wayes. For they ever willingly desire to make shift against the judgement of God. Now while the same is not yet opened, they yet so affronted with the testimonie of the lawe and their conscience doe betray in themselves what they have defereted.

10 The second office of the lawe, is that they which are touched with noe care of that which is just & right, vaineely be compelled, when they heare the terrible penal ordinances therein, may be restrained at least with feare of punishment. But they are restrained, not because their inwarde mind is moued or affected withal, but because being as it were bridled, they withhold their hand from outward worke, & do keepe in their perversnesse within them, which otherwise they would haue outrageously poured out. Thereby they become truely neither the better, nor the more righteous before God. For although being lettered either by feare or by shame, they dare not put that in practise which they have conceiued in their mind, nor openly blow abroad the rages of their lust: yet haue they not a heart framed to the feare & obedience of God, yea, the more that they haue backe themselves, so much the stronger within they are kindled, they burne, they boile, ready to doe any thing, & to break forth any whither, if this terror of the law did not stay them. And not that onely, but also they most spitefully hate the lawe, and do detest God the lawmaker, so that if they could, they would verie saine take him away, whome they cannot abide, neither when he commandeth rightfull things, nor when he reuengeth him vpon the despisers of his maieftie. In some in deed more darkly, & in some more plainly, but in all generally that are not regenerate, is this feeling, that they are drawn to the following of the lawe not by willing submission, but resifting and against their wills, only by violence of feare. But this constrained and enforced righteousnesse is necessary for the publike common state of men, the quiet whereof is herein preserved for, while order is taken that all things be not confounded with vprore, which woulde come to passe, if all things were lawfull for all men. Yea, it is not unprofitable for the children of God to be exercised with this Scholing, so long as they before their calling being yet destitute of the spirite of sanctification, are still wanton with the folly of the flesh. For when they are drawn backe, though it be but from outward licentiosoises, by the terror of Gods vengeance, although for they are not yet tamed in mind, they go for the present time but a little forwarde, yet they partly grow in vre to beare the yoke of Christ, so that where they are called, they be not altogether rude and rawe to discipline, as to a thing unknown. This office the Apostle seemeth properly to have touched, when he faith that the law was not set for the righteous man, but for the vni- righteous and disobedient, wicked and sinners, euill doers and prophanes, flayers.

The second office of the law is the bridling of their wantonnesse sloth-rough feare of punishment, & home the spirit of sanctification hath not yet enuish'd with an inward heart dese and desire otherwisse to serve God.
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flayers of their parents, & murderers, fornicators, Sodomites, robbers of children, liers & periured men, & whatsoever else is against sound doctrine. For he faith, that it is a stay to the wilde outraging lustes of the flesh, that else would stray abroad without measure.

\[11\] But to both may that be applied which hee saith in another place, that the lawe was to the leues a schoolemaister to Christ, so there are two farts of men, whome with her schooling the leadeth by the hand to Christ. The one, of whom we first spake, because they are too full of affiance of their owne strength or righteounes, are not meete to receive the grace of Christ, vntill he be first emptied: therefore the lawe bringeth them downe to humiliation by knowledge of themselves, that so they may be prepared to desire that which before they thought they wanted not. The other wantonnesse of their flesh, that they fall off altogether from all studie of righteounesse. For where the spirite of God doeth not yet governe, there sometime lustes do so boyle, that it is in great peril least they throwe downe the soule that is subject to them into the forgetfulness & despising of God: and so would it come to passe if God did not with this remedie provide for it. Therefore those whome he hath appointed to the inheritance of his kingdom, if he do not by and by regenerate them, he keepeth them by the works of the lawe vnnder feare, vntill the time of his visitation, not that chaste and pure feare such as ought to be in children, but yet a profitable feare for this that they may according to their capacitie be taught by introduction to true godlineesse. Of this we have so many proues, that it needeth no example. For wholesoeuer haue any time continued in not knowing of God, will confesse that this happened vnto them, that they were holden by the bridle of the law in some feare & obedience of God, vntill the time that being regenerate by his spirite, they began heartily to louse him.

\[12\] The third use, which is also the principal use, & more nearly looketh vnto the proper end of the lawe, concerneth the faithful, in whose hearts alreadie liueth & reigneth the spirite of God. For although they haue the lawe written & graven in their hearts by the finger of God, that is to say, be so affectioned and minded by the direction of the spirite that they desire to obey God, yet do they still two wayes profite in the lawe. For it is to them a very good meane, whereby they may daily better & more assuredly learne what is the will of the Lord which they aspire vnto, and may be confirmed in the understanding thereof. As if a seruant be alreadie bent with all the affection of his heart, to please his Lord; yet hath he neede diligently to search out & make the fashions of his Lord, that he may frame & apply himselfe vnto them. And let none of you exempt himself from this neede. For no man hath hitherto attained to so great wisdom, but that he may by daily instruction of the lawe get new profit in proceeding to the purer knowledge of Gods will. Then because we neede not onely doctrine but also exhortation: this other profit shall the seruant of God take by the law, to be by the often meditation thereof stirred vp to obedience, to be strengthened in it, to be holden backe from the slipperie way of offending. For after this manner, must these holy ones drive forward their selves, which with howe great cheere
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chearfulness so ever they travaile to Godwarde according to the spirite, yet they are alwaye laden with the sluggishnesse of the fleth, that they proceed not with such full readinesse as they ought. To this fleth is the lawe giuen as a whippe, that like a lowe and dull Alse it may be pricked forward to worke. Yea to the spirituall man, because he is not yet dispatched of the burden of the fleth, it shall be a continuall pricke that suffereth him not to stande still. Euen to this vse David had respect, when he did set forth the lawe with those notable praifes: The lawe of the Lorde is vndefiled, converting soules: the justices of the Lorde are vpright, and cheereng heares: the commandement of the Lorde is bright, that gyuen light to the eyes, &c. Again: A lanterne to my feete is thy worde, and a light vnto my pathes, and innumerable other that he rehearseth in all that Psalme. Neither are these things against the sayings of Paul, wherein is shewed, not what vse the lawe miniftreth to the regenerate, but what it is able to giue to man of it selue. But here the Prophet reporteth with howe great profite the Lorde doth instruct them by reading of his lawe, to whome hee inwardely inspiereth a readinesse to obey. And he taketh holde not of the commandements only, but also the promife of grace annexed to the things which onely maketh the bitternesse to waxe sweete. For what were leffe amiable than the lawe, if it should onely with requiring & threatening trouble soules carefully with feare, and vexe them with terror? But specially David sheweth, that he in the lawe conceived the Mediatour, without whom there is no deite or sweetenesse.

13 While which some vnskillfull men can not discerne, they boldely shake away all Moses, and bide the two tables of the lawe farewell, because they think it is not agreeable for Christians to cleaue to that doctrine that containeth the ministration of death. Let this prophane opinion depart farre out of our mindes. For Moses taught excellently well, that the same Lawe which with sinners can engender nothing but death, ought in the holy to have a better and more excellent vse. For thus, when he was ready to die, he openly said to the people: Lay your hearts vpon all the words that I do teuicte to you this day, that ye may committetheynottoyour children, that yee may teach them to keepe, to doe, and to fulfil all the things that are written in the volume of this lawe, because they are not vaine commannded you, but that every one sould live in them. But if no man can deny that there appeareth in it an absolute paterne of righteousness, then either wee must have no rule at all to live justly and vprightly, or else it is not lawfull for vs to depart from it. For there are not many but one rule of life, which is perpetuall and cannot be bowed. Therefore, whereas David maketh the life of a righteous man continually busied in the meditation of the lawe, let vs not referre that to one age onely, because it is most meete for all ages to the ende of the worlde: and let vs not therefore bee fraied awaye, or flye from being instructed by it, because it appointeth a much more exact holynesse than wee shall perfoume, while we shall carrie about the person of our body. For nowe it executeth not against vs the office of a rigorous exacter that will not be satisfied, but with his full taske perfoumed: but in this perfection wherunto it exhorteth vs, it sheweth
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thereof a marke, towards which in all our life to endeavor, is no lesse profitable for vs, than agreeable with our duties. In which endeavor if we fail not, it is well: For all this life is a race, the space whereof being runne out, the Lord will graunt vs to attaine to that marke, toward which our endeavors do trauail a farre off.

14. Nowe therefore, whereas the lawe hath toward the faithful a power to exhort, not such a power as may binde their consciences with curfe, but such as with often calling on, may take off sluggishnesse and pinch imperfection to awake it: many when they meane to express the deliverance from the curfe thereof, do say, that the lawe is abrogate to the faithful. (I speake yet of the law moral) not that it doth not more command them that which is right, but only that it be no more vnto them that which it was before, that is, that it doe no more, by making afraine and confounding their consciences, damne and destroy them: And truly such an abrogation of the lawe, Paul doth plainly teach, and also that the Lorde himselfe spake of it, appeareth by this that he would not have confused that opinion that he should dissolue the lawe, vnlesse it had beene commonly received among the Jewes. But forasmuch as it could not rise causelessly and without any colour, it is likely that it grewe vpon false understanding of his doctrine, as in a manner all errors are wont to take occasion of truth, but least we should also stumble at the same stone, let vs diligently make distinction, what is abrogate in the lawe, and what remaineth yet in force. Where the Lorde protesteth that he came not to destroy the lawe, but to fulfill it: and that till heaven and earth passe away, no one iote of the lawe should passe away, but that all should be fulfilled: he sufficiently confirmeth that by his coming nothing should be taken away from the due keeping of the lawe. And for good cause: sith he came, rather for this end, to heale offences. Wherefore the doctrine of the lawe remaineth for all Christians, inuiolable, which by teaching, admonishing, rebuking and correcting may frame and prepare vs to euery good worke.

15. As for those things that Paul speaketh of the curfe, it is evident that they belong not to the verie instruccion, but onely to the force of binding the conscience. For the law not onely teacheth, but also with authoritie requireth that which it commaundeth. If it be not performed, yea if dutie be slackd in any part, it bendeth her thunderboulte of curfe. For this cause the Apostle sayth, that all they that are of the workes of the lawe, are subject to the curfe, because it is written: Cursed is euery one, that fulfilleth not all. And he faith, that they be vnder the works of the lawe, that doe not set righteoufnesse in the forgiueneffe of finnes, by which we are loosed from the rigour of the lawe. He teacheth therefore that we must be loosd from the bonds of the lawe, vnlesse wee will miserably perill vnder them. But from what bonds? the bonds of that rigorous and sharp exacting, that releaseth nothing of the extremitie of the law, & suffreth no other offence vnpunished. From this curfe (I say) that Christ might redeem vs, he was made a curfe for vs. For it is written: Cursed is euery one that hangeth upon the tree. In the chapter following in deede he faith, that Christ was made subject to the lawe, to redeeme them that were vnder the lawe: but all in one

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meaning, for he by and by addeth, that by adoption wee might receive the right of children. What is that? that we should not be oppressed with perpetual bondage; that should hold our conscience fast strained with anguish of death. In the meane time this alway remaineth vnshaken, that there is nothing withdrawn of the authorities of the lawe, but that it ought still to be receiued of vs with the same reverence and obedience.

16 Of ceremonies it is otherwise, which wee abrogate not in effect, but in use onely. And this, that Christ by his coming hath made an ende of them, doth so nothing diminish their holinesse, that it rather setteth them forth, and maketh them glorious. For as they should have gien but a vaine shewe to the olde people, vnlesse the power of the death and resurrection of Christ had bin shewed therein, so if they had not ceased, we could not at this day discerne to what purpose they were ordaine. Therefore Paul, to prove that the keeping of them now is not onely superfluous, but also hurtfull, teacheth that they were shadowes whereof we haue the body in Christ. We see therefore howe in the abolishing of them, the true and better than if they did still a farre off, and as it were with a veile spred before, shew a figure of Christ that hath already plainly appeared. And therefore the veile of the Temple at the death of Christ was tornne in two pieces & fell downe; because nowe the true express image of the heavenly good things was come to light, which before had bin but vnperfectly begun with darke rude draughtes, as the author of the Epistle to the Hebrues faith. Hereunto musteth that laying of Christ, that the lawe and the Prophets were vnto the time of Iohn, and that from that time forward, the kindome of God began to be as in the full light. But why it behooved that the Church of God should clime vp higher from those first instructions, Iohn the Baptists declareth, for that the lawe is gien by Moses, but grace and truth began by Iesus Christ. For although the purging of finnes were truely promised in the olde sacrifices, and the Arke of the covenante was a sure pledge of the fatherly favour of God, yet all this had bin but a shadowe, if it had not bin grounded vpon the grace of Christ, wherein is found, perfect, and eternall steadfastnesse. Let this then remaine sure, that although the ceremoniall vantages of the law haue ceased to be obserued, yet by the end of them it is the better known how great was the profit of them before Christs coming, which in taking away the vse of them hath sealed the force and effect of them with his death.

17 Somewhat more harde is the point that Paul nothere. And he hath reuened you together with him, when ye were dead by finnes, and the vn circumcision of your flesh, forgiving you al your offences, blotting out your handwriting that remained in the decrees against vs, which was contrary vnto vs, and he hath taken it away, fastening it to the crosse &c. For it seemeth to stretch the abolishing of the lawe somewhat further that nowe we have nothing to do with the decrees thereof. For they erre that expounde it of the lawe morall, whose unappeaseable rigor rather then doctrine thereof they thinke
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think to be taken away. Some more deeply waying the words of Paul, do else see that it is properly spoken of the lawe ceremoniall, and doe shewe that this word Decree, doth more than once so signifie in Paul. For to the Ephesians he sayeth thus: He is our peace, that maketh both to be one, that maketh voide the lawe of commandements consisting in the decrees, that hee might make two in himselfe into one new man. It is no doubt that he speaketh there of the ceremonies, for he calleth it the partition wherewith the Jews were seperated from the Gentiles: wherefore I grant that those first expostors are rightly reproued by these: but yet mee thinkes that these do not sufficiently well set forth the mind of the Apostle. For I like not at all, to have these two places compared together in all points, when his purpose was to aduertere the Ephesians of their adoption into the fellowship of Israel, he teacheth that the stop is taken away, whereby they were before time kept asunder, that was in ceremonies. For the usages of washings and sacrificers, wherewith the Jews were made holy unto the Lord, doe feuer them from the Gentiles. But in the Epistle to the Colossians, who seeth not that he teacheth a hygher mysterie? In deed the point of the disputacion there, is of Mosaicall observances whereunto the false Apostles did labour to drive the Christian people. But, as in the Epistle to the Galatians he fetceth that controversie further off, and as it were bringeth it backe to the first head thereof, so doth he also in this place. For if in the ceremonies you consider nothing else but a necessitie of the vse of them, to what purpose was it, to calit a hand writing against vs? moreover to set the whole summe in a maner of our redemption in this, y it should be cancelled? Wherefore the matter itself trieth out, that here is some more secret thing to be considered. And I trufl that I have attained the naturall vnderstanding of it, if at least this be granted me to be true, which in one place is most truly written by Augustine, yea that he hath taken out of the plaine wordes of the Apostle, that in the Jewish ceremonies was rather a confession than a cleansing of sinnes. For what did they elie by sacrificers, but confesse themselves in their conscience guiltie of death, that did put cleanings in their place? What did they with their cleanings, but testifie themselves to be vnclean? And so was the handwriting of their sinne & vncleannes often renued by them, but there was no discharge in that testifying thereof. For which cause the Apostle wretteth that at length by meanes of the death of Christ, was performed the redemption of the offences that remained vnnder the old Testament. Therefore the Apostle doth worthily call the ceremonies handwritings against those, which obserue them: forasmuch as by them they did openly scale to their own damnation & vncleannes. And it hindereth not, that they were also partakers of the same grace with vs. For this they obtained in Christ, not in the ceremonies, which there the Apostle doth seuer from Christ, because being at that time vfed, they did obscure the glory of Christ. Thus learn we, that the ceremonies, if they be considered by themselves, are well & fitly called handwritings against the salvation of men, because they were as solemn instruments they testified their being bound. When the false Apostles went about to bind the Christian Church to them againe: Paul did not without cause admonish the Colossians, by fetching the signification of them further off,
to what point they should fall backe againe, if they suffered themselves in such sorte to be yoked by them. For therewithall was the benefite of Christ wrested away from them, inasmuch as he having once performed the eternall cleansing, hath utterly abolished those daily obseruations which were onely of force to scale sinnes, but couldde doe nothing to the putting away of them.

The viii. Chapter.

An exposition of the Morall lawe.

Here I thinke it shall not be from the purpose, to enterrace the tene commandementes of the lawe with a short exposition of them, because thereby both that shall better appear which I have touched, that the same keeping of them which God hath once appointed, remaineth yet in force: and then also wee shall have besides that a prooff of the seconde point, that the Iewes did onely learne by it what was the true force of godlinesse, but also by the terror of the judgement, sith they sawe themselfes vnable to kepe it, they were compelled whether they would or no, to be drawn to the Mediator. Nowe in setting forth the summe of those things that are required in the true knowledge of God, wee haue alreadie taught, that wee cannot conceive him according to his greatnesse, but that by and by his maieftie presenteth it selle vnto vs, to binde vs to the worship of him. In the knowledge of our selues wee haue set this for the chief point, that being voide of the opinion of our owne strength, and cleane stript of the trust of our owne righteouesnesse, and on the other side discouraged & beaten downe with conscience of our owne needinesse, wee should learne perfect humilitye and abasement of our selues. The Lord setteth forth both these pointes in the lawe, where first challenging to himselfe due power to gouerne, he calleth vs to the reverence of his diuine maieftie, and appointeth out, into vs wherein it standeth and consisteth: and then publishing a rule of his righteouesnesse, (against the righteouesnesse whereof our nature as it is perverse & crooked, doeth alway strive, and beneath the perfection whereof our power as of it selfe is weak & feeble to doe good, lieth a great way below) he reprooueth vs both of weaknes & vnrighteouesnesse. Moreouer, that inward lawe which we haue before laid to be grauen and as it were imprinted in the hearts of al men, doth after a certaine maner enseeme vs of the same things that are to be learned of the two tables. For our conscience doeth not suffer vs to sleepe a perpetuall sleepe without feeling; but that it inwardly is a witness and admonisher of those things that we owe to God, and lyeth before vs the difference of good and euill, and to accurseth vs when wee swarde from our dutie. But man being wrapped in such darkenesse of errors as he is, sharke even slenderly taisteth by that lawe of nature, what worship pleaseth God: but truely hee is verie farre distan from the right knowledge thereof. Befide that, he is so swollen with arrogan-
2. Nowe it is easie to understand what is to be learned of the law, that is, that as God is our creator, so of right he hath the place of our father and Lorde, and that by this reason we owe to him glory, reverence, love and fear. Yea, and also that we are not at our own liberty, to follow whither we choose, but of our minde both move us, but that we are ought to hang upon his becke, and to rest only upon that which pleaseth him. Then wee learne, that he delighteth in righteousnesse, that he abominieth wickednesse, and therefore that whereas wee will with wicked vnthankfulnesse fall away from our creator, wee must necessarily obey righteousnesse all our life long. For if then onely wee yeld vnto him the reverence that wee owe, when wee preferre his will before our owne, it followeth, that there is no other due worship of him, but the observation of righteousnesse, holy-nesse and cleannesse. Neither may wee pretend this excuse that wee want power, and like wasted debts be not able to pay. For it is not convenient that wee should measure the glory of God by our owne power: for whatsoever wee bee, he alway abideth like to himselfe, a lover of righteousnesse, a hater of wickednesse. Wheresoeuer he requireth of vs (because hee can require nothing but that which is right) by bonde of nature wee must of necelitie obey: but that wee are not able, is our owne fault. For if wee bee holden bounde of our owne lust wherein sinne reigneth, so that we are not lose at libertie to obey our father, there is no cause why wee should alledge necelitie for our defence, the euill whereof is both within vs, and to be imputed vnto our selves.

3. When wee haue thus farre profited by the teaching of the law, then must wee by the teaching of the same lawe also defeende vnto our selves: whereby at length we may carrie away two things. The first is, by comparing the righteousnesse of the law with our life, to learne, that we are farre off from being able to satisfie the will of God, and that therefore wee are not worthie to haue place among his creatures, much lesse to be reckoned among his children. The seconde is, in considering our strength, to learne that it is not onely insufficient to fulfill the lawe, but also utterly none at all. Hereupon followeth both a distrust of our owne strength, and a care and fearefulness of minde. For conscience cannot beare the burthen of iniquitie, but that by and by the judgement of God is present before it: and the judgement of God cannot be felle, but that it striketh into vs a dreadful horror of death. And likewise being constrained with prooues of her owne weakenesse, it cannot choose but by and by fall into dispaire of her owne strength. Both these affections doe ingender humilitie and abatement of courage. So at length it commeth to passe, that man made afraine with feeling of eternal death, which hee feareth to hang over him by the persevering of his owne righteousness, turneth himselfe to the owne mercie of God, as to the owne haue of salvation: that feeling that it is not in his power to pay that hee oweth vnto the lawe, desparing in himselfe, hee may take
take breath againe and beginne to craue and looke for helpe from else where.

4 But the Lord not contented to haue procured a reverence of his righteousnesse hath also added promises and threatenings to fill our hearts with loue of him, and with hatred of wickednesse. For, because our minde is too blinde, to be mewed with the only beautie of goodnesse, it pleased the most mercifull Father of his tender kindnesse, to allure vs with sweetenesse of rewards to loue and long for him. He pronounceth therefore, that with him are rewards laid vp for vertue, & that he shall not spend his labour in vaine, whosoever he be, that shall obey his commandements. He proclaimeth on the other side, that he not onely abhorreth vnrighteousnesse, but also that it shall not escape vnpunished, for that hee wil be a revenger of the contempt of his maiestie. And to exhort vs by all meanes, hee promiseth as well the blessings of this present life as also eternall blessednesse, to their obedience that keepe his commandements: & to the transgressors thereof, he threatneth both present miferies and the punishment of eternall death. For the same promise, (hee that doth thes things that liue in them:) and also the threatening that answereth it, (the foule that sinneth, that same shal die) do without doubt belong to the immortalitie or death that is to come, & shall neuer be ended. Albeit, whereforeuer is mentioned the good wil or wrath of God, vnder the one is contained the eternitie of life, vnder the other eternall destruction. Of present blessings & curses there is a longer register rehearsed in the law. And in the penal ordinances appeareth the soueraigne cleannesse of God, that can suffer no iniquitie: but in his promises, besides his great loue of righteousness, (where he cannot finde in his heart to defraud of her rewarde) there is also proued by his maruellous bountifullnes. For wheras we & al ours are indented vnto his Maiestie, by good right what soever he requireth of vs, he demandeth it as due det, but y payement of det is not worthie of reward. Therefore he departeth with his owne right, when he offereth reward to our obediences, which we do not yeld of our selues as things that were not due: but what those promises do bring vnto vs, is partly saide alreadie, & partly shal appear more plainly in place fit for it. It sufficeth for this present, if we remember & consider, that there is in the promises of the law, no small commendation of righteousness, that it may the more certainly appeare how much the keeping thereof pleaseth God: that y penal ordinances are set for the more detestation of vnrighteousnes, leaft the sinner delited with the sweete flatterings of vices, should forget that the judgement of the lawmaker is prepared for him.

5 Nowe whereas the Lorde giving a rule of perfect righteousness, hath applied all the partes thereof to his owne wil, therein is declared that nothing is to him more acceptable than obediencie, which is so much more diligentely to be marked, as the wantonnes of mans minde is more readie to deceive now and then diverse sortes of worshipping to winne his favoure withall. For in all ages that irreligious affectation of religio, because it is naturally planted in the witte of man, hath shewed and yet doeth shewe forth it selfe, that men do alwaye delite to inuent a way to obtaine righteousness beside the word of God, whereby it commendeth to passe that the commandements of the
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law have but small place among the works that are commonly called good works, while that innumerable route of mens works occupieth almost all the roome. But what other thing meant Moses than to restraine such licentiousnesse, when after the publishing of the lawe he spake thus to people: 

Giue heed, & hear all the things that I commaunde thee, that it may be well to thee and to thy children after thee for ever, when thou shalt doe that which is good and pleasant before thy God. What I commaunde thee, that onely do: add not unto it, nor diminish it. And before, when he had protested, that this was his wisedome and understanding before other nations, that he had received judgements, righteounes & ceremonies of the Lord, he said further, Kepe therefore thy icle & thy soule carefully, that thou forget not the words which thine eyes have seene, and that at no time they fall out of thy heart. For, because God did foresee, that the Israelties would not rest, but that after they had receiued the lawe, they would beside it travaile in bringing forth new righteounes, if they were not severely holden backe; therefore he pronounceth that herein is contained the perfection of righteounes, which should have bin the strongest stay to hold them back, & yet they did not ceasse from that boldnesse so much forbidden them. But what of vs? wee are surely comprehended within the same charge: for it is no doubt that that continueth still whereby the Lord hath challenged to his law the absolute doctrine of righteounes, yet we not contented therewith, do monstrously travaile with forging & conyng of newe good worke one upon another. For the healing of this fault, the best remedie shalbe, if this thought shalbe stedfastly settled in vs, that the law is given vs from God to teach vs a perfect righteounes, that therein is taught no righteounes; but the same that is examined, by the appointed rule of Gods will: that therefore newe forms of worke are vainly attempted to winne the favour of God, whose true worship standeth in onely obedience: but rather that such stude of good worke as wandreth out of the law of God, is an intolle-erable desilliance of Gods righteounes & of the true righteounes. 

The first rule for right understanding of the lawe is, that is required, not onely outward but inward holiness: which is pleasant unto him that noteth the difference betweene God and mortall lawmakers.

But when we have expounded the lawe of the Lorde, then more fitly and with more profitable shall that be confirmed which I haue before spoken of the office and vs of the law. But before that I beginne to discourse every several commandement by it selfe, it shalbe good now to give such lessons as ferue to the yeuvers fall knowledge thereof. First let vs holde for determined, that the life of man is instruected in law not onely to outward honesty, but also to inward & spiritual righteounes, which thing whereso no man can deny, yet there be few that rightly make it. That commeth to passe, because they look not upon the lawmaker, by whose nature the nature of the law also ought to be weied. If any king do by proclamation forbid to commit fornication, to kill, or to steale: in this case I grant that if a man doe only conceive in his minde a lust to commit fornication, to sinne, or to steale, & do not commit any of these things in decede, hee is out of the compass of this prohibition. And the reason is, for that because the foresight of a mortall lawmaker, could not extend but to outward ciuilitie: his commandments are not
not broken, but when the outward offences are committed. But God (whose eye nothing escapeth, & which regardeth not so much the outward show as the cleanness of the heart) under the forbidding of fornication, manslaughter & theft, forbidden lust, wrath, hatred, coveting of another man's, guile, & whatsoever is like to these. For insomuch as he is a spiritual lawmaker, he speaketh no lesse to the soul than to the body. But the manslaughter of the soul, are wrath & hatred: the theft of the soul, is evil desire & covetousness: the fornication of the soul, is lust. But man's laws also (will some man say) have regard to intents & wills, & not to successess of fortune. I grant, but yet are they such intents & wills, as have outwardly broken out. They were with what intent every outward act hath been done, but they search not the secret thoughts. Therefore they are satisfied when a man onely withholdeth his hands from offending. On the other side, because the heavenly law is made for our minds, therefore the restraint of minds is principally needfull to the keeping thereof. But the common sort of men, even when they mightily dissemble there contempt of the law, doe frame their eyes, their fette, their hands, and all the partes of their bodies to some observation of the law, in the meantime they holde their heart most farre off from all obedience, and thinke themselfes well discharged, if they keepe close from men that they do in the sight of God. They heare it faide: thou shalt not kill: Thou shalt not commit adultery: Thou shalt not steele: they drawe not out their sworde to kill: they ioyne not their bodies with harlottes: they lay not their hands vpon other mens goods. All this is well hitherto. But in their whole heartes they breath out murders, they boyle in lust, they caft their eyes aside at all mens goods, and deuour them with coueting. Nowe wanteth that which was the cheefe point of the lawe. Whence, I pray you, commeth so groffe dulleesse, but that leauing the law-maker, they rather measure righteousnesse by their owne wit? Against these doeth Paul mightily cry out, affirming that the lawe is spirituall, whereby he meaneth, that it is not onely, demanded an obedience of the soule, minde and will, but also requireth an Angellike purenesse, which hauing all the filthinesse of the flesh cleane wiped away, may savour nothing but of the spirite.

7 When we say that this is the meaning of the law, wee thrust not in a newe exposition of our owne, but we follow Christ the best expistor of the law. For when the Pharisees had infected the people with a false opinion that he performeth the lawe that hath with outward worke committed nothing against the lawe, he reproueth this most perilous error, and pronounced that vnchaft looking at a woman is fornication: he protested that they are manslaughterers that hate their brother, for he maketh them guilty of judgement that haue but conceived wrath in their mind, and them guilty of the counsel that in murmuring or grudging haue vittered any token of a displeased minde: and them guilty of Hell fire, that with tauntes and railing break forth into open anger. They that haue not espied these things, haue fayned Christ to be an other Moses, the giver of the lawe of the Gospell which supplied the imperfection of the lawe of Moses. Whereupon commeth that common principle of perfection of the lawe of the Gospell, which farre pasteth
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paffeth the olde lawe, which is a most pernicious opinion. For hereafter, where we shall gather a summe of the commaundemente$^1$, it shall appeare by Mofes himselfe, how reprochfully they dishonour the law of God. Truely it seeth that all the holinesse of the fathers did not much differ from hy-

pocrisie, and it leadeth vs away from that onely and perfect rule of righte-

oufnesse. But it is verie eafe to confute that error: for that they thought

that Christ did adde vnto the law, whereas he did but restore the law to her

integritie, while he made it free, and clenfeth it being obscured with lies, &
defiled with leauen of the Pharifes.

8 Let this bee our seconde note, that there is alway more conteined

in the commaundemente$^1$s and prohibitions, than is by wordes expressed,

which yet is so to be tempered, that it be not like a Lesbian rule, whereby licentious ly wrting the Scriptures, wee may make of every thing what

wee lift. For many bring to passe by this vnmeasured libertie of running at

large, that with some the authoritie of Scripture growth in contempt, and

other则some despeire of understanding it. Therefore if it bee possible, wee

must take some such way, that may by right and perfect path lead vs to the

will of God, wee must I say search howe farre our exposition may exceede

the bounds of the wordes, that it may appeare that it is not an addition of

mens glofes knit to the worde of God, but rather that the pure and natu-

rall meaning of the lawegius is faithfully rendred. Truely in a manner in

all the commaundemente$^1$s it is so manifstart, that there are figurative spea-

ches, meaning more in expressing part that hee may worthily be laughed

at that will restraine the meaning of the lawe to the narrownesse of the

wordes. It is euident therefore, that sober exposition doeth passe beyond

the wordes: but howe farre, that remaineth harde to judge, vnlesse there

bee some measure appointed: wherefore I thinketh this to be the best mea-
sure, that if it be directed to the intent of the commaundement, that is, that

in every commaundement be wyeed, why it was gien vs. As for example:

Every commaundement is either by way of bidding, or of forbidding:

the trueth of both fortes shall forswaile with bee founde, if wee consider the

intent or the ende thereof. As the end of the fifth commaundement is, that

honour is to be gien to them to whom God appointeth it. This there-

fore is the summe of the commaundement, that it is right and pleafeth

God, that wee honour them to whom he hath gien any excellencie, &

that hee abhorreth contempt and ftubbornenesse against them. The intent of

the first commaundement is, that God alone be honoured. The summe

therefore of the commaundement shall bee, that true godlinesse, that is to

say, true worshippe of his maiestie pleafeth God, and that hee abhorreth

vngodlinesse. So in euerie commaundement wee must looke vpon what

matter it treateth: then muft wee search out the ende, till wee finde what

the lawmaker doeth teftifie therein properly to pleafe or displease him: and

last of all muft wee drawe an argument from the same to the contrarie, af-

ter this manner: If this pleafeth God, then the contrarie displeafeth him:

if this displease him, then the contrarie pleafeth him: if hee command this,

then he forbidden the contrarie, if hee forbid this, then he commandeth

the contrarie.
That which is now some what darkly touched, shall in expounding of the commandments become very plain by practice, wherefore it sufficeth to have touched it, sauing that this last point, is to be shortly confirmed with some proofe thereof, because otherwife either it should be not be understanded, or being understanded, it might perhaps at the beginning seeme to sound like an absurditie. This needeth no proofe, that when a good thing is commanded, the euils is forbidden that is contrarie to it: for there is no man but he will graunt it mee. And common judgement will not much sticke to admit, that when euils things are forbidden, the contrarie duties are commanded. It is an uniuserial opinion that vertues are commended, when the contrarie vices are condemned. But we require somewhat more than those forms of speach do signify commonly among the people. For they for the most part take the vertue contrarie to any vice, to be the abstaining from the same vice: we say that it procedeth farther, that is to contrarie duties and doinges. Therefore in this commandement, Thou shalt not kill, the common sense of men will consider nothing else, but that we must abstaine from all hurt doing, or lust to do hurt. I say that there is further contained, that we should by all the helps that we may, succour the life of our neighbour. And, least I speake without a reason, I proue it thus: God forbidde that our brother be hurt or misused, because he willeth that our neighbours life be deare and precious vs to do: he doth therefore require with all those duties of love that may be done by vs for the preservation of it. And so may we see how the end of the commandement doth alway disclose vs to all that we are therein commanded or forbidden to do.

But why God in such as it were halfe commandements, hath by figures rather secretly signified, than expressed what his will was, whereas there are wont to be many reasons rendred thereof, this one reason pleaseth me about the rest. Becaue the flesh alway endeuoureth to extenuate the filthines of sin, & to colour it with faire pretences, sauing where it is euens palpable for grossenes, he hath fet forth for an example in euerie kind of offence that which was most wicked & abominable, at the hearing whereof our vertue senses might be moved with horror, thereby to imprint in our mindes a more haynous detestinge of euerie sort of sinne. This many times deceueth vs in woying of vices, that if they be any thing secret, wee make them seeme small. These deceits the Lord doth disclose, when hee accustometh vs to referre al the whole multitude of vices to these principal heads, which do best of all shew, how much every kind is abominable. As for example, wrath & hatred are not thought of haynous euils, when they are called by their owne names, but when they are forbidden vs under the name of manslaughter, wee better understand how abominable they are before god, by whole word they are set in the degree of abhorrence of an offence; and wee moverd by his judgement, do accustome our felues better to weigh the haynousnes of those faults that before seemed but light vs.

Thirdly is to be considered, what meaneth the diuiding of the law of God into two tables, whereof all wise men will judge that there is some time mention made not vnto from the purpose, nor without cause. And wee have a cause readie, that doth not suffer vs to remaine in doubt of this
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this matter. For God so deuized his law into two partes, in which is con-\nained the whole righteousnesse, that he hath assigned the first to the dutie\ny of religion that do peculiarly pertaine to the worshipping of his Godhead,\nthe other to the dutie of Charity, which belong vnto men. The first foun-\ndation of righteousness is the worship of God: which being once overthowe,\nall the other members of righteousness are torned in sunder and disfolued,\nlke to the partes of an houle vnioinointed and fallen downe. For what maner\nof righteousness wilt thou call it, that thou vexest not men with robbery &\nextractions, if in the meane time by wicked sacrilege thou spoylest Gods\nmaiesty of his glory? that thou defeastro thy bodie with fornication, if\nwith thy blaspheemies thou prophanely abufe the sacred name of God? that\nthou murderest no man, if thou travaile to destroy and extinguish the me-\nmorie of God. Wherefore righteousness is vaine boast of without reli-\ngion, and maketh no better showe, than if a mangled body with the head cut\noff, should be brought forth for a beautiful sight. And religion is not on-
ly the principal part of righteousness, but also the vrie soule wherewith it\nbreatheth, and is quickened. For men keepe not equitie & loue among them-\nselves without the feare of God. Therefore we say, that the worship of God\nis the beginning & foundation of righteousness, because when it is taken\naway, all the equitie, continence and temperance that men vse among the-
selves, is vaine and trifling before God. We say also that it is the springhead\nand lively breath of righteousness, because hereby men doe learne to liue\namong themselves temperately and without hurt doing one to another, if\nthey reverence God as the judge of right and wrong. Wherefore in the fift\ntable he instructeth vs to godlineffe & the proper dutie of religion, where-
with his maiesty is to be worshipped: in the other he prescribeth howe for\nthe feares sake of his name, we ought to behaue our selves in the fellowship\nof men. And for this reason our Lorde (as the Evangellists rehearse it) did\nin a summe gather the whole lawe into two principall pointes, the one that\nwee should loue God with all our heart, with all our soule, with all our\nstrengthe: the other, that wee loue our neighbour as our selves. Thus thou\nseest howe of the two partes wherein he concludeth the whole lawe, he di-
recteth the one towarde God, and appointeth the other toward men.

12 But although the whole lawe be contained in two principal points,\nyet, to the ende to take awaie all pretense of excuse, it pleased our God, to\ndeclare in the ten commandements more largely & plainly all things that\nbelong both to the honor, feare & loue of himselfe, and also to that charitie\nwhich he commandeth vs to beare to men for his sake. And thy studie is\nnot ilspent to knowe the diuision of the commandements, so that thou re-
member that it is such a matter wherein every man ought to have his judg-
ment free, for which we ought not contentiously to strive with him that\nthinketh otherwise. But we must needs touch this point, leaft the readers\nshould either scorne or maruell at the diuision that we shall vse, as new and\nlately deuised. That the law is deuided in ten words, because it is oft appro-
ved by the authority of God himselfe, it is out of controversy, wherefore\nthere is no doubt of the number, but of the maner of diuiding. They that do\ndiuide them, that they give three commandements to the fift table, & put\nother
other 7. into the second, doe wipe out of the number the commandement concerning images, or at least they hide it under the first: whereas without doubt it is severally set by the Lord for a commandement, & the tenth commandement of not coveting the things of his neighbour, they doe fondly resolve into two. Beside that it shall by and by be done to understand, that such manner of dividing was unknown in the purer age. Other do reckon, as we do, foure severall commandemtbes in the first table, but in place of the first they set the promife without the commandement. As for me, because vnlesse I be convinced by evident reason, I take the ten words in Moses for ten commandementes, me thinks I see so many divided in very fit order. Therefore, leaving to them their opinion, I wil follow that which I best allowe, that is, that the same which these later part make the first commandement, shall be in stead of a preface to the whole lawe, and then shall followe the commandementes, foure of the first table, and seinte of the second, in such order as they shalbe rehearsed. Augustine alio to Boniface agreeeth with vs, which in rehearsing them keepe that order: that God only be served with obedience of religion, that no idol be worshipped, that the name of the Lorde be not taken in vaine, when hee had before severally spoken of the shadowish commandement of the Sabbath. In another place in deede that first diuision pleaseth him, but for too slender a cause, that is, because in the number of three, if the first table consist of three commandementes, the mysterie of the Trinitie more plainly appeareth. Albeit in the same place hee sticketh not to confesse that otherwise hee rather liketh our diuision. Besides these, the author of the Vnperfect worke vppon Matthew is of our side. Josephus, vndoubtedly according to the common consent of his time, affigneth to either table five commandementes. Which is both against reason, because it confoundeth the distinction of religion and charity, and alio is confuted by the authoritie of the Lorde himselfe, which in Matthew reckoneth the commandement of honouring our parentes, in the number of the second table. Nowe let us heare God himselfe speaking in his owne wordes.

The first Commandement.

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

13 Whether you make the first sentence a parte of the first commende-, or reade it severally, it is indifferent vnto mee, so that you do not denie mee that it standeth in stead of a preface to the whole lawe. First in making of lawes is heed to be taken, that they be not shortly after abrogate by contempt. Therefore God first of all proviseth, that the majestie of the lawe that he shall make, may never at any time come in contempt. For establishing whereof he vseth three maner of arguments. First he chalengeth to himselfe power & right of dominion, whereby he may constraine his chosen people, that they must of necessitie obey him: then he setteth forth a promise of grace with sweetnes thereof to allure the to study of holines. Thirdly he reciteth the benefite that he did for them, to reproce the Iewes of va-
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thankfulnes, if they do not with obedience answer his kindnes. Under the name of Jehovah, the Lord, is meant his authoritative & lawful dominion. And if all things be of him & doe abide in him, it is right that all things be referred to him, as Paul saith. Therefore we are with this word alone sufficiently brought under the yoke of God's majesty, because it were monstrous for vs to seek to withdraw vs felues from under his government, out of whom we cannot be.

14 After that he hath shewed that it is he that hath power to command, to whom obedience is due, least he should seeme to draw by only necessitie, he also allureth with sweetenesse in pronouncing, that he is the God of the Church. For there is hidden in this speech a mutual relation, which is contained in the promise: I will be to them a God, and they shall be to me a people. Whereupon Christ proueth that Abraham, Isaac & Jacob have immortal life, by this that God testified that he is their God. Wherefore it is as much in effect, as if he should say thus: I have chosen you to be my people, not only to do you good in this present life, but also to give you the blessednesse of the life to come. But to what end this tendeth, it is noted in diverse places in the lawe. For when the Lord doeth yuachafe to deal thus mercifully with vs, to call vs into the company of his people, he chose vs for his law, that we should be a peculiar people unto himself, a holy people, and should keepe his commandements, From whence also commeth this exhortatio: Be ye holy, for I am holy. Now out of these two is derived that protestation that is in the Prophet: The sonne honoureth the father, and the servant honoureth his Lord. If I be a Lord, where is my scare? If I be a father, where is my loue?

15 Now followeth the rehearsal of his benefite, which ought to be of so much more force to move vs, as the fault of vnhankfulnes is more detestable even among men. He then did put Israel in remembrance of a benefite lately done, but such a one as for the miraculous greatnesse thereof being worthy to be had in remembrance for ever, should remaine in force with their posteritie. Moreover it is most agreeable for this present matter. For the Lord seemeth to say that they were delivered out of miserable bondage for this purpose, they should with obedience & readines of service honour him, the author of their deliverance. He vseth also, (to the end to hold vs fast in the true worshipping of him alone) to set out himself with certain titles, whereby he maketh his sacred majesty to be differently known from all idols & forged gods. For, as I said before, such is our ready inclination to vanitie, joyned with rash boldnesse, so soone as God is named, our mind cannot take heed to it itselfe, but that it by and by falleth away to some vaine invention. Therefore, when the Lord meaneth to bring a remedie for this mishiefe, he setteth out his own godhead with certain titles & dooth compasse vs in, as it were within certaine grates, lest we should wander hither & thither & rashly forge our felues some new God, if forsaking the living God, we should erect an idol. For this cause, so oft as the Prophets meane properly to point out him, they cloth him, & as it were enclose him, within those marks, whereby he had opened himself to the people of Israel. And yet when he is called the God of Abraham, or the God of Israel, when he is set in the temple of Hierusalem.
Wherefore heareth hee hath preeminded the authoritie of his lawe, he setteth forth the first commandement, That we have no strange Gods before him. The ende of this commandement is, that God will onely haue preeminence, and wholly enjoy his owne authoritie among his people. And that it may fo be, he commandeth that there be farre from vs all vngodliness & superstition, whereby the glorie of his godhead is either diminished or obscured; and by the same reason he commandeth, that we worship & honor him with true endeavour of godlines. And the very simplicitie of the words themselfes do in a manner expresse the same. For we cannot haue God, but we must also comprehend therein all things that properly belong to him. Whereas therefore he forbiddeth vs to haue other Gods, he meaneth thereby, that we should not gie away elsewhere that which is proper to him. For although the things that we owe vnto God be innumerable, yet not vnfitly may they be brought vnto four principal points: Adoration, whereunto as a thing hanging vpon it, is adioyned spiritual obedience of conscience: Affiance, Invocation, & Thanksgiving. Adoration I call the reverence & worship which every one of vs yeeldeth vnto him, when hee submitteth himselfe vnto his greatness: Wherefore I doe not without cause make this a part thereof, that we yield our consciences in subjectio to his law. Affiance is an assurednes of resting in him by reknowing of his powers, when reposeing all wisdome, righteousnes, power, truth and goodnes in him, we thinke
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our felues blessed with only partaking of him. Invocation, is a refroring of our minde to his faith and helpe as to our onely succour, so oft as any necessary prelent vs. Thankesgiving is a certaine thankfulness whereby the praise of all good things is giuen vnto him. Of these, as God suffereth nothing to be conuoyed away else where, so he commaunded all to be wholy giuen to himselfe. Neither shall it be enough to abstaine from having any strange God, vnlesse thou restraine thy selfe in this, that many wicked contemners are wont, which thinke thereadiest waye, to scorne all religions: but true religion must goo before, whereby our mindes may be directed to the living God, with knowledge whereof they being endued may aspire to reverence, feare and worship his maisterie, to embrace the communicating of all his good things, every where to seeke for his helpe, to reknowledge and advance with confession of praise the magnificence of his workes, as to the onely marke in all the doings of our life. Then, that we beware of peruerse superstition, whereby our mindes swauring from the true God, are drawn hither and thither as it were vnto divers gods. Wherefore, if wee bee contented with one God, let vs call to remembrance that which is before said, that all forged gods are to be druen farre away, & that the worship is not to be torne in sunder, which hee alone claimeth to himselfe. For it is not lawfull to take away any thing from his glory, be it noer so little, but that all things that belong to him may wholy remayne with him. The parcel of sentence that followeth (Before my face) encreaseth the hai-nousnes: for that God is provoked to jealouzie, so oft as wee thrust our own inventions in his place, as if an vnchast woman by bringing in an adulterer openly before her husbands eyes should the more vexe his mind. Therefore when God testified that with his present power and grace hee looked upon the people that he had chosen, the more to fray them from the wicked aft of falling from him, hee giueth them warning that there can bee no new gods brought in, but that he is witness & beholder of their faeritle. For this boldnesse is encreaseth with much wickednes, that man thinketh that in his flyings away he can beguile the eyes of God. On the other side, God crieth out that whatsoeuer we purpose, what soeuer wee go about, whatsoeuer we practise, it commeth in his sight. Let therefore our conscience bee cleane euon from the most secret thoughts of swauring from him, if wee will have our religion to please the Lord. For he requireth to have the glory of his godhead whole and uncorrupted not onely in outward confessio, but also in his eyes, which do behold the most secret corners of hearts.

The ende of the second commandement being to keep the vworship of God pure from prophanation, he forbiddenst first to make any image for representation of God, & secondly to vworship any image made.

The second Commandement.

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

17 As in the first commandement he pronounced that he is the one God beside whome there are no other gods to be deuised or had, so now he more openly declareth what manner of God he is, and with what kind of worship he is to be honoured: that wee may not presume to forge any carnall thing for him. The ende therefore of this commandement is, that hee will not haue
have the lawfull worship of him, to be prophaned with superstitious vfrages. Wherefore in summe, lie calleth and draweth vs away from the carnall ob-
servations, which our foolish minde is wont to inuente, when it conceiueh
God according to her owne grossenesse. And therefore hee frameth vs
to the lawfull worship of him, that is the spirituall worship, and which is ap-
pointed by him. Hee speakeh of the groffest fault that is in this offence,
namely outward idolatry. And there be two partes of this commandement.
The first refraineth our libertie, that we do not presume to make subject to
our senses or by any forme to represent God, which is incomprehensible.
The second part forbiddeth vs to honour any images for religions sake.
Moreover he shortly reciteth all the formes wherewith he was wont to be
expressed in shape, by the prophan & superstitious nations. By those things
that are in heauen, he meaneth the Sunne, the Moone, and other Starres, &
peraduenture also birds, as expressing his meaning in the fourth of Deute-
ronomie he meaneth as well birds as starres. Which note I would not have
spoken of but that I sawe some unskilfully to apply it to Angels. Therefore
I omit the other partes, because they are sufficiently known of themselues.
And we haue alreadie in the first booke taught plainly enough, that whatso-
ever visible forms of God man doth invent, they are directly contrarie to
his nature, and that therefore so soone as images come forth, true religion
is corrupted and defiled.

18 The penall ordinance followeth ought not a little to auaille to shake
off our slouthfulness. For he threateneth: That he is the Lorde our God, a
strong & ielous God, that visiteth the iniquitie of the fathers vpon the chil-
dren vnto the third & fourth generation, in them that hate his name, and
sweth mercie vnto thousandes to them that love him and keepe his com-
mandements. This is as much in effect, as if he should haue said, that it is he
only vpon whom we ought to stick. And to bring vs thereunto, he speakeh
of his power, that doth not without punishment suffer it selfe to be contem-
ned or diminished. Here is in deede set the name El, which signifieth God,
but because it is derived of strength, to expresse the better, I did not
stick so to translate it, or to put it into the text. Then he calleth himself
ielous that can abide no fellow. Thirdly, he affirmeth that he wil be a ruen-
gers of his majestie & glorie if any do transferre it to creatures or to grauen
images, & that not with a short or slender ruenge, but such as shall extend
to the children & childrens children, & childrens childrens children, that
is such as shalbe followers of their fathers vngodlinesse: as also he sweth
a perpetuall mercie & bountifullnesse vnto long continuance of posterite,
to thos that love him & keepe his lawe. It is a common manner with God
to take vpon him the person of a husband toward vs. For the conjunction
wherewith he bindeth himselfe vnto vs, when he receiueh vs into the bo-
some of his church, is like vnto a certaine holy wedlocke, that must stande
by mutuall faithfulness. As he doth all the duties of a faithfull & true hus-
band, so againe he requireth of vs such love and chaftitie as ought to be in
wedlocke, that we yeld e not our soules to Satan, to lust, & to filthie desere
of the fleth, to be defiled by them. Whereupon he that rebuketh the
Apostase of the Jewes, complaineth that they did throwe away chaftitie, and
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were defiled with adulteries. Therefore, as the husband, the more holy and
raft that he himself is, the more is he kindled to anger if he see his wives
minds entwine to a strange lover: so the Lord that hath wedded vs into
himself in truth, testifieth that he hath a most fervently burning chuzzle,
so oft as neglecting the pureness of his holy marriage, we are defiled with
wicked lustes, but specially then when we transferre to any other, or do in-
spect with any superstition the worship of his name, which ought to bee most
vncorrupted: Forasmuch as by this meane we do not only brake the faith
given in wedlocke, but also to defile the vertue wedding bed with bringing
into it adulterers.

19 In the threatening is to be scene what he meaneth by this, when he
faith, that he will visite the iniquitie of the fathers vpon the children vnto
the third & fourth generation. For, beside that it standeth not with y equi-
tie of Gods iustice, to punish the innocent for an others offence, God him
selfe also faith, that he will not make the sonne to beare the wickednesse of
the father. But this sentence is more than once repeated, of prolonging the
punishment of the sinnes of the ancestors vpon the generation to come. For
so doth Moses oftentimes speake vnto him: Lord, Lord, that renderest the in-
quity of the fathers to the children, vnto the third and fourth generation.
Likewise Hieremie: Thou that wouldest mercie in thousandes, that renderest
the iniquitie of the fathers into the bosome of the children after them. Ma-
nie, while they travaile much in losing this knot, thinke that it is to be un-
derstanded only of temporal punishments, which if the children suffer for
the parents faults, it is no absurditie, forasmuch as they are oftentimes laid
vpon them for their saluation, which is in deedde true. For Esay declared to
Ezechias, that his sonnes should be spoiled of the kingdom, & carried into
exile for the sinne that he had committed. The houses of Pharzo & Abime-
leth were plagued for offending Abrahan. But when that is alleged for affoi-
lng of this question, it is rather a shipp than a true exposition. For here & in
like places he threatneth a more greeuous reuenge than that it may be li-
mitted within the boundes of this present life. It is therefore thus to be ra-
ten: that the iust curse of the Lord, lieth not only vpon the head of y wic-
ked man him self, but also vpon his whole familie: when the curse once lieth
vpon them, what is else to be looked for, but that the father being destitute
of the spirit of God, live most wickedly, & the sonne likewise forsaken of the
Lord for the fathers fault, do follow the same way of destruction: and finally
the childe and the child of the childe child, the cursed seede of desti-
table men do fall headlong after them?

20 First let vs see whether such reuenge be vnseemely for the iustice of
God. If all the nature of man be damnable, we know that destruction is pre-
pared for them, to whom the Lorde vouchesfeth not to communicate his
grace. Neuerthelesse they do perish by their own vnrighteousnes, & not by
vnrighteous hatred of God. Neither is there left any cause to quarell, Why
they be not holpen by the grace of God to saluation as other are. Whereas
therefore this punishment is laide vpon wicked men & euill doers for their
offences, that their houses are deprived of the grace of God during many
generations: who can accuse God for this most iust reuenge? But the Lord
on the other side pronounce, that the punishment of the fathers sin shall not pass over vnto the sonne. Note what is there intreated of. Wha the Is-
raellites had bin long & continually vexed with manie calamities, they began
to vs for a Proverb, that their fathers had eated a lower grape, wherewith
the childrens teeth were set on edge where by they meant that their fathers
had committed sinnes, whereof they being also righteous, & not de-
serving it did suffer the punishment, rather by the vnappeasable wrathful-
ness of God, than by a moderate feueritie. The Prophet pronounce them to
that it is not so: because they are punished for their own offences, and
that it standeth not with the justice of God, that the righteous sonne should
suffer punishment for the naughtinesse of the wicked father. Which thing
also is not contained in this present ordinance. For if the visiting, whereof
mention is now made, be fulfilled when the Lord taketh away for the house
of the wicked his grace, the light of his truth & other helps of salvation:
in this that the children being blinded & forsaken of him, doe goe on in the
steps of their fathers, they sustaine cures for their fathers offences. But in-
asmuch as they are put to temporall miseries, & at last to eternal destruc-
tion, herein they are punished by the just judgement of God, not for sinnes
of other, but for their own iniquitie.

21 On the other side is offered a promise of enlarging the mercy of God
into a thousand generations, which promise is also often found in the scrip-
tures, and is set in the solemn covenant of the Church: I will be thy God,
and of thy seede after thee. Which thing Salomon hauing respect vnto, writ-
teth that the children of the righteous shal be blessed after their death, not
only by reason of holy bringing vp, which also not a little advantage there-
vnto, but also for that blessing promised in the covenant, that the grace of
God shall rest eternally in the houses of the godly. Hereupon growth great
comfort to the faithful, great terrour to the wicked. For if even after death,
the remembrance both of righteousnes & wickednes be of so great force
with God, that the cursing of the one, and the blessing of the other redoun-
deth vnto posteritie, much more shall it light and rest upon the heads of the
doers themselves. But it maketh nothing against vs, that the issue of the wick-
ded many times commeth to good proofs, & the issue of the faithful swar-
ueth out of kinde: becau se the lawmaker meant not here to stablisy such a
perpetual rule as should derogate his free election. For it sufficeth for the
comfort of the righteous and for the terrour of the sinner, that the penal tye
is not vaine or of no effect, although it do not alway take place. For as the
temporal punishments that are laid vp to a fewe wicked men, are testimonies
of the wrath of God against sinnes, and of the judgement that shall one day
be given vpon al sinners, although many escape unpunished euen to the end
of their life: so when God giueth one example of this blessing to shew mer-
cie and bountifullnesse to the sonne for the fathers sake, he giueth a proofe
of his constant and perpetuall favour to them that worship him: and when
he once pursueth the wickednesse of the father in the sonne, hee sheweth
what judgement is prepared for all the reprobate for their owne offences.
Which assurednesse he had in this place principally respect vnto. And by
the way he commendeth vnto vs the largenesse of his mercie, which hee

The promise of mercy towards them & theirs that feare God, breedeth comfort,
is not contraried by their issues, swaunte sometimes out of kind, & it steetch out the largenesse of his mercie to exceede the regour of his suflicie.

Gen.17.7
Pro.20.7
The end of this commandement is, that his will is to have the majesty of his name to be holy among vs. Therefore the summe shall be that wee do not defile it with contemptuously and irreverently vsing it. With which prohibition the commandement hangeth orderly together, that we take studie and care godlily to reverence it. Therefore wee ought so to order our foules both in our mindes and our tongues, that we neither think nor speake any thing of God himselfe or his mysteries, but reverently and with much sobriety: that in weyng his workes, wee conceive nothing but honorable toward him. These three things I say, it behoueth vs not negligently to marke, that whatsoever our minde conceiue of him, whatsoever our tongue uttereth, it may fauour of his excellencie, and may agree with the holy highnes of his name: and finally may serue to aduantage his magnificence. That we do not rashly or disorderly abuse his holy worde and reverence mysteries either to ambition, or to courteoufesse, or to our owne triflings: but that as they beare the dignitie of his name imprinted in them, so they may kepe their honour and estimation among vs. Last of all, that wee doe not carpe against or speake cuill of his workes, as these wretched men are wont to babble reproachfully against them: but that whatsoever wee reheare done by him, we report it with words of prais of his wedesone, righteoufnesse and goodnesse. That is to sanctifie the name of God. Where otherwife is done, it is defiled with vaine and peruerse abuse, because it is violently carried from the right vs whereunto onely it was appointed: and though there be no other hurt done, yet it is spoyled of his dignitie, and by little and little brought to contempt. Now, if there be too much cuill in this rash readinesse to vs the name of God out of season, much more mischiefe is in this, if it be employed to cuill vses, as they doe that make it to serve the superstitions of Necromancie, cruel excercasions, unlawful conjurations, and other wicked enchantements. But swearing is chiefly mentioned in the commandement, as the thing wherein the peruerse abuse of Gods name is most detestable, that thereby wee may be the better altogether frayed away from all defiling thereof. But that here is commandement given of the worshop of God, and of the reverence of his name, and not of the trueth and equitie that is to be kept among men, appeareth by that that he afterwarde in the second table condemneth periuie and false witnesse, whereby hurt is done to the fellowship of men; but it were in vaine to repeate it againe, if this commandement intreated of the dutie of charitie. And also the diuision of the lawe it selfe requirith it, because as it is saide, God did not in vaine appoint two tables for his law, whereby is gathered that in this commandement he challengeth his owne right to himselfe, and defendeth the holinesse of his name, and teacheth not what men owe to men.
God the Redeemer. Lib. 2. 121

First it is to be learned what is an oath. It is a taking of God to witness to confirm the truth of that which we speak. For those cursed speaches that conteine manifest reproches against God, are unworthie to be reckned among othes. That such taking to witness, when it is rightly done, is a kinde of worshipping of God, is shewed in due se places of the Scripture. As when Esay prophesie of the calling of the Assyrians and Egyptians into fellowship of the covenante with Israel, They shal speake(faith he) in the tongue of Canaan, and shall sweare in the name of the Lord. That is to say, in swearing by the name of the Lord, they shal yeeld a confession of his religion. Againe, when he speaketh of the enlargement of his kongdome, he faith: Whosoever shall bleffe himselfe, shall bleffe in the God of the faithful: and he that shall sweare in the land shall sweare in the true God. Jerome faith, if they shal teach many people to sweare in my name as they haue taught them to sweare by Bala, they shalbe builded vp in the middes of my house. And for good cause it is said, that when we call vp the name of the Lorde to witness, we do witness our religion toward him. For so we confesse that he is the eternall & vnchangeable trueth, whom we call vp, not onely as a most substantial witness of trueth above all other, but also as the onely defence thereof, which is able to bring forth hidden things into light, and then as the knower of hearts. For where testimonies of men do faile, there we flee to God for witness specially where any thing is to be proued that lieth secrete in conscience. For which cause the Lord is bitterly angry with them that sweare by strange gods, & he judgeth that manner of swearing to be an argument of manifest falling from his allegiance: Thy sonnes haue forsaken me, & do sweare by them that are no gods. And he declareth the hainous sills of this offence by threatening of punishment: I will destroy them that sweare by the name of the Lord, & sweare by Melchian.

Now then, when we understand that it is the Lords will that there bee in our othes a worship of his name: so much the more diligent heede is to bee taken, that in stead of worshipping they doe not conteine dishonour, contempt or abacement of it. For it is no small dishonor, when perieurie is committed in swearing by him, wherefore it is called in the law, Profanation. For what is left to the Lorde when he is spoiled of his trueth? he shall then ceasse to be God. But truly he is spoiled thereof, when he is made an affirmer & approver of fallhood. Wherefore, when Josia minded to drue Achan to confesse the trueth, he said: My sonne, give glorie to the Lorde of Israel, meaning thereby, that the Lorde is grievously dishonoured in a man sweare falsly by him. And no maruel. For we do as much as in vs lieth, in a manner, to staine his holy name with a lie. And that this manner of speach was vsed among the lewes so oft as any was called to take an othe, appeareth by the like protestation, that the Pharisees vse in the Gospel of John. To this heedfulness the forms of othes that are vset in Scriptures doe instruct vs: The Lord liueth, The Lord do these things into me, and add these things, The Lord be witnessse vpon my soule, Which do proue, that we cannot call God for witnessse of our sayings, but that wee also with him to take vengeance of our perieurie, if we speake deceitfully.

The name of the Lord is made vile and common, when it is vset in
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The name of God abused, when used as a common

word, though in truth, yet wantonly, without any un-

gent cause.

Exod. 23:13.

The folly of Anabaptists in collo-

cating the simple unlawfulness of

all othes out of the words of our

Saviour Christ.

Mat. 5.

Jacob 5.

Exod. 22:11.
John 7:16.

superfluous othes, although they be true. For in such case it is also taken in

vaine. Wherefore it shall not be sufficient to abstaine from swearing falsely,
ynlesse we do also remember, that swearing was suffered and ordained not

for lust or pleasure, but for necessities sake: and therefore they go beyond

the lawfull vse thereof, that apply it to things not necessarie. And there

can no other necessitie be pretended, but where it is to serve either reli-

gion or charitie, wherein at this day men doe too much licentiously offend,

and so much the more intolerably, for that by verie custome it hath ca-

sual to be reckoned for any offence at all, which yet before the judgement

scate of God is not slanderly weyed. For every where without regarde, the

name of God is defiled in trifling takes, and it is not thought that they doe

evil, because by long suffered and unpunished boldneffe, they are come to

rest as it were in profession of so great wickednesse. But the commande-

ment of the Lorde remaineth in force, the penaltie abode in strength, &

shall one day have his effect, whereby there is a certaine speciall revenge

proclaimed against them that vse his name in vaine. This command-

ement is also transgressed in an other point, that in our othes we put the holy

servants of God in the place of God, with manifest vngodliness, for so we

transfere the glorie of his godhead to them. Neither is it without cause

that the Lorde hath given a special commandement to sweare by his name,

and by speciall prohibition forbidden, that wee shoulde not be heard sweare

by any strange gods. And the Apostle evidently testifieth the same, when he

writeth, that men in swearing do call vpon a higher than themselves, &

that God which had none greater than his owne glorie to sweare by, did

sweare by himselfe.

26 The Anabaptists not contented with this moderation of swearing,
do detest all othes without exception, because the prohibition of Christ is

generall: I say vnto you, sweare not at all, but let your talke be yea yea,

and nay nay, whatsoever is more than this, is of evill. But by this meanes, they

do without consideration flumbe against Christ: while they make him ad-

uersarie to his father, and as if he had come downe from heaven to repeale

his fathers decrees. For the eternall God doth not onely in the lawe permit

swearing as a thing lawfull, which were ymough: but also in necessitie doeth

comiande it. But Christ affirmeth that he is all one with his father: that he

bringeth no other thing, but that which his father commaunded him; his

doctrie is not of himselfe, &c. What then will they make God contrarie to

himselfe, which shall afterward forbide and condemne the same thing in

mens behauiours, which he hath before allowed by commaunding it? But

because there is some difficultie in the wordes of Christ, let vs a little weigh

them. But herein wee shal never attaine the trueth, vnlesse wee bend our

eyes vnto the intent of Christ, and take heed vnto the purpose that hee

there goeth about. His purpose is not either to release or restraine the law,

but to reduce it to the true and natural understanding, which had beene

very much depraied by the false gloses of the Scribes and Pharisees. This

if wee hold in minde, wee shal not thinke that Christ did utterly condemne

othes, but onely those othes which do transgresse the rule of the law. There-

by it appeareth, that the people at that time did forbear no manner of

swearing.
swearing but periuries, whereas the law doth not only forbid periuries, but also all idle & superfluous othes. The Lord therefore the most pure expeditor of the law, doth admonish them, that it is not only evil to forswear, but also to sweare. But howe to sweare? in vaine. But as for these othes that are commended in the law, he leaveth them safe and at libertie. They seeme to fight somewhat more strongly when they take earnest hold of this worde at all, which yet is not referred to the word Sweare, but to forms of swearing that are after rehearsed. For this was also part of their error, that when they did sweare by heauen and earth, they thought that they did not touch the name of God. Therefore after the principal kinde of offence against this commandement, the Lorde doeth also cut off from them all by this fees that they should not thinke that they haue escaped, if not speaking of the name of God they call heauen and earth to witnesse. For here by the way it is also to be noted, that although the name of God be not expressed, yet men by indirect forms doe sweare by him, as if they sweare by the lyuely light, by the bread that they eate, by their Baptisme or other tokens of gods liberalitie towards them. Neither doeth Christ in that place where hee forbiddeth them to sweare by heauen and earth and Hierufalem, speake it to correct superstition, as some men falsely thinke, but he rather confuteth their sophisticall suttletic, which thought it no fault babblingly to throw out indirect othes, as though they feared the holy name of God, which is ingrauen in all his benves. But otherwise it is, where either a mortall man, or a dead man, or an Angell is put in the place of God: as among the prophane nations flatterie devisid that stinking forme of swearing by the life or soule of the king: for then the false making of Gods doth obscure & minish the glorie of the one onely God. But when wee meanely, to procure credite to our saying by the holy name of God, although the same be indirectly done, yet in all such trifling othes his majestie is offended.

Christ taketh from this licentiousnesse, all pretense of excuse, in this that hee forbiddeth to sweare at all. And Iaues to the same purpose, reciting the same wordes of Christ which I haue before alledged, because the same rash boldnesse hath always beene in the worlde, which is a prophane misusing of the name of GOD. For if yee referre this word, At all, to the substance, as if without any exception it were altogether unlawful to sweare: wherefore scruch that exposition which is added afterweare: Neither by heauen nor by earth, &c? Whereby it sufficiently appeareth that those caulations are met withall, by which the Iewes thought their fault to be excused.

Therefore it cannot nowe be doubtfull to founde judgements, that the Lorde in that place did onely reprooue those othes that were forbidden by the lawe. For he himselfe which chewed in his life an exampler of the perfection that he taught, did not sticke to sweare when occasion required. And his discipels, who (wee doubt not) did obey their master in all things, followed the same example: who dare saye that Paul would haue sweorne, if swearing had bene vterely forbidden? But when the matter so required, he sweare without any stickeing at it, yea, sometime adding an exclamation. But this question is not yet ended, because some do thinke that only
publike othes are excepted out of this prohibition; as those othes that wee take when the Magistrate doeth offer them to vs and require them of vs. And such as Princes vse to take in stablishing of leagues, or the people when they sweare allegiance to their Prince, or the Souliar when he is put to an othe for his true seruice in the warre, and such like. And to this fort they adioyne, and that rightfully, such othes as are in Paul, to confirme the dignitie of the Gospel, for as much as the Apostles in their office are not private men but publike ministers of God. And truly I denie not that those are the safest othes, because they are defended with soundest testimonies of Scripture. The Magistrate is commanded in a doubtful case to drive the witnesse to an othe, and he on the other side to answeare by othe: and the Apostle faith, that mens controversies are by this mean ended. In this commandement both these have a perfect allowance of their offices. Yea, and wee may note, that among the olde heathen men, the publike and sollemne othe was had in great reuerence, but common othes that were usually spoken without consideration, were either nothing or verie little regarded, because they thought that in these they had not to doe with the majestie of God at all. But yet it were too much dangerous to condemne private othes, that are in necessarie cases soberly, holily, & reuerently taken, which are maintained both by reason and examples. For if it be lawfull for private men in a weightie and earnest matter to appeale to God as judge between them, much more is it lawfull to call him to witnesse. Put thy cafe: thy brother will accuse thee of faules breach of faith, thou endeoureft to purge thy selfe according to the dutie of charitie, and he by no meanes will suffer him selfe to be satisfied. If thy good name come in peril by his obstinate maliciousnesse, thou shalt without offence appeale to the judgement of God, that it will please him in time to make thine innocencie known. Nowe if the weight of the wordes be considered, it is a lesse matter to call him to witnesse. Therefore I see not why in this case wee should affirme, that the calling him to witnesse is vnlawfull. And we are not without many examples thereof. For though the othe of Abraham and Isaack with Abimelech be saide to serue for our purpose, because it was made in the name of a publike companie, yet Iacob and Laban were private men, which stablished a coenuant with mutuall othe betwene themselues. Booz was a private man which by the same meanes confirmed his promise of mariage to Ruth. Abdiad was a private man, a just man and fearing God, which affirmed vnto Elias by oth, the thing that he meant to perswade him. Therefore I have no better rule, but that othes be so tempered, that they be not vnadvised, that they be not common without regarde, that they be not vned of raging lust, nor trifling, but that they serue just necessitie, as where the Lords glory is to be maintained, or the edification of our brother furthered, to which ende the commandement of the law tendeth.

The fourth Commandement.

Remember that thou keepe holy the Sabbas day. Sixe daies shalt thou worke, & doe all thy workes. But on the seventh day is the Sabbas of the Lord thy God. In it thou shalt do no worke, &c.
28 The end of this commandement is, that we being dead to our own
affections and works, shou'd be buried in meditation of the kingdom of
God, and to the same meditation should be exercized, by such meanes as he
hath ordained. But because this commandement hath a peculiar and seve-
ral consideration from the rest, therefore it must have also a seueral manner
of exposition. The olde writers use to call it a shadow with commandement,
for that it containeth the outward obseruation of the day, which by the co-
ming of Christ was taken away with the other figures. Wherein I grant
they say truely, but they touch but halfe the matter. Wherefore wee must
fetch the exposition of it further off. And (as I thinke) I have marked that
there are three causes to be considered, whereupon this commandement
confisteth. For first the heavenly lawmaker meant under the rest of the se-
venth day, to set out in figure to the people of Israel the spiritual rest, where-
bly the faithfull ought to cease from their own works, that they might suffer
God to worke in them. Secondly, his will was to have one appointed day,
wherein they should meete together to heare the lawe, and execute the ce-
remonies; or at least bestowe it peculiarly to the meditation of his worke:
that by such calling to remembrance, they might be exercised to godlines.
Thirdly, he thought good to have a day of rest granted to seruants, & such
as lived under the government of other, wherein they might have some
ceasing from their labour.

29 But we are many wayes taught, that the same shadowing of the spiri-
tuall rest, was the principal point in the Sabbat. For the Lorde required the
keeping of no commandement in a manner more severely, than this; when
his meaning is in the Prophets to declare that all religion is overthrown,
then he complaineth that his Sabbates are polluted, defiled, not kept, not
sanctified: as though that piece of service being omitted, there remained
no more wherein he might be honoured. He did set forth the observing
thereof with high praises. For which cause the faithfull did among other o-
xacles maruellously esteem the receiving of the Sabbat. For in Nehemiah
thus spake the Leuites in a solemn convocation, Thou haft shewed to our
fathers thy holy Sabbat, & haft guien them the commandements and the
ceremonies; and the law by the hand of Moses. You see how it is had in sin-
gular estimation among all the commandements of the lawe. All which
things doe serve to set forth the dignitie of the mysterie, which is very well
expressed by Moses and Ezechiel. Thus you haue in Exodus, See that yee
kepe my Sabbat day, because it is a token betwenee mee and you in your
generations: that you may knowe that I am the Lorde that sanctifie you:
kepe my Sabbat, for it is holy vnto you. Let the children of Israel kepe the
Sabbat and celebrate it in their generations, it is an everlasting covenante
betwenee me and the children of Israel, and a perpetuall token. Yet Ezechiel
speaketh more at large. But the summe thereof commeth to this effect, that
it is for a token whereby Israel should knowe that God is their sanctifier. If
our sanctification be the mortifying of our own will, then appeareth a most
apt relation of the outward signe with the inward thing it selfe: we must al-
together rest, that God may worke in vs: we must depart from our owne will,
wee must resigne vp our heart, wee must banish all lustes of the flesh. Fi-

Three causes con-
considerable in the
fourth command-
ment concern-
ing the obseruation of
the sabbath day.

The sabbath a fi-
figure of Spirituall
rest.
Num.13.22.
Eze.20.21.
23.28.
Jer.17.11.
& 27
Ex.31.13.
&
35.2.
Neh.9.14.

Eze.20.11.
nally, we must cease from all the doings of our own wit, that we may have
God working in vs, that we may rest in him, as the Apostle also teacheth.

30. This perpetuall ceasing was represented to the Jews, by the keeping
of one day among seuen: which day, to make it be observed with greater de-
voition, the Lord commanded with his owne example. For it availleth not
a little to stirre vp mans endeavour, that hee may knowe that hee tendeth to
the following of his Creator. If any man search for a secret signification in
the number of seuen: Forasmuch as that number is in the Scripture the
number of perfection, it was not without cause chosen to signifye everlast-
ning continuance. Wherewith this also agreeth that Moses in the day that he
declared that the Lord did rest from his works, maketh an end of describing
the succeeding of dayes and nightes. There may be also brought an other
probable note of the number, that the Lord thereby meant to shewe that
the Sabbat should never be perfectly ended, til it came to the last day. For
in it we beginne our blessed rest, in it we do daily proceed in professing more
and more. But because we haue still a continuall warre with the flesh, it shall
not be ended vntil that saying of Esaie be fulfilled, concerning the contin-
ing of newe Moone with newe Moone, of Sabbath with Sabbath, even then
when God shalbe all in all. It may seeme therefore that the Lord hath by
the seuenthe day fet forth to his people the perfection to come of his Sab-
bat at the last day, that our whole life might by continuall meditation of the
Sabbat, aspire to this perfection.

31. If any man dislike this observation of the number as a matter too cu-
rious, I am not against him, but that hee may more simply take it, that the
Lord ordained one certaine day, wherein his people might vnder the school-
ing of the lawe be exercised to the continuall meditation of the spiritual
rest: And that he assigned the seuenthe day, either because he thought it su-
ficient, or that by setting foorth the likenesse of his own example, he might
the better move the people to keepe it or at least to put them in mind, that
the Sabbat tended to no other end, but that they should become like unto
their creator. For it maketh small matter, so that the mysterie remaine
which is therein principally set forth, concerning the perpetuall rest of our
workes, to consideracion whereof of the Prophets did now and then call back
the Jewes, that they should not thinke themselves discarged by carnall tak-
ing of their rest. Beside the places already alledged, you haue thus in Esaie:
If thou turne away thy foote from the Sabbath, that thou do not thine owne
will in my holy day, and shall call the Sabbath delicate and holy of the glori-
uous Lord, and shalt glorifie him while thou dost not thine owne wayes, &
seekest not thine owne will to speake the worde, then shalt thou be delited
in the Lord &c. But it is no doubt, that by the comming of our Lord Christ,
so much as was ceremoniall herein, was abrogate. (For he is the truth, by
whose presence all figures do vanish away, he is the bodie at sight whereof
the shadowes are left, he, saies, is the true fulfilling of the Sabbath, wee being
buried with him by Baptisme, are grafted into the fellowship of his death,
that we being made partakers of the resurrection, we may walke in newnes
of life. Therefore in another place the Apostle writeth, that the Sabbath
was a shadow of a thing to come: and that the true bodie, that is to say, the
per-
perfect substance of truth is in Christ, which in the same place he hath well declared, that is not contained in one day, but in the whole course of our life, until that we being utterly dead to our selves, be filled with the life of God. Therefore superstitious observing of dayes ought to be farre from Christians.

32 But forasmuch as the two latter causes ought not to be reckoned among the olde shadowes, but do belong allke to all ages: since the Sabbat is abrogate, yet this hath still place with vs, that wee should meete at appointed dayes to the hearing of the word, to the breaking of the mystical bread, and to publike prayers: and then that to servants and labourers be granted their rest from their labour. It is out of doubt that in commaunding the Sabbat, the Lorde had care of both these things. The first of them hath sufficient testimonie by the onely vse of the Iews to proue it. The seconder Moses spoke in Deuteronomie in these wordes: that thy man servant and thy maide servant may rest as well as thou: remember that thou thy selfe didst serue in Egypt. Again, in Exodus: that thy Oxe and thy Ass may rest, and the sonne of thy bondwoman may take breaketh. Who can deny that both these things doe serue for vs as well as for the Iewes? Meetings at the Church, are commaunded vs by the worde of God, and the necessitie of them is sufficiently knowne in the verie experience of life. Vnlesse they be certainly appointed: and have their ordinarie dayes, howe can they bee kept? All things by the sentence of the Apostle are to be done comely and in order among vs. But so farre is it off, that comlineffe and order can bee kept without this policie and moderation, that there is at hande present trouble and ruine of the church, & it be dissolued. Now if the same necessitie be among vs, for releasf whereof the Lord appointed the Sabbat to the Iewes: let no man say that it belongeth nothing vnto vs. For our most prouident and tender Father, willed no lesse to provide for our necessitie than for the Iewes. But thou wilt saye, why do wee not rather daily meeete together, that the difference of dayes may be taken away? I would to God, that were granted, and truly spiritual wise done was a thing woorthie to haue daily a piece of the time cut out for it. But if it cannot be obtained of the weakenesse of many to haue daily meetings, and the rule of charitie doth not suffer vs to exact more of them, why should we not obey the order which we see layde vpon vs by the will of God?

33 I am compelleth here to be somewhat long, because at this day many vnquiet spirites do raise trouble, concerning the sunday. They cry out that the Christian people are nourished in Lewishnesse, because they keepe some obseruation of dayes. But I answere, that we keepe those dayes without any Lewishnesse, because we do in this behalfe farre differ from the Iewes. For wee keepe it not with strait religion as a ceremonie, wherein we think a spiritual mystere to be figured, but we retaine it as a necessarie remeedy to the keeping of order in the church. But Paul teacheth that in keeping thereof they are not to be judged Christians, because it is a shadow of a thing to come. Therefore he feared that he had laboured in vaine among the Galatians, because they did still obserue dayes. And to the Remaines hee affirmeth that it is superstition if any man doe make difference betweene daye and
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and day. But who, saying these madde men onely doth not see, of what obseruing the Apostle meaneth? For they had no regard to this political ende and the order of the Church, but whereas they kept them still as shadowes of spirituall things, they did even so much darken the glorie of Christ & the light of the Gospel. They did not therefore cease from handie workes, because they were things that did call them away from holy studies and meditations, but for a certaine religion, that in ceasing from worke they did dreame that they still kept their mysteries of old time deliered them. The Apostle, I say, inuict against this disordered difference of dayes, and not against the lawfull choice of dayes that serveth for the quietnesse of Christian fellowship, for in the Churches that he himselfe did ordaine, the Sabbat was kept to this vse. For hee appointeth the Corinthishe the same daye, wherein they should gather the collection to releue the brethren at Jerusalem. If they feare superstition, there was more danger thereof in the feast dayes of the Iewes, than in the Sundayes that the Christians nowe haue. For so as was expedient for the ouerthrowing of superstition, the day that the Iewes religiously obferued is taken away: and, so as was necessarie for keeping of comlineffe, order, and quiet in the Church, an other day was appointed for the same vse.

34 Albeit the old fathers haue not without reason of their choue, put in place of the Sabbat daye, the day that wee call Sunday. For whereas in the Resurrection of the Lord is the ende and fullfilling of that rest, whereof the old Sabbat was a shadowe: the Christians are by the verie same day made an ende of shadowes, put in minde that they should no longer stick into the shadowish ceremonie. But yet I do not so rest vpô the number of seuen, that I would binde the church to the bondage thereof. Neither will I condemne those Churches, that haue other solemn dayes for their meetings, so that they be without superstition, which shall be, if they be onely applied to the obseruation of Discipline and wel appointed order. Let the summe hereof be this: as the true was given to the Iewes under a figure, so it delivered vs without any shadowes at all. First, that in all our life long wee should be in meditation of a continuall Sabbat or rest from our owne workes, that the Lord may worke in vs by his spirite: then that every man privately so oft as he hath leasure, should diligently exercise himselfe in godly calling to minde the workes of God, and also, that we al should keep the lawful order of the Church appointed, for the hearing of the worde, for the ministration of the Sacraments and for publike prayer: thirde, that wee should not vngently oppresse them that vnder vs and do the triflings of the false prophets vanishe away that in the ages past haue infected the people with a Jewish opinion, that so much as was ceremonially in this commandement is taken away, which they in their tongue call the appointing of the seventh day, but that so much as is morall remaineth, which is the keeping of one day in the weeke. But that is nothing else in effect, than for reproche of the Iewes to change the day, and to keeppe still the same holinesse in their mind. For there full remaineth with vs the like signification of mystery in the dayes as was among the Iewes. And truely we see what good they have done by such doctrine. For they that cleaue to their constitutions, doe by these
The end of the first Commandment is the preservation of his order, for which God commandeth all things belonging to the honor, and forbidden any thing tending to the dishonor of superiors whom he beautifieth with amiable names so makest the minde of men unto obedience and subiection under them.

I Tim. 5.

The end of the fifth Commandment is the preservation of order, for which God commandeth all things belonging to the honor.

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these as much exceed as the Jews in grosse and carnal superstitition of Sabbath: so that the rebukings that are read in Esay, do no lesse suffer for the  

at these dais, than for those that the Prophet reprooved in his time. But this general doctrine is principally to be kept, that least religion should fall away or waxe faint among us, holy meetings are to be diligently kept, and those outwarc helps are to be vefled that are profitable for to nourish the worshipping of God.

The fifth Commandement.

Honour thy Father and thy Mother, that thou mayst live long upon the Lande which the Lord thy God shall give thee.

35. The end of this Commandement is, that because the Lord doth delight in the preservation of his order, therefore he will that those degrees of preeminence which he hath ordained be not broken, the summe therefore shall be that we reverence those whom the Lord hath set ouer vs, that we yield to them honour, obedience and thankfulness. Whereupon followeth that it is forbidden to withdrawe any thing from their dignity, either by contempt or obstinacie or vnthankfulness. For so doth the word Honour, in the Scripture signifie verie largely: as when the Apostle sayeth, that the elders which rule well are worthy of double honour, he meaneth not only that reverence is due unto them, but also such recompence as their ministratie deferueth. And because this commandement of subiection doth most of all disagree with the prerogatifs of mans nature, which as it swelleth with greedinesse of climbing high, so it hardely abideth to be brought lowe: therefore he hath set that kind of superiority for example, which by nature is most amiable & least envious; because he might the easiely mcke

ten and reclaime our minde to the vs of submission. Therefore the Lord doth by little and little traine vs to all lawfull subiection by that which is most easie to beare, forasmuch as the rule of all is alike. For to whom hee giueth any preeminence, hee doth communicate his owne name with them, so far as is necessarie to preserve the same preeminence: The name of Father, God, and Lord, do belong vnfole him alone, that so oft as wee heare one of them named, our minde must needs be touched with a feeling of his majestie. Therefore whom he maketh partakers of these things, he maketh to glitter with a certaine spark of his brightnesse, that they may be honorable every one according to his degree. Therefore in him that is our father we have to consider somwhat of the nature of God, because he beareth not the name of God without cause. Hee that is our Prince or our Lord, hath some partaking of honour with God.

36 Wherefore it ought not to be doubted that God doth here set a general rule, that as we knowe any man to be by his ordinance set ouer vs, so we yeeld vnto him reverence, obedience, thankfulness, & such other duties as it lieth in vs to do. And it maketh no difference, whether they be worthy or vnworthie. For of what sort soeuer they bee, they haue not without the providence of God attained that place, by reason whereof the lawmaker would haue them to be honored. Yet namely he hath given commandement of reverence to parents, that haue brought vs into this life, to which reverence
reverence very nature ought in a manner to instruct vs. For they are monsters and not men, that break the authority of parents with dishonour or stubbornnesse. Therefore the Lord commanded all the disobedient to their parents, to be slain, as men vnworthie to enjoy the benefit of light, that doe not reknowledge by whose meane they came into it. And by manie additions of the lawe it appeareth to be true that we have noted, that there are three parts of honour that he here speaketh of, Reverence, Obedience, and Thankfulness. The first of these the Lorde establisheth when he commandeth him to be killed that curseth his Father or his Mother, for there he puniseth the contempt and dishonour of them. The second hee confirmeth when he appointeth the punishment of death for the disobedient and rebellious children. To the third belongeth that sayeing of Christ in the fiftenth of Matthew, that it is the commadment of God that we do good to our parents. And so oft as Paul maketh mention of a commandement, hee expoundeth that therein obedience is required.

37 There is annexed a promise for a commendation, which doth the rather put vs in mind, how acceptable vnto God is the submission, y is here commanded. For Paul calleth the same pricke to stirre vp our dulleffe when he speaketh of the first commandement with promise. For the promise that went before in the fift Table, was not special & properly belonging to one commandement, but extended to the whole lawe. Nowe this is thus to be taken: The Lord spake to the Israelites particularly of the lande which he had promised them for their inheritance. If then the possession of lande was a pledge of Gods bountifulnesse: let vs not maruely if it pleased God to declare his favour by giving length of life, by which a man might long enjoy his benet. The meaning therefore is thus: Honor thy Father and thy Mother, that by a long space of life thou mayest enjoy your possession of that lande that shall be vnto thee for a testimonie of my favour. But that all the earth is blessed to the faithful, wee doe worthily reckon this present life among the blessings of God. Therefore this promise doeth likewise belong vnto vs, forsoomuch as the continuance of this life is a proofe of Gods good will. For it neither is promised to vs, nor was promised to the Jews, as though it contained blessednes in it self but because it is wont to be to the Godlie a token of Gods tender love. Therefore if it chanceth that an obedient child to his parentes be taken out of this life before his ripe age, which is oftentimes seen, yet doth God no leffe constantly continue in the performance of his promise, than if he should reward him with a hundred Acres of land, to whom he promised but one Acre. Al consiseth in this, that wee should consider that long life is so farre promised vs, as it is the blessing of God, & that it is his blessing so farre as it is a proofe of his favoure, which he by death doth much more plentifully and perfectly witnessse and shew in effect to his seurants.

38 Moreover, when the Lorde promiseth the blessing of this present life to the children that honor their parents with such reverence as they ought, he doth withall secretly say, that most assured curse haggeth over the stubborne and disobedient children. And that the same should not want execution: he pronounceth them by his lawes subject to the judgement of death.
The sixt Commandement.
Thou shalt not kill.

39 The ende of this commandement is, that forasmuch as God hath bound together all mankinde with a certaine vnitie, that every man ought to regard the safetie of all men, as a thing giuen him in charge, in summe therefore, all violence and wrong, yea and all harme doing, whereby our neighbours body may be hurt, is forbidden vs. And therefore wee are commanded, if there be any power of succour in our traualle to defend the life of our neighbours, that we faithfullie imploie the same, that wee procure those things that may make for their quiet, that we watch to keepe them free of hurt, and if they be in any daunger, that we give them our helping hande. If thou consider that it is God the lawmaker that so faith, then thinke withall that his meaning is by this rule also to gouerne thy soule. For it were a fonde thing to thinke, that he which espieth the thoughtes of the heart, and principally restreth vp to them, should instruct nothing but the bodie to true righteousness. Therefore the manslaughter of the heart is also forbidden in this lawes, and an inward affection to preferre our brothers life is here giuen in commandement. The hand in deed bringeth forth the manslaughter, but the minde conceiueth it, when it is infected with wrath and hatred. Looke whether thou canst be angrie with thy brother without bURNING in desire to doe him hurt. If. thou canst not be angry with him, then canst thou not hate him, forasmuch as hatred is nothing but an olde rooted anger. Although thou dissemble and go about to winde out thy selfe by vaine circumstancies: yet where anger or hatred is, there is an affection to hurt. If thou wilt
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wilt still dally out with lustes to defend it, it is already pronounced by the mouth of the holy Ghost, that he is a manslayer that hateth his brother in his heart. It is pronounced by the mouth of the Lord Christ, that he is guilty of judgement that is angry with his brother: that he is guilty of the counsel of faith that faith Rhacha: that he is guilty of Hell fire, that faith unto him, Fool.

40 The Scripture noteth two points of equity, upon which this commandment is grounded: because man is both the image of God and our owne flesh, wherefore vnlesse we will defile the image of God, we must have care to touche man none other wise, than as a sacred thing: and vnlesse we will put of all naturalnesse of man, wee must cherish him as our owne flesh. That manner of exhortation that is fetched from redemption & grace of Christ, shall be intreated of in another place. God willed these two things naturally to be considered in man, that might persuade vs to the preferation of him, that we should both reverence the image of God imprinted in him, and embrace our owne flesh. He hath not therefore escaped the crime of manslaughter, that hath kept himselfe from shedding of blood. If thou commit any thing indeede, if thou goe about any thing with endeour, if thou conceiue any thing in desire and purpose that is against the safetie of any other, thou art holden guilty of manslaughter. And againe: If thou doest not travaile to thy power and as occasion may serve to defend his life, thou doest with like haynousnesse offend the lawe. But if there be so much care taken for the safetie of his bodie, let vs hereby gather, how much studie and travaile is due to the safetie of his soule, which in the Lordes sight doth infinitely excell the bodie.

The Seventh Commandement.

Thou shalt not commit adultery.

In the seventh commandement chastity and cleanness, therefore all uncleanness must be departed from vs. The summe therefore shall be, that we be defiled with no uncleanness or lustfull intemperance of the flesh. Whereunto answereth the affirmative commandement, that we chastly & continently order all the parts of our life. But fornication he forbidden by name, to which all vnchaste lust tendeth that by the filthines of that which is more grosse & sensual, forsooth as it also defileth the body, he might bring vs to abhorre al filthy lust. Sith man was created in this estate, not to live a solitarie life, but to vse a helper ioned unto him: and since that by the curse of sinne he is driven the more to this necessitie, the Lord hath in this behalfe provided help for him so much as was sufficient, when hee ordained marriage, when hee sanctified with his blessing the fellowship begunne by his authoritie. Whereby followeth, that all other fellowship of man & woman out of marriage, is accursed before him, & that the fellowship of marriage it selfe, was ordained for remedia of necessitie, that we should not runne out into vnbridled lust. Therefore let vs not flatter our selves, fith we heare that man cannot be coupled with woman out of mariage, without the curse of God.

41 Nowe
God the Redeemer. Lib. 2. 127

42 Nowe forasmuch as by the condition of nature, and by lust more exceedingly since the fall of man, we are become doubly subject to desire of companie of women, except it be those, whome God of his singular grace hath exempted from it: let every man looke well what is given vnto him. Virginitie, I graunt, is a vertue not to be despised: but thit it is to some denied, and to some granted but for a time, let them that are troubled with incontinencie, and struing with it, cannot get the upper hand, resort to the help of mariage, that so they may keepe chastitie in the degree of their vocation. For they that cannot conceie this word, if they do not succour their owne intemperance with the remediethat is offered, and granted them, they striue against God and refiit his ordinance. And let no man carpe against me (as many do at this day) that being aided with the helpe of God, he can do all things. For the helpe of God is present only with those, that walke in his wayes, that is in their vocation from which they do withdrawe themselves, which for taking the helpes of God, do travaile to overcome and maister their necisitie with vaine rash boldnesse. The Lorde affirmeth that continenciie is a singular gift of God, and of that sort that are not given generally, nor vniversally to the whole body of the Church, but to a few members thereof. For first he faith, that there is a certaine kindes of men, that haue gelded themselves for the kingdome of Heauen, that is, that they might the more loosely and freely apply themselves to the affaires of the heauenly kingdome. But, that no man should thinke that such gelding is in the power of man, he shewed a little before, that all men are not able to receive it, but they to whom it is peculiarly given from heauen, whereupon he concludeth: He that can take it, let him take it. But Paul yet affirmeth it more plainly, where he writeth, that euerie man hath his proper gift of god, one thus, and another thus.

43 Whereas we are by open declaration admonished, that it is not in every mans power to keepe chastitie in single life; although with studie & travaile he endeavour never so much vnto it, & that it is a peculiar grace, which God giueth but to certaine men, that he may haue the more readie to his worke: doe wee not striue against God and nature which he hath instituted, if wee do not apply the kinde of life to the proportion of our power? Here the Lorde forbiddeth fornication: therefore he requireth cleanliness and chastitie of vs. To keepe the same there is but one way, that every man measure himselfe by his owne measure. Neither let a man despise mariage as a thing vnprofitable or superfluous for him, nor otherwise desitie single life, vnlesse he be able to live without a wife. And therein alio let him not provide only for the quiet & commoditie of the flesh, but only that being loosed from this bond, he may be the more in readines & prepared to all duties of godlinesse. And forasmuch as this benefite is given to many but for a time, let every man so long abstaine from mariage as he shalbe meete to live to keepe single estate. If strength faile him to tame his lust, let him learne that the Lord hath now layd vpon him a necessitie to marry. This the Apostle saith, when he commandeth that to avoid fornication every man haue his owne wife, & every woman haue her owne husband, that he that cannot live continently should marrie in the Lord. First he declareth that

To whome the gift of continenciie is not given, they must use the remediethat God hath ordined.

Mat. 19. 12.
1. Cor. 7. 7.

They sinne grievously against God which use it not although they keep them selves unflain with any bodily uncleanse
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the most part of men are subject to the vice of incontinence: and then of those that be subject unto it, he excepteth none, but commandeth all to that one remedy, which with vouchsafe it is resoluted. Therefore if they that be incontinent do neglect to help their infirmity by this mean, they sinneth even in this that they obey not the commandment of the Apostle. Neither let him flatter himselfe that toucheth not a woman as though he could not be rebuked of vouchsafe, while in the meaneseason his minde burneth inwardly with lust. For Paul defineth chastitie to be a cleaness of the mind, joyed with chastitie of the bodie. A woman vnmarried (laith he) thinketh upon those things that are of the Lord, forasmuch as he is holy both in bodie & in spirit. Therefore when he bringeth a reason to conforme that former commandement, he doth not only say, that it is better for a man to take a wife, than to defile himselfe with company of a harlot, but he saith, that it is better to marry than to burne.

44. Nowe if married folkes doe confesse that their fellowship together is blessed of the Lorde, they are thereby admonished not to defile it with intemperate & dissolute lust. For though the honestie of mariage do cover the filthines of incontinenci, yet it ought not forthwith to be a pronocation thereof. Wherefore let not married folkes thinke, that all things are lawfull vnto them, but let every husband haue his own wife soberly, & likewise the wife her husbande, and so doing, let them commit nothing vnseeming the honestie and temperance of mariage. For so ought mariage made in the Lord to be refrained to meaure & modestie, & not to overflow into every kind of extreme lasciviousnes. This wantonesse, Ambrose reproved with a saying verie fore in deede, but not vnsift for it, when he calleth the husband, the adulterer of his owne wife, which in vs of wedlock hath no care of shamefastnes or honestie. Last of all, let vs consider what lawmaker doeth here condemme fornication, euien he which soft of his owne right he ought to poisse vs wholly, requireth pureneffe of the soule, spirite & body. Therefore when he forbiddeth to commit fornication, he also forbiddeth with wanton attire of bodie, with vn cleanly gestures, and with filthie talke to laye wait to trap another's chastitie. For that saying is not without good reason, which Archelaus spake to a young man about measure wantonly and deceitfully clothed, that it made no matter in what part he were filthily vnchaft, if we have a regard vnto God that abhorreth all filthiness in whatsoever part either of our soule or body it appeareth. And to put these out of doubt, remember that the Lord here commendeth chastitie. If the Lorde require chastitie in vs, then he condemneth all that euery is against it. Therefore if thou count to swe we obedience, neither let thy mind burne inwardly with euill lust, nor let thine eyes runne wantonly into corrupt affections, nor let thy body bee trimmed vp for allurement, nor let thy tongue with filthie talke entice thy minde to like thoughtes, nor let thy glutous belly enflame thee with intemperance. For all these vices are, as it were, certaine blotting, wherewith the pureneffe of chastitie is besotted.

The eight Commandement.

Thou shalt not steal.

45. The end of this commandement is, because God abhorreth vnrighteous

oufuee, that every man may haue his owne rendred vnto him.
The summe therefore shalbe, that we are forbidden to gape for other mens
goodes, and that. therefore we are commanded every man to employ his faithfUll tra-
uaile to preuaile to each man his owne goods. For theU we ought to thinke
that what every man poUesseth is not happened vnto him by chance of for-
tune, but by the distribution of the soueraigne Lord of all things: and there-
fore no mans goods can be gotten from him by eVil meanes, but that wrong
be done to the disposition of God. But of the ftes there be many kindes: one
standeth in Violence, when the goodes of an other are by any manner of
force and robbing licentiousneffe bereaued. The other kinde consistseth
in malicious deceit, where they are guilefully conueied away. An other
forme there is that standeth in a more hidden subteUtie, when they are wrong
from the owner by colour of lawe. An other forme in flatterie, where they are
fuckd away by pretence of gift, But least wee shoulde tacie too long vppon
renting of all the seuerall kindes of thefte, lette vs knowe, that all craftie
meanes whereby the poffeffions and money of our neighbours are conuei-
ed vnto vs, when they once goe by crooked waies from syncerenes of hearte,
to a desire to beguile, or by any meane to doe hurt, are to be accounted for
thefte. Although by pleading the lawe they may preuaile, yet God doth not
otherwise weigh them. For hee feth the long captious subteUties, wherewith
the guilefull man beginneth to entangle the simper minde, till at length he
draweth him into his nettes. Hee feth the hard and vngentle lawes, wherewith
the mightier oppresseth and throweth downe the weaker. Hee feth the allure-
ments, wherewith as with baited hookes, the craftie taketh thee vnwaue.
Al which things are hidden from the judgement of man, and come not in his
knowledge. And this manner of wrong is not onely in monie, in waues, or in
landes, but in euery mans right. For we defraude our neighbour of his goods,
if we denie him those dueties which we are bound to doe for him. If anie i-
dle factor or Bayliffe do devoure his masters substance, and is not heedful to
the care of his thrift, if he either do wrongfully spoyle, or do riotously waste
the substance committed vnto him, if a servant doe mocke his master, if he
disclose his secretes by any meanes, if he betray his life and his goodes:
againe if the Lord doe cruelly oppress his houholde, they are before God
guillie of thefte. For hee both witholdeth and conueieth an other mans
goods, which performeth not that which by the office of his calling he ow-
ceth to other.

46 We shal therefore rightly obey this commaundement, if being con-
tented with our owne estate, we seeke to get no gaine but honest & lawfull,
if we couet not to wax rich with wrong, nor go about to spoile our neighb or
of his goodes that our owne substance may encrease, if we labour not to
heape vp cruell riches and wrong out of other mens blood, if we do not im-
measurably scrape together every way, by right & by wrong, that either our
couetousnesse may be filled, or our prodigallitie satisfied. But on the other
side, let this bee our perpetuall marke, to aide all men faithfully by counsell
and helpe to kepe their owne to farre as we may: but if we have to doe with
false and deceitfull men, let vs rather bee ready to yeeld vs some of our owne,
then to strive with them. And not that only, but let vs communicate
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to their necessities, and with our store relieve their neede, whom we see to be oppressed with hard and poore estate. Finally, let every man looke howe much he is by dutie bound vnto other, & let him faithfully pay it. For this reason let the people haue in honor al those that are set over them, let them patiently beare their gouernment, obey their lawes & commandements, refuse nothing that they may beare, still keeping God fauourable vnto them. Againe, let them take care of their people, preferue common peace, defend the good, restraine the evil, and so orderr al things, as readie to give account of their office to the fouereigne judge. Let the ministers of Churches faithfully apply their ministerie, and not corrupt the doctrine of salvation, but deliver it pure and sincere to the people of God, and let them instruct them not onely with learning, but also with example of life: finally, let them so be ouer them, as good shepeherdes be ouer the sheepe. Let the people like-wis receiue them for the messengers and Apostles of God, give them that honor whereof the highest master hath vouchsafed them, and minister vnto them such things as are necessarie for their life. Let pares take on them to teache, rule and teach their children, as committed to them of God, and grieue not, nor turne away their mindes from them with crueltie, but rather cherish and embrace them with such lenitie and tendernesse, as become theiur person. After which manner, we have already saide, that children owe to their parents their obedience. Let yong men renounce old age, even as the Lord willed that age to be honorable. Let old men also gouerne their weake-ness of youth with their wisdome and experience, wherein they excell yong men, not rating with rough and loude brawling, but tempering severitie with mildnesse and gentlenesse. Let seruants shewe themselues diligent & servisible to obey; & that not to the eye, but from the heart, as serying God himselfe. Also let matters shewe themselfies not testie and haarde to please, nor oppresse them with too much sharpnesse, nor reprochfully vfe them, but rather acknowledge that they are their brethren and their fellow seruants vnder the heauenly Lorde, whom they ought mutually to love and gently to intreate. After this maner, I say, let every man consider what in his degree and place he oweth to his neighbours, and let him pay that he oweth. Moreover, our minde ought alwaies to haue respect to the law-maker, that wee may knowe that this lawe is made as well for our mindes, as for our handes, that men should studie to defende and further the commodities and profite of other.

The ninth Commandement.

Thou shalt not be a lying wittnesse against thy neighbour.

47 The end of this commandement is, that because God which is truth abhorreth lying, we ought to observe truth without deceitful colour. The summe therefore shall bee, that wee neither hurt any mans name eyther with flauders or false reportes, nor hinder him in his goods by lying: finally, that wee offend no man, by lust to speake euill, or to be busie: with which prohibition is joyned a commandement, that so farre as wee may, wee employ our faithfull endeuer for every man in affirming the trueth,
to defend the safety both of his name and goods. It seemeth that the Lord purposed to expound the meaning of his commandment in the three & twenty first Chapter of Exodus, in these words: Thou shalt not vie the voice of lying, nor shalt thou weigh thy hand to speake false witness, for the wicked. 

Again, Thou shalt flee lying. Also in another place he doeth not only call vs away from lying in this point that we bee no accusers, or whisperers in the people, but also that no man deceive his brother, for hee forbidde them both in severall commandments. Truely it is no doubt, but that as in the commandments before, he hath forbidden cruelty, inchafticie and courtesounes, so in this hee restraineth fallhood. Whereof there are two partes as we have noted before. For either wee offend the good name of our neighbours by maliciousnesse and froward minde to backe biting, or in lying and sometime in euill speaking wee hinder their commodities. There is no difference whether in this place be understood solemnne and judicial testimony, or common testimony that is vsed in private talkes. For we must alwaies have recourse to this principle, that of all the genrall kindes of vices one speciall sort is set for an example, whereunto the rest may bee referre, and that that is chiefly choen, where in the filthinesse of the faulte is moste appareant. Also it were convenient to extende it more generally to flanders and finifter backebitinges whether with our neighbours are wrongfully greeued, for that fallhood of witnessing which is vsed in judiciall courtes, is neuer without periuries. But periuries in somme such as they doe prophine & defile the name of God, are alreadie sufficiently met withal in the thirde commandment. Wherefore the right vse of this commandment is, that our tongue in affirming the truthe, do sere both the good name and profite of our neighbours. The equitie thereof is more than manifest. For if a good name bee more pretious than anie treasures, whatsoever they bee: then is it no lesse hurt to a man to be spoile of the goodnesse of his name than of his goods. And in bereaving his Iustue sometime false witness doeth as much as violence of handes.

48 And yet it is maruellous with how negligent carelesnesse men doe commonlie offend in this point, so that there are founde very few that are not notables sicke of this disease: we are so much delighted with a certaine poisond sweetnesse both in searching out & in disclosing the euils of other. And let vs not thinke that it is a sufficient excuse, if oftentimes wee lie not. For he that forbidde thy brothers name to be desiled with lying, will thinke also that it be preferred untoe so far as the truthe will suffer. For howsoever hee taketh heede to himselfe onlie, so that hee tell no lie, yet in the same he secretly confesseth that he hath some charge of him. But this ought to suffice vs to keepe safe our neighbours good name, for God hath a care of it. Wherefore without doubt all euill speaking is vterly condemned. But wee mean not by euill speaking, that rebuking which is vsed for chastisement: nor accusation, or judiciall processes, whereby remedie is sought for an euill, nor publicke reprehension which tendeth to put other sinners in feare, nor bewraying of faults to them for whose safety it behoouveth they should be forwarned least they should be in danger by ignorance: but we mean onlie hateful accusing, which as feth of maliciousnes & of a wat to wil to backbite.

S. 

The great liberie which men gie themselves in transgressing this law by their wanton delight to backbete, to scoffe, to judge, or to heart them that doe so.

Exod. 23. 1. 
Levi. 19. 15.
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Also this commandment is extended to this point, that we couet not to use a scoffing kinde of a pleasuantesse, but mingled with bitter tauntes, thereby bitingely to touch other mens faults under pretence of pastime, as manic doe that seeketh praise of meric conceites with other mens shame yea and griefe: also when by such wanton railing many times our neighbours are not a little reproched. Nowe if we bee bende our eyes to the lawemaker, which must according to his rightfull authority beeare rule no leffe ouer the eares and minde than ouer the tongue: truely we shall finde that greedinesse to heare backe bitings, & a hasting readinesse to euil judgements are no leffe forbidden. For it were verie fonde if a man shoulde thinke that God hateth the faulte of euill speaking in the tongue, and doeth not disallow the fault of euill maliciousnesse in the heart. Wherefore if there be in vs a true teare and love of God, let vs indue our soure as wee may and as is expedient, and as charitie beareth, that wee give neither our tongue, nor our eares to euill speakings, and bitter ictings, lest wee rashly without cause yeeld our minde to indirect suspicions. But being indifferent expositours of all mens sayinges, and doings, let vs both in judgement, eares, & tongue gently preferue their honour safe.

The tenth Commandement.

Thou shalt not couet thy neighbours house, &c.

49. The ende of this commandment is, that because the Lordes will is that our soule bee wholly possesed with the affection of loue: all lust is to bee shaken out of our minde that is contrarie to charitie. The summe therefore shall bee, that no thought creepe into vs, which may move our mindes with a concupiscence hurtfull and turning towards an others losse; wherewith on the other side agreeeth the commandement, that whatsoever wee conceiue, purpose, will or studie vppon, bee ioynd with the benefit and commoditie of our neighbours. But heere, as it seemeth, asiseth a harde and comberfome difficultie. For if it bee truely sayde of vs before that vnder the names of fornication and theft are contained the lust of fornication, and the purpose to hurt and deceiue, it may seeme superfluously spoken, that the coueting of other mens goodes shoulde afterwarde bee severally forbidden vs. But the distinction betweene purpose and coueting, will eaily lose vs this knode. For purpose (as we haue meant in speaking of it in the other commandements before) is deliberate consent of will, when lust hath subdued the minde: but coueting may bee without any fuche either aduisement or assent, when the minde is onely pricked and tickled with vaine and peruerse objectes. As therefore the Lorde hath heerefore commended, that the rule of charitie shoulde governe our wills, studies, and workes: so he nowe commaundeth the conceiptions of our minde to be directed to the same rule, that there bee none of them crooked and written, that may prouoke our minde in another way. As he hath forbidden our minde to be bowed and led into wrath, hatred, fornication, robberie, and lying: so he doth now forbid vs to be mowed thereunto.

50. And not without cause doth hee require so great uprightness. For who
God the Redeemer. Lib. 2.

who can deny that it is righteous, that all the powers of the soul be posse-
sed with charitie? But if any of them do asoare from the marke of charitie,
who can deny that it is diseased? Nowe whence commeth it that so manie
desires hurtfull to thy neighbour, doe enter in thy heart, but of this, that
neglecting him thou carest only for thy selfe? For if thy mind were altogeth-
er throughly kissed with charitie, no parcel thereof should be open to such
impressions. Therefore it must needs be voide of charitie, so far as it recei-
ueth concupiscence. But some man will object, that yet it is not meete that
fantasies that are without order tossed in mans wit, and at length do vanish
away, should be condemned for concupiscence, whose place is in the heart.
I answer, that here our question is of that kinde of fantasies, which while
they are present before our minde, doe together bite and strike our heart
with desire, forasmuch as it never commeth in our mynde, to wifhe for any
thing, but that our heart is stirred vp and leapeth withall. Therefore God
commadeth a marvelous ferventnesse of love which he willeth not to be en-
trangled with neuer so small shares of concupiscence. He requireth a marue-
ously framed mind, which he will eth not so much as with flight provocati-
ons to be any thing stirred against the law of love. To this exposition Augu-
sine did first open me y way: because thou shouldest not think it is without
confect of some grame authority. And though the Lords purpose was to for-
bid vs al wrongfull coueting: yet in rehearing the same, he hath brought forth
for example those things that most commonly doe deceuie vs with a false i-
mage of delight: because he would leave nothing to concupiscence whic
he draweth it from these things, wpon the which it most of al rageth and trium-
pheth. Loe, here is the second Table of the law, wherein we are taught suffi-
cently what wee owe to men for Gods sake, wpon consideration whereof
hanganeth the rule of charitie. Wherefore you shall but vainely call wpon
those duties that are contained in this Table, vnlesse your doctrine do stay
wpon the fcare and reuenerence of God, as vpon her foundation, As for them
which seek for two commandements, in the prohibition of coueting, the wife
reader, though I say nothing, will judge that by wrong dunion, they teare in
funder that which was but one. And it maketh nothing against vs, that this
worde, Thou shalt not couet, is the second time repeated, for after he had
first set the house, then he renteth the partes thereof, beginning at the wife:
whereby it plainly appeareth, that (as the Hebrues do very well) it ought
to be read in one whole sentence, and that God in effect commandeth, that
all that every man possesteth, shouln remaine safe and untouched, not onely
from wrong and lust to defraud them, but also from the very least desire that
may moue our minde.

51 But now to what end the whole law tendeth, it shal not bee hard to
judge: that is, to the fullfiling of righteousesse, that it might frame the life
of man after the example of the purenesse of God. For God hath therein so
painted out his owne nature, as if a man doe performe in decees, that which
is there commanded, he shal in a manner expresse an image of God in his
life. Therefore when Moses meant to bring the summe thereof into the
mindest of the Israelites, he said: And nowe Israel, what doth the Lord thy
God aske of thee, but that thou feare the Lord, and walke in his waies? Thus
him

The drisfe of the
lawve is to touch
perfect holmesse,
which consistis
in pure love to-
wards God and
man, and not to
set downe one

certain rudiments
that were after
wards to bee fur-
ther perfected.

Deut. 16, 12.
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him and serve him in all thy heart, and in all thy soule, and keepe his commandements? And he cease not still to sing the same song againe vnto them, so oft as he purposed to shewe the ende of the lawe. The doctrine of the lawe hath such respect hereunto, that it ioyneth man, or as Moses in an other place termeth it, makest man to sticke fast to his God in holinesse of life. Nowe, the perfection of that holinesse consisteth in the two principal pointes alreadie rehearsed, That we love the Lord God with all our heart, all our soule, and all our strength, and our neighbours as our selues. And the first indede is, that our soule be in all partes filled with the loue of God. From that by and by of it selfe forth oweth the loue of our neighbour. Which thing the Apostle sheweth when he writeth, that the end of the law is love out of a pure conscience, and a faith not fained. You see howe, as it were, in the head is set conscience and faith vnfained, that is to saie in one word true godlinessse, and that from thence is charitie derived. Therefore he is deceived, who focuer thinketh that in the lawe are taught onely certaine rudiments, and first introductions of righteousness, wherewith men became to bee taught their first schooling, but not yet directed to the true mark of good workes: whereas beyond that sentence of Moses, and this of Paul, you can defire nothing as wanting of the highest perfection. For howe farre I pray you, will hee proceede that will not bee contented with this institution, whereby man is instructed to the feare of God, to spiritual worshipping, to obeying of the commandements, to follow the wrightnes of the way of the Lord: finally to put enesse of conscience, sincere faith and loue? Whereby is confirmed that exposition of the lawe, which searcheth for and findeth out in the commandements thereof all the duties of godlinessse and loue. For they that follow onely the drie and bare principles, as if it taught but the one halfe of Gods wil, know not the end thereof, as the Apostle witnesseth.

52 But whereas in rehearsing the summe of the lawe, Christ & the Apostle do sometyme leaue out the first Table: many are deceived therein while they would faine draw their words to both Tables. Christ in Mathew calleth the chiefe pointes of the law, mercie, judgement & faith: under the word Faith, it is not doubtfull to me, but that he meaneth truth or faithfulnessse toward men. But some, that the sentence might be extended to the whole lawe, take it for religiousnes toward God. But they labour in vaine. For Christ speacheth of those works wherewith man ought to prove himselfe righteous. This reason if we note, we will also ceasle to maruell why, when a yong man asked him what be the commandements by keeping whereof we enter into life: he answered these things onelie: Thou shalt not kill. Thou shalt not comit adultery, Thou shalt not steale. Thou shalt beare no false witnesses. Honour thy Father and thy Mother, Love thy neighbor as thy selfe. For the obeying of the first Table consisteth in manner, all either in the affection of the heart, or in ceremonies: the affection of the heart appeareth not, and as for the ceremonies the hypocrites did continually vs. But the workes of charitie are such, as by them we may declare a perfect righteousness. But this commeth eche where so oft in the prophets, that it must needs be familiar to a reader, but meanely exercised in them. For in a manner alwaye, where they
they exhort to repentance, they leave out the first Table, and only call upon faith, judgement, Mercy & Equity. And thus they do not overskip the fear of God, but they enquire the earnest proof thereof by the tokens of it. This is well known, that when they speake of the keeping of the law, they do for the most part rest upon the second Table, because therein the study of righteousness & vprightnes is most openly scene. It is needless to rehearse the places, because every man wil of himselfe easly mark that which I say.

53 But thou wilt say, is it then more available to the perfection of righteousness, to live innocently among men, than with true godlineesse to honor God? No, but because a man doth not easily keepe charity in all points, whereas he earnestly feare God, therefore it is thereby proved, that he hath godlineesse also. Beside that, forasmuch as the Lord well knoweth, that no benefit can come from vs vnto him, which thing he doth also reftifie by the Prophet therefore he requireth not our duties to himself, but doth exercise vs in good works towards our neighbor. Therefore not without cause the Apostle seteth the whole perfection of the holy ones in charity. And not inconveniently in another place he calleth the same the fulfilling of the law: adding that he hath performed the law that loue his neighbour. Again, That all the law is comprehended in one word, Loue thy neighbour as thy selfe, For he teacheth no other thing but the same which Christ doeth when hee saith: Whosoever ye will that men doe to you, do ye the same to them, For this is the lawe and the Prophets. It is certaine that in the law and the Prophets Faith and all that belongeth to the true worship of God, holdeth the principall place, and that Loue is beneath it in the lower degree: But the Lords meaning is, that in the lawe is onely prescrib'd vnto vs an observa-<ref>Deut. 6.6</ref>tion of right and equitie, wherein wee be exercised to teftifie our godly fear of him, if there be any in vs.

54 Herefore therefore let vs sticke fast, that then our life shall bee best framed to Gods will and the rule of his lawe, when it shall bee euerie way most profitable to our brethren. But in the whole law there is not read one syllable that appointeth to man any rule of such things as hee shall doe or leave vndone to the commoditie of his owne fleche. And surely fith men are so borne of such disposition naturally that they bee too much carried all headlong to the loue of themselves, and howe muche soever they fall from the trueth yet still they keepe that selfe loue, there needed no lawe any more to enflame that loue, that was naturally of it selfe, too much beyond measure. Whereby it plainly appeareth, that not the loue of our felues, but the loue of God and of our neighbour is the keeping of the commandments, and that hee loueth best & most holily, that (soeene as may be) loueth & travelleth least for himselfe, & that no man loueth worse & more wickedly than he that loueth & travelleth for himselfe & only thinketh upon & seeketh for things of his owne. And the Lord, the more to express & with what great earnestnesse we ought to be led to the loue of our neighbours, appointed it to be measured by the loue of our selues as by a rule, because hee had no other vehementer or stronger affection to measure it by. And the force of the manner off speaking is diligently to bee wedy. For hee doeth nor, as certaine Sophistis haue foolishly dreamed, give the first degree to the loue of

Our charitie te-<ref>Ps. 3.7</ref>wards men is a proofe & exercisefullifying our religi-<ref>1 Thess. 4.10</ref>on towards God.

<ref>Ps. 14.3</ref>
of our selves, and the seconde to charitie, but rather that affection of love which we doe all naturally drawe to our selves, he giueth away vnto other, whereupon the Apoftle faith, that Charite seeketh not her owne. And their reason is not to be esteemed worth a harte that the thing ruled is euer inferior to his Rule. For God doth not make the loue of our selves, a rule wherunto charitie towardde other should be subject, but where as by perpetu"nesse of nature, the affection of love was wont to rest in our selves, he fheweth that now it ought to be elswhere spread abroad, that we should with no leffe cheerefulnes, ferventnes, and carefulnes be readie to doe good to our neighbour than to our selves.

55 Now 6th Chrift hath shewed in the parable of the Samaritane that under the name of Neighbour euery man is contained bee hee neuer so strange vnto vs: there is no cause why we shoulde restraine the commandement of love within the bounds of our owne friendships and acquaintances, I deriere not that the nearer that any man is vnto vs, the more familiarie hee is to bee holden with our iendeuours to doe him good. For so the order of humanitie requirith, that so many ioc duties of friend men shoulde communicate together, as they are bounde together with streighter bondes of kinred, familiaritie or neighbourhooode, and that without any offence of God, by whose prudence wee are in a manner driuen thereunto. But I say that all mankinde without exception is to bee imbraced with one affection of charitie, and that in this behalf is no difference of Barbarous or Grecian, of worthie or vnworthie, of friend or foe, because they are to be considered in God and not in themselves: from which consideration when we bee kneale, it is no maruel if wee bee entangled with manie errours. Wherefore if we will keepe the true trade of Loue, we must not turne our eyes vnto man, the fight of whom would ofter enforce vs to hate then to loue, but vnto God which commandeth that the loue which wee offer him, be powred abroad among al men: that this bee a perpetuall foundation, that whatsoever the man bee, yet he ought to be loued because God is loued.

56 Wherefore it was a most pestilent ignorance or malice, that the Schoolemen of these commandements, touching not desiring of revenge ment, and louing our enimies, which in the olde time both were giuen to the Iews and at the same time were commonly giuen to all Chriftians, haue made Counsels which it is in our libertie to obey or not to obey. And the necessarie obeying of them, they haue pestled over to Monkes which were thought but in this one point to sooth more righteous than simple Christians, that they willingly bound themselves to keepe the Counsels. And they render a reason why they receiue them not for lawes, for that they seeme too burdenous and heauie, specially for Chriftians that are under the lawe of grace. So dare they presume to repel the eternal law of God touching the louing of our neighbours. Is there any such difference in anie leafe of the law? and are not therein the rather ech where founde commandements that doe most seuerely require of vs to loue our enimies? For what manner of saying is that, where wee are commanded to feede our enimie when he is hungrie: to set into the right waie his Oxen or Asses straying.
God the Redeemer. Lib. 2.

Study out of the way, or to cause them when they faint under their burden? Shall we do good to his beasts for his sake without any good will to himself? What is not the word of the Lord everlastling? Leave vengeance to me, and I will require it. Which also is spoken more plainly at large in another place. Seek not vengeance, neither be mindful of the injury of thy citizens. Either let them blot these things out of the law, or let them acknowledge that the Lord was a lawmaker, & not lyingly faine that he was a counsel guer.

And what I praise you for these things that they have presumed to mocke withall in their vainaurie glose? Love your enemies, doe good to them that hate you, pray for them that persecute you, bless them that curle you, that ye maie bee the children of your father which is in heaven. Who cannot heare reason with Chrisostome, that by so necessary a cause it plainly appeareth that they are no exhortations but commandements? What remaineth more when we be blotted out of the number of the children of God? But by their opinion, only Monkes shall be the children of the heauenlie father, they only shall be bold to call vpon God their Father; what shall the Church do in the meanseason? it shall by like right be sent away to the Gentils & Publicans. For Christ faith: If ye be friendlie to your friends, what fauour looke you for thereby? do not the Gentiles & Publicans the same? But we shall be in good case forsooth, if the title of Christians be left vnto vs, and the inheritance of the kingdom of heaven taken away from vs. And no lesse strong is Augustines argument. When (faith he) the Lord forbiddeth to commit fornication, he no lesse forbiddeth to touche the wife of thine enimie than of thy friend. When he forbiddeth theft, he giueth leave to sticalc nothing at all, either from thy friend or from thine enimie. But these two, not to sticalc, & not to commit fornication, Paul bringeth within the compass of the rule of love, yea & teacheth that they are contained vnder this commandement, Thou shalt love thy neighbour as thy selfe. Therefore, either Paul must haue bin a false expeditor of the law, or it necessarly followeth hereby, that our enemies ought also to be loved, euery by commandement, like as our friends. Therfore they do truely bewray themselfes to bee the children of Satan, y do so licentiously shake off the common yoke of y children of God. It is to be doubted, whether they haue published this doctrine with more groffe dulsnes or shamelesnes. For there are none of the olde writers y do not pronounce as of a thing certain, y these are mere commandements. And that eu{e in Gregories age it was not doubted of, appeareth by his owne affirmation, for he without controversie taketh them for commandements. And how foolish do they reason? They lay y they are too weightie a burden for Christias. As thoghe there could be deuised any thing more weighty than to love God with all our heart, with all our soule, with all our strength. In comparison of this lawy any thing may be comped easie, whether it be to love our enimie, or to lay away al desire of revenge out of our mind. In deed all things are high & hard to our weaknes even the least title of the law. It is the Lord in whom we see strength Let him giue what he commandeth, & command what he wil, Christians men to be vnder the law of grace, is not unbridledly to wander without lawe, but to be grafted in Christ, by whose grace they are free from the curse of the law, & by whose spirit they haue a

Deut. 32. 35, Lemu 19. 18.

We are not colliedd only in the law, but commanded to love, doe good to, & pray for, and bless our enimies as the reason annexed, that ye may be the children of your father doth shew: & so the fathers have underlyed it, neither is the reason any thing against it, which they bring concerning the hardness of performing it.

Mat. 5. 44, Lib.de compunctione cordis. Mat. 5. 46, Lib. de do- stri.Christ. cap. 30, Rom. 13. 9.
Cap. 8. Of the knowledge of law written in their hearts. This grace Paul vnproperly called a lawe, alluding to the law of God against which he did set it in comparison. But these men do in the name of the law dispute upon a matter of nothing.

58 Of like sort it is that they called Veniall sinne, both secret vsngodli-
nessfethat is against the first Table, & also the direct transgressing of the last commandement. For they define it thus, that it is a desire without adjured affent, which resteth not long in the heart. But I say, that it cannot come at all into the heart, but by want of those things that are required in the law. We forbid to have strange gods. When the minde taken with the engines of distrust, looketh about everywhere, when it is toucht with a sodaine desire to remove her blessednesse some other way: whence come these motions, although they quickly vanish away, but of this, that there is some thing in the soule emptie, to receive such tentations? And to the ende not to drawe out this argument to greater length, there is a commandement giuen to love God with all our heart, with all our minde, with all our soule: if then all the powers of our soule be not bent to the love of God, we have already departed from the obedience of the law, because the enemies that do therein arise against his kingdom, & interrupt his decrees, do prove that God hath not his throne well established in our conscience. As for the last commandement, wee haue already shewed that it properly belongeth hereunto. Hath any desire of minde pricked vs? we are already guilty of coueting, and therewithal are made transgressors of the law, because the Lorde doth forbid vs, not only to purpose & practice any thing that may be to anotheres losse, but also to be pricked & swell with coueting. But the curse of God doth alway hang over the transgression of the law. We cannot therefore prove even the very least desires free from judgement of death. In weyng of sinnes (sayth Augustine) let vs not bring false balances to weigh what we list and how wee lift at our own pleasure, sayings this is heavy & this is light: but let vs bring Gods balance out of the holy Scriptures, as out of the Lordes treasurie, and let vs therein weigh what is heavie; rather let vs not wey, but reknowledge things already weyed by the Lord. But what saith the Scripture? Truely when Paul saith that the reward of sinne is death, he sheweth that he knew not this stinking distinition. Sith we are too much inclined to hypocriticks, this cherisment thereof ought not to have been added to flatter our slothful consciences.

59 I would to God they would consider what that saying of Christ meaneth: He that transgresseth one of the least of these commandements, and teacheth men so shalbe counted none in the kingdome of heauen. Are not they of that sort, when they dare so extenuate the transgression of the lawe, as if it were not woorthie of death? but they ought to have considered, not only what is commanded, but what he is that commandeth, because his authority is diminished in every transgression, how little souer it be, of the law that he hath giuen in comandement. Is it a small matter with the, that Gods majesty be offended in any thing? Moreover if God hath declared his will in the lawe, whatsoever is contrarie to the lawe, displeaseth him. Will they imagin the wrath of God to be so disarmed, that punishment of death shall not soorth with follow upon them? And he himself hath pronounced
it plainly, if they would rather finde in their hearts to heare his voice, than to trouble the clare truth with their unfaavourie sutlleties of argument. The soule (faith he) that sinneth, the same shall die. Again, which I euen now alleaged, the reward of sinne is death. But albeit they grant it to be a sinne, because they cannot desine it; yet they stand stiffe in this, that it is no deadly sinne. But sith they have hitherto too much borne with their owne madnesse, let them yet at length learne to waxe wiser. But if they continue in dotage, wee will bid them farewell; and let the children of God learne this, that all sinne is deadly, because it is a rebellion against the wil of God, which of necessitie provoketh his wrath, because it is a breach of the lawe, upon which the judgement of God is pronounced without exception: and that the sinnes of the holy ones are veniall or pardonable, not of their owne nature, but because they obtaine pardon by the mercie of God.

The ix. Chapter.

_That Christ although he was knowen to the Iewes under the lawe, yet was delivered only by the Gospell._

Because it pleased God in the old time not vainly by expiations and sacrifices to declare himselfe a Father, and not in vaine he did consecrate a chosen people to himselfe: euen then without doubt hee was known in the same image, wherein he now appeareth to vs with full brightnesse. Therefore Malachie, after that hee had bidden the Iewes to take heed to the lawe of Moses, and to continue in stude thereof, (because after his death there should come a certaine interruption of the office of the Prophets) did forthwith declare, that there should arise a Santee of righteousnesse. In which wordes he teacheth, that the lawe availeth to this purpose, to holde the godly in expectation of Christ to come: but yet that there was much more light to be hoped for, when hee should be come in deede. For this reason doth Peter say, that the Prophets did make search, & diligently enquire, of the salvation that is now opened by the Gospell; and that it was reveiled vnto them, that they should minisiter, not to the Iewes, nor to their owne age, but vnto vs, those things that are declared by the Gospell. Not that their doctrine was vnprouitable to the people in old time, or nothing availeth themselues: but because they enjoyed not the treasure which God sent vnto vs by their hand. For at this day the grace whereof they testified, is familiarly set before our eyes. And whereas they did but a little slip of it, there is offred vnto vs a more plenitie full enjoying thereof. Therefore Christ himselfe, which affirmed that he had witnessed borne him by Moses, yet extolleth the measure of grace whereby we excell the Iewes. For speaking to the Disciples, he said: Blessed are the eyes that see that which ye see, & blessed are the eares that heare that which ye heare. For many kings and Prophets have wifhed it, & have not obtained it. This is no small commendation of the reveiling of the Gospell that God preferred vs before the holy fathers that excelled in rare godlines. With which sentence that other place difagreeeth not, where it is said, that Abraham fawe the day of Christ, and rejoysed. For though the sight of a thing farre distant was somewhat darke, ye he wanted nothing to the assurance of good hope. And thence came that.
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that joy which accompanied the holy Prophet, even to his death. And that saying of Iohn Baptist: No man hath seen God at any time, the only begotten that is in the bosom of the father, hath declared him unto vs, doth not exclude the godly which had bin dead before him, from the fellowship of the understanding & light that shineth in the person of Christ: But comparing their estate with ours, he teacheth that those mysteries, which they sawe but darkely vnder shadowes, are manifest to vs, as the author of the Epistle to the Hebrewes doth well set out, saying, that God diuersly and many ways spake in old time by the Prophets, but now by his beloved Sonne, although therefore that only begotten one, which is at this day to vs y bright neffe of the glorie, and the print of the substance of God the father, was in old time knowne to the Lewes, as we have in another place allaged out of Paul, that he was the guide of the old deliverance: yet is it true, which the same Paul els where teacheth, that God which command the light to shine out of darkness, hath now shined vpon our hearts to set forth the knowledge of the glorie of God in the face of Jesus Christ: because when hee appeared in this his image, he did in a manner make himselfe visible, in comparison of the darke & shadowy forme that had bin of him before. And so much the more foule & detestable is their unthankfulnes & peruerstnes, that are here to blind at midde day. And therefore Paul faith, that their mindes are darkened by Sathan, that they shoulde not see the glorie of Christ shining in the Gospell, though there be no veile set betweene them and it.

2. Now I take the Gospell for the cleere disclosing of the mysterie of Christ. I grant truely, that in that respect that Paul calleth the Gospell the doctrine of faith, all the promises that we here and there finde in the lawe, concerning the free forgiveness of sinnes, whereby God reconcileth men to himselue, are accounted partes thereof. For hee compareth faith against these terrors, wherwith the conscience should be troubled & vexed, if salvation were to be sought by works. Whereupon followeth, that in taking the name of the Gospell largely, there are contained vnder it al the testimonies that God in old time gave to his fathers, of the mercie and fatherly favour: But in the more excellent signification of it, I say it is applied to the publishing of the grace giv'n in Christ. And that meaning is not onely received by common vs, but also hangeth vpon the authoritie of Christ and the Apostles. Whereupon this is properly ascribed vnto him, that hee preached the Gospell of the kingdom. And Mark maketh his preface in this maner, The beginning of the Gospell of Lefus Christ. And there is no neede to gather places to proue a thing sufficiently knowne, Christ therefore by his comming hath made cleere the life and immortalitie by the Gospell. By which wordes Paul meaneth, not that the fathers were drowned in darkeenesse of death, vntill the Sonne of God did put on flesh: but claiming this prerogative of honor to the Gospell, he teacheth that it is a newe and vn-wonted kind of message, whereby God performed those things that he had promised, that the truth of his promises should be fulfilled in the person of the Sonne. For although the faithful have alway found by experience, that same saying of Paul to be true, that in Christ are all the promises, yea and Amen, because they were sealed in their heartes: yet because hee hath accom-
accomplished all parts of our salvation in his flesh, therefore that self-juicy
delivering of the things rightfully obtained a new & singular title of praise
Whereupon commeth that saying of Christ: Hereafter ye shall see the he-
auens open, and the Angels of God ascending & descending upon the sonne
of man. For though he seeme to have relation vnto the ladder shewed in a
vision to the Patriarch Iacob: yet he setteth out the excellencie of his com-
ming by this mark, that he opened the gate of heauen to all men, that the
tenre thereof may stand familiarly open to all men.

3 But yet we must take heed of the diuellish imagination of Servetus,
which when he goeth about, or at least saiffeth that he goeth about, to extol
the greatnesse of the grace of Christ, utterly abolisheth the promises, as if
they were ended together with the law. He layeth for him, that by the faith
of the Gospel there is brought vnto vs the accomplishment of all the pro-
mises: as though there were no difference between vs & Christ. I did in
deede euene now declare that Christ left nothing unperform'd of his whole
summe of our salvation: but it is wrongfully gathered thereupon, that we do
alreadie enjoy the benefits purchas'd by him, as though that saying of Paul
were false, that our salvation is hidde in hope. I grant in deede, that wee by
believing in Christ, do also passe from death to life: But in the meanse sea-
son we must hold this saying of Iohn, that although we know we be the chil-
dren of God, yet it hath not as yet appeared, till we shalbe like vnto him; that
is, til we shall see him such as he is. Therefore although Christ offer vnto vs
in his Gospel present fulnesse of spirituall good things, yet the enjoying
thereof lieth still hidde vnder the keeping of hope, till being vnclad of the
corruptible flesh, wee be transfigured into the glorie of him that goeth be-
fore vs. In the meanse the holy Ghost biddeth vs to rest vpon the pro-
mises, whose authoritie ought with vs to put to silence all the barkings of
that filthie dogge. For as Paul witnesseth, godlinesse hath a promis as well
of the life to come, as of the life present. For which reason he boasteth that
he is an Apostle of Christ, according to the promis of life that is in him.
And in another place he putteth vs in minde, that we haue the same promi-
ses, which in the old time were giuen to the holye men. Finally, he setteth
this for the summe of felicitie, that we are sealed vp with the holy spiritue of
promise, but yet wee doe no otherwise enjoy Christ, but so farre as wee em-
brace him clothed with his promises. Whereby it commeth to passe, that he
in deede dwelleth in our hearts, & yet wee wander in journey abroad from
him: because we walke by faith, & not by sight. And these two things do not
ill agree together: that we possesse in Christ all that pertaineth to the per-
fection of the heauenly life: and yet that faith is a beholding of good things
that are not seene. Onely there is a difference to be noted in the nature or
qualitie of the promises: because the Gospel sheweth with her finger that
thing, which the law did shadow vnder figures.

4 And hereby also is their errorr convinced, which do neuer otherwise
compare the lawe with the Gospel, but as they compare the merites of
workes with the free imputation of righteousness: Although in deede this
comparison of contraries be not to be rejected: because Paul doth ofte-
times understand by the name of the lawe, a rule to live righteoucly, wherein

The Gospel is not so opposed to the lawe, as reaching another waie of
saluation, but the same more plainly,
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God requireth of vs, that which is his, not giving vs any hope of life, vnlesse we in all points obey it: and on the other side adding a curse, if we do not so little swarve from it: that is in such places as he disputeth, that we do freely please God, and are by pardon reckoned righteous, because the observa-
tion of the lawe, whereunto the reward is promised, is no where founde. Therefore Paul doth fitly make the righteousness of the law and of the Gos-
spell, contradictory the one to the other. But the Gospel did not so succeede in place of the whole law, that it should bring any diuerse meanes of salua-
tion, but rather to confirm and proue to be of force, whatsoever the lawe had promiseth, and to joyn the bodie to the shadowes. For when Christ sayeth, that the lawe and the Prophets were vntil John: he maketh not the fathers subject to the curse, which the bondservants of the lawe can not escape: but rather onely that they were instructed with certaine rudiments, so as they stayed a great way beneath the height of the doctrine of the gospel. Therefore Paul calling the Gospel the power of God, to saluation to every belee-
uer, by and by addeth, that it hath winnesse of the lawe & the Prophets. But in the end of the same Epistle, although he sheweth that the title of praise of Iesus Christ is the revelation of the mysterie kept secret in the euerlafting times: yet he doth qualify that saying, with adding an exposition, teaching that he is openly shewed by the writings of the Prophets. Whereupon wee gather, that when we are to entreate of the whole lawe, the Gospel differ-
eth from the lawe onely in respect of the plaine disclosing thereof. But yet for the inestimable flowing store of grace, which hath beene laid open for vs in Christ, it is now not without cause saide, that at his comming the hea-
nenly kingdome of God was erected in earth.

5 Now betwene the lawe and the Gospel came John, which had an office that was meane and of affinitie to them both. For though when he called Christ the lambme of God, and the sacrifice for the cleansing of sinnes, he shewed forth the summe of the Gospel, yet because he did not express that same incomparable strengthe and glory, which at length appeared in his re-
surrection, therefore Christ faith, that he was not equal to the Apostles. For so do those words of his meane: that though John excelle among the sinnes of women, yet he that is least in the kingdom of heaven, is greater than he. Because he dooth not there commend the persons of men, but after he had preferred John before the Prophets, he advaunceth the preaching of Gospel to the highest degree: which preaching wee see in another place signi-
fied by the kingdome of heaven. But whereas John himselfe doeth aunswere that he is but a voice, as though he were inferior to the Prophets, he doth not that for fained humilitie sake, but meaneth to teache that the proper office of the Embassadors was not committed to him, but that he only executeveth the office of an apparitor: as it was forespoken by Malachie: Behold, I sende Elias the Prophet, before that the great and terrible daye of the Lorde doe come. And truly he did nothing else in the whole course of his ministerie, but endeavoure to get disciples to Christ: as also Elias pro-
oueth, that this was enjoyned him from God. And in this sense Christ is cal-
ed a candel burning & shining, because the broad day had not yet appeared. And yet this is no les, but he may be reckned among the publishers of
of the Gospel, like as he said the same Baptisme, which was afterward delivered to the Apostles. But that which he began, was not fulfilled but by the Apostles, with free proceeding, after that Christ was taken up from them into the heavenly glory.

The x. Chapter.
Of the likeness of the old and new Testament.

By the things aforesaid it may nowe appear euidently, that all the men whome from the beginning of the world God adopted into the estate of his people, were with the same lawe, and with the bond of the same doctrine, which nowe remaineth in force among vs, bounde in covenaut to him. But because it is of no small importance that this point be well established, I will adioyne vnto it for an addition, fith the fathers were partakers of all one inheritance with vs, and hoped for all one saluation by the grace of all one Mediatour, how farre their estate differed from ours in this fellowship. But although the testimonies that wee haue gathered out of the lawe and the Prophets for proofe thereof, do make it plaine that there was never any other rule of religion and godliness in the people of God: yet because in writers there are oftentimes many things spoken of the difference of the olde and newe Testament, that may make the reader that is not of verie sharpe judgement to be in doubt: therefore wee shall rightfully appoinone peculiar place for the better and more exact discoursing of this matter: Yea, and that thing also, which otherwise shoulde haue bene verie profitable for vs, is nowe made necessarie by that monstrous sofull Sernaustus and by divers other mad men of the sect of Anabaptiftes, which haue no other opinion of the people of Israel, than as of a heard of swine: which they fondly faine to have bin fatted vp by the Lorde here in this earth, without any hope of heavenly immortality. Therefore that we may kepe away this pestilent error from godly minde, & also to plucke out of them al doubts which are wont by and by to arise vpon hearing mention of the diversitie betwene the olde and the newe Testament: let vs by the way looke, what they haue in them like, and what vnlike one to the other: what covenant the Lorde made with the Israelites in the olde time before the coming of Christ, and what covenaut he hath nowe made with vs since Christ hath beene openly shewed.

2 And both these points may be made plaine with one worde. The covenaut of all the fathers do differeth nothing from ours in substance and in the matter it self, that it is altogether one and the selfe same: but the ministration is divers. But because of so great shortnesse no man were able to attaine a cernaine understanding, we must needs proceede on with a longer declaration if we mean to profite any thing at all. But in shewing how they are like or rather all one, it shall be superfluous to discourse againe of new vs on all the special particulars that haue alreadye been declared: and it shall be out of season to mingle those things togethe: fhe that remaineth yet to be spoken in other places. Here wee must chiefly rest vpon three principal points: First, that wee holde, that carnall wealth and felicitie was not the marke

The fathers had the same covenaut which we haue: they looked for immortallitie and had it promised: they expected it by merie and not by merie: they knewe that Christ was their mediator to obtaine merie, as well as vve.
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appointed to the Jewes to aspire vnto, but that they were by adoption chosen vnto the hope of immortalitie: and that the truth of this adoption was certainly assured vnto them both by oracles, and by the lawe, and by the prophecies. Secondly, that the covenant whereby they were joyned to the Lord, was vpholden not by any merites of theirs, but by the only mer- cie of God that called them. Thirdly, that they both had and knewe Christ the mediatour, by whom they should both be joyned to God and enjoy his promises. Of which points, because the seconde peraduenture is not yet sufficiently known, it shall in place appointed for it be declared at large. For we shall confirme by many & cleare testimonies of the Prophets, that it was of his owne meere goodnes and tender favour, whatsoever good the Lord at any time did, and promised to the people of Israel. The thirde also hath alreadie had here and there some plaine declarations of it, & have not left the first altogether vntouched.

Therefore in setting out of this point, because it most specially belongeth to this present matter, & for that they make vs most controversie about it, we will employ the more earnest trauaile: but yet so that if there want yet any thing of the explication of the other, it may be by the way supplied, or in convenient place be added. Truely, the Apostle taketh away all doubt of them all, when he faith, that God the Father long before by the Prophets in the holy Scriptures promised the Gospel, which he afterward published according to the time appointed, Again, that the righteousnesse of faith which is taught by the Gospel itself, hath wittnesse of the lawe and the Prophets. For the Gospel doeth not holde the hearts of men in the joy of this present life, but lifteth them vp to the hope of immortalitie: doeth not fasten them to earthly delights, but preaching to them a hope layd vp in heaven, doth in a manner transport them thither. For thus he defineth in an other place. Since that ye beleued the Gospel, ye are sealed vp with the holy Spiritue of promise, which is the earnest of our inheritance, for the redemption of the possession purchased. Again, we have heard of your faith in Christ Jesus, and of your charitie toward the holy ones, for the hopes sake that is laid vp for you in heauen, whereof ye have heard by the true speech of the Gospel. Again: He hath called vs by the Gospel to the partaking of the glorie of our Lord Jesus Christ. Wherefore it is called both the word of salvation, and the power of God to save the faithfull, & the kingdom of heaven. Now if the doctrine of the Gospel be spiritual, and openeth the entrie to the possession of an incorruptible life: let vs not think that they to whom it was promised and declared, did passe over and neglect the care of their soule, and live dullie like beasts in seeking pleasures of the body. Neither let any man here caull that the promises which are sealed in the lawe and the Prophets, concerning the Gospel, were ordained for the new people. For within a little after that which he spake of the gospel promised in the law, he addeth, that all the things that the law containeth are without doubt properly directed to them that are under the lawe. I graunt in deed, it is in an other argument. But he was not so forgetful, that when he had once saide, all the things which the law containeth belong to the Jewes, he did not remember what in a few verses before he had affirmed of the gospel promised
in the law. Wherefore the Apostle sheweth most plainly, that the old Testament chiefly tended to the life to come, when he faith, that under it are contained the promises of the Gospel.

4 By the same reason followeth, both that it stood upon the free mercy of God, and also was confirmed by the means of Christ. For the very preaching of the Gospel pronounceth no other thing, but that sinners are justified by the fatherly kindness of God, without their own deserving, & the whole summe thereof is fulfilled in Christ. Whom dare make the Jews without Christ, with whom we hear that the covenant of the Gospel was made, whereof Christ is the onely foundation? Who dare make them strangers from the benefit of free salvation, to whom we hear that the doctrine of the righteousness of faith was ministered? But, that we dispute not long of an evident matter, we have a notable sentence of God. Abraham rejoied that he might see my day; he saw it and was glad. And the same thing which Christ there testifieth of Abraham, the Apostle sheweth that it was vniuersall in the faithfull people, when he faith, that Christ abideth, yesterday, this day, & for ever. For he speakereth not there onely of the eternall godhead of Christ, but also of his power, which was continually opened to the faithfull. Wherefore both the blessed Virgin and Zacharie in their songs, doe say, that the salvation revealed in Christ, is the performance of the promises, which God in old time had made to Abraham and the Patriarches. If the Lord in giving his Christ, discharged his old othe, it cannot be faide but that the ende thereof was alway in Christ an everlast-\(\text{a}ng\) life.

5 Yea, and the Apostle doth make the Israelites equal with vs, not only in the grace of the covenant, but also in signification of sacraments. For meaning by examples of punishments, wherein the Scripture reciteth that they were corrected in the old time, to make the Corinthians afraid, that they should not runne into the like offences, hee beginneth with this preface, that there is no cause why we should challenge any prerogative vnto our selves, to deliver vs from the vengeance of God which they sustained, forasmuch as the Lord did not onely grant vnto them the same benetit, but he hath gloriously set forth his grace among them with the same tokens: As if hee should haue saide: If yee trust that yee be out of perill, because both Baptisme wherewith ye be marked, and the Supper which ye daily receiue, have excellent promises, and in the meaner time despising the goodnes of God, ye are licentiously wanton: Knowe ye, that the Jews also were not without such sacraments, against whom yet the Lord did most severely put his judgements in execution. They were baptised in passing over the Sea, and in the clouds wherewith they were defended from the burning heat of the Sunne. They say, that that same passage was a carnall Baptisme, which after a certaine proportion was wrought to our spiritual Baptisme. But if that were allowed true, the Apostles argument could not proceede, which meaneth here to have this taken away from the Christians, y they thinke that they excell the Jews by the prerogative of Baptisme. Neither is that which by and by after followeth, subjicet to this caullation: that they did cate the same spirituall meate that we cate, and dronke the same spirituall
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6 To overthrow this sentence of Paul, they object that which Christ saith: Your fathers did eat Manna in the wildernesse, and are dead: he that eateth my flesh, shall not die for ever. Which two places are very easily made to agree together. The Lord, because he then talked to hearers that sought only to be filled with foode of their bellie, but cared not for meat of the foule, tempered his talke somewhat to their capacitie, but specially he frameth the comparison of Manna and of his body, according to their sense. They required that he, to get himselfe some credite, would approve his power with doing some such miracle, as Moses did in the Wildernesse, when he obtained Manna from heauen. But in Manna they conceiued nothing but the remedie of carnall hunger, wherewith the people was then vexed: but they feared not to that higher mysticke which Paul hath respect vnto Christ therefore, to shew how much greater a benefite they ought to looke for at his hand, than that which they reported that Moses did bestowe upon their fathers. Frameth this comparison: If it were a great miracle in your opinion, & worthie to be remembred, that the Lord by Moses ministred foode from heauen to his people, to sustaine them for a small time, that they should not perish for hunger in the wildernesse: gather hereby how much more excellent is the meat that giveth immortalitie. We see why the Lord passed over that thing which was principal in Manna, and spake only of the basest profit of it: even because the lewes as it were of purpose to reproche him, did cast Moses in his teeth, which succoured the necessitie of the people with remedie of Manna; he answered that he is the minister of a much higher grace, in comparison whereof, the carnall feeding of the people, which alone they so much esteemed, ought of right to be nothing regarded. But Paul, because he knewe that the Lorde when hee raigned Manna from heauen, did not onely poure it downe for the feeding of their belly, but also did distribute it for a spirituall mysticke, to be a figure of the spirituall quickening that is had in Christ, did not neglect that part that was most worthie of consideracion. Wherefore it certainly and cleerely followeth, that the same promises of eternall and heauenly life, which nowe the Lorde vouchsafteth to grant vnto vs, were not only comminicated vnto the lewes, but also sealed with verie spirituall Sacramentes. Of which matter Augustine dispurreth largelie against Faustus the Manichee.

7 But if the readers had rather to haue testimonies allledged vnto them out of the law & the Prophetes, whereby they may perceive that the spirituall covenant was common also to the fathers, as wee heare by Christ and the Apostles: I will also follow that desire, and so much the more willingly, because by that meanes the aduersaries shall bee more surely convinced, so that they shall have afterward no way to daille. And I will begin at ye profe, which although I knowe that the Anabapistes pride will thinke verie fonde and in a manner to be laughed at, ye shall much auail with such readers as are willing to learne and have their sound wit. And I take it as a principle confessed, that there is such effectuall force of life in the worde of God, that whome so euer God vouchsafteth to bee partakers thereof, it quickeneth their soules. For this saying of Peter hath alwaye beene of force, that
that it is the incorruptible seed which abideth for ever, as also he gathered out of the words of Esay. Now 6th God in the olden time bound these unto him with this holy bond; it is no doubt that he did also sever them into the hope of eternal life. For when I say they embraced the wordes, which should ioyne them nigher to God, I take it for the manner of communicating it: not that general manner, which is powered abroad throughout the heauen and earth and all the creatures of the world, although it do quicken all things, every one after the proportion of their nature, yet it doeth not deliver them from necessitie of corruption: but I speake of this special manner, whereby the soules of the godly are both lightened vnto the knowledge of God, and in a manner coupled to him. By this enlightening of the word, 6th Adam, Abel, Noe, Abraham, and the other fathers cleaved vnto God, I say that it is not doubtfull that they had an entrie into the immortal kingdom of God. For it was a sound parraking of God, which cannot be without the benefit of eternal life.

8 But if his seeme somewhat entangled: goe to, let vs come to the verie forme of the covenant, which shall not onely satisfie sober wits, but also that sufficiently convince their ignorance that bend themselves to speake against it. For God did always thus covenant with his servants: I will be to you a God, and ye shall be to mee a people. In which worde the Prophetes themselves are wont to expounde, that both life and saluation, and the whole summe of blessednesse is comprehended. For David doth not without cause often pronounce, that blessed is the people, whose God is the Lord: blessed is the nation, which he hath chosen to be his inheritance: and that not for earthly felicitie sake, but because hee deliuereth them from death, he preserueth them for euer, and continually sheweth them eternal mercie, whom he hath taken to his people: as it is in the other Prophetes. Thou art our God, wee shall not die: The Lorde is our king, our lawmaker, hee shall saue vs. Blessed art thou, O Israel, because thou art saued in the Lord God. But, not to labour ouermuch in a thing needeslese, this admonition is founde eche where in the Prophetes, that wee shall want nothing toward all abundance of good things, and assurance of saluation, so that the Lorde bee our God. And righfully: For if his face so soone as it beginneth to shine, is a most present pledge of saluation, to what man shall hee openly shewe himselfe for his God, but that hee will also open to him his treasur of saluation? For he is our God with this condition, to dwell in the midst of vs: as hee testified by Moses. But such presence cannot be obtained, but that life must be also together had in possession with it. And although there were no more expressed, yet had they a promise of spiritual life plaine enough in these worde: I am your God. For he did not declare that he would be a God vnto their bodies alone, but principally to their soules. But soules vnlesse they be ioyned to God by righteousness remaine estranged from him in death. But on the other side, let that ioyning be present, it shall bring everlasting saluation with it.

9 Beside that, he did not onely testify that he was to them their God, but he also promised that he would be so alway: to the ende that their hope not contented with present benefites, should be extended to eternitie.
And many sayings do shew, that the speaking in the future time meant so much, as where the faithfull not only in present evils, but also for the time to come, do comfort themselves with this, that God will never fail them; Now as concerning the second part of the promise, he yet more plainly assisted them of the blessing of God to bee prolonged unto them beyond the bounds of this life, in saying: I will be the God of your seed after you. For if he minded to declare his good will toward them being dead, in doing good to their posterity, much more would his favour not fail toward the elect. For God is not like unto men, which do therefore care their love to their friends children, because their power is interrupted by death, so they can not employ their friends deings upon them to whom they did beare good will. But God, whose bountifulnes is not hindered by death, taketh not away from the very dead the fruit of the mercie, which for their fakes he persuaded out into a thousand generations. Therefore the Lordes wil was by a notable profe to set forth unto them the greatness and flowing plentue of his goodnes, which they should feel after death, which he described it to be such as should flowe over into al their posterity. And the truth of this promise Lord did then scale, & as it were brought forth the fulfilling of it, when he named himself the God of Abraham, Isaac and Jacob, long after their death. For, what had it not bin a fond naming, if they had utterly perished? For then had it bin all one, as if he had faide, I am the God of them that are not. Whereof the Evangelists rehearse, that with this one argument the Saints were so driven to a straite, that they could not denye, that Moses did testify the resurrection of the dead, for that they had learned by Moses that all the Saints were in his hand. Whereup on it was ease to gather, that they are not destroyed by death, whom he that is the judge of life and death had receiv'd into his safeguard, custodie, & protection.

Nowe (which is the principal point whereupon this controversy hangs) Iet vs looke, whether the faithfull themselves have not bene so instructed of the Lord, that they perceived that they should have a better life elsewhere, and so neglecting this life, had an eye to the other. First the state of life that was enjoy'd them by God, was a continuall exercise, whereby they might be put in mind, that they were the most miserable of all men, if their happinesse were onely in this life. Adam, most unhappie, even with only remembrance of the happinesse that he had lost, did with painful labor hardly sustaine his neediness, and that he shou'd not be press'd with the curse of God, in the only labours of his hands, even there receiv'd hee extreme sorrow of that which remained for him to be his comfort. Of his two sons, the one was taken away by the wicked slaughter of his brother: the other he had left alive, whose sight he worthily destreet and abhorred. Abel cruelly murthered in the very flower of his age, became an example of the wretchednes of men. Noe, while the whole world carelessly lined in pleasure, spent a good part of his age with great wearies in building the Arke. This that he escaped death, came to passe by his greater troubles, than if he should have dy'd an hundred deaths. For beside that the Arke was to him as a graue for tenne moneths, there is nothing more unpleasant than to be holden so long in maner drowned in dung of beastes. When he had passed
out so great difficulties, he fell into newe matter of griefe, hee sawe him-
selde forned of his owne sonne, and was compelled with his owne mouth
to curse him, whom by the great benefit of God he had received safe from
the generall flood.

11 Abraham in deed may be one alone to be compared with an hundred
thousand, if we consider his faith, which is set foorth vnto vs for the best
rule of belieuing, of whose kinred wee must be accounted, that wee may be
the children of God. But what more absurditie is there, than Abraham to
be the father of all the faithful, and not to possesse so much as the smallest
corner among them? but he cannot be thrown downe out of the number,
no not from the most honourable degree, but that the whole Church must
be destroyed. Now as touching the experiences of his life: When he was first
called by the commandement of God, he was pucked away from his coun-
trey, his parentes and his friends, in whom men thinke to bee the chieff
sweetenesse of life: even as if God of determinate purpose meant to spoyle
him of all the pleasures of life. So soon as hee came into the lande where
he was commanded to dwell, he was driuen out from thence with famine.
Thither he fled for succour, where to faue himselfe, hee was compelled to
deliver out his wife to be abused, which wee knowe not whether it were not
more bitter to him than many deathes. When hee was returned into the
lande of his owne dwelling, he was driuen out againe from thence with fa-
mine. What a felicitie is this, to dwell in that lande, wherein a man must
so oft be hongrie, yea die for famine if he runne not away? And therewith-
all hee was brought to that necessitie with Abimelech, that hee must needes
redeeme his life with the losse of his wife, while manie yeres long he wan-
dred uncertainly thither and thither, hee was compelled by the continuall
brawlinges of his seruantes to put away his nephewe, whome he loued as
his owne sonne. Which departing without doubt he did no otherwise take
than if hee had suffered the cutting off of one of his limmes. A little after,
hee heard that hee was carried away captiue by his enemies. Whither fo-
ever he went, hee founde neighbours outrageously barbarous, which would
not suffer him so much as to drink water out of the welles that himselfe
had digged with great labour. For hee would not haue redeemed the vs
of them at the hand of King Gerar, if hee had not first beeene forbidden.
Nowe when he came to olde age, hee sawe the thing which is the most un-
pleasant and bitter that that age hath, himselfe punished with hauing no
children, tull beside all hope he begate Israel, whose birth yet he paid deere
for, when hee was wearied with the brawling of Sara, as if hee in maintai-
ning the stubbornesse of his bondwoman were himselfe the cause of the
trouble of his housholde. At length Issac was borne, but with this condi-
tion that his first begotten Israel must, as forfaken, be cruelly cast out of
doors. When onely Issac was left, in whom the weared age of the fillie
good man might rest, within a little after he was commanded to kill him.
What can mans wit devise more miserable, than the father to be made the
butcher of his owne sonne? If Issac had died of any sickenesse, who would
not haue thought the old man most miserable, yet had hee given him in
mockage, for whom his grief of want of children should be doubled? If he had

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... the unhappiness of the thing would have much encreased his miserie. But this paiteth all examples of miserie, to have him slaine with his fathers owne hande. Finally, hee was in all the whole course of his life so tossed and vexed, as if a man woulde in a table paint out an example of a miserable life, he could finde none more fit than this of Abraham. And let no man object that hee was not altogether unhappie, for that he at length prosperously escaped from so many and so great tempests. For we cannot say that he lived a blessed life, which for a long space together painfully weare th out of infinite troubles, but him that without feeling of euils, quietly enjoyeth present good things.

12 Isaac that was lesse troubled with euils, yet scarce euer tooke any taff of sweetenesse. He also felt the same vexations, that do not suffer a man to be blessed in the earth. Famine chaced him out of the lande of Chanaan: he had his wife violently plucked away from his bosome: his neighbours oft troubled him, and by all meanes oppressed him, so that hee was faine to strive for his wate: at home in his owne house, hee suffered much troubled somnesse by his childrens wive: he was grieved with disagreements of his sonnes, and could not remedie that to great a mischeefe, but by the banishment of him whom he had blessed. But as for Jacob, he is nothing else but a notable example of extreme infelicite. Hee past his childhood most vnquietly at home among the threatenings and terrours of his elder brother, to which at length hee was compelled to give place. When hee was fledde from his parentes and his native countrey, beside that it was a greeuous thing to live in banishment, he was nothing more kindly or gently receiued of his uncle Laban. Then it sufficed not that hee had seued seven yeare a harde and cruell servcie, but that also must bee by guile defrauded of his wife. For an other wive tooke hee was driven into newe service, where hee was all the day fried with heathe of the sune, & all the night lay waking and pained with frost and colde, as himselfe complained. While he by the space of twenty yeares suffered so hard a life, hee was dayly vexed with newe injuries of his father in lawe. Neither was hee quiet in his owne house, seeing it divided and in a manner scattered abroad with the hatred, brawling and enui of his wive. When he was commanded to returne into his countrey, he was compelled to watch an advantage to take his journey, much like a shamefull running away: and yet could hee not so escape the vnjust dealing of his Father in lawe, but was faine to suffer his reproches and rebukes in the middes of his journey. Then fell he into a much more cruell disstresse. For when he came neere to his brother, hee had so many deaths before his eyes, as might bee prepared by a cruell man and a bent enemie. So was hee above measure tormented and as it were drawn in sunder with terrible feares, so long as he looked for his brothers comming, when he came once in his sight, hee fell downe as halfe dead at his feetes, untill he founde him more fauourable than he durst haue hoped. Beside that, at his first entrie into the lande, he lost Rachel his dearely beloued wife. Afterward he heard worde that the sonne which he had by her, & whome therefore he loued aboue the rest, was torn with wilde beasts: by whose death how great griefe hee coecuued, he himselfe declared in this that...
after long weeping hee obstinately stopped vp all waies whereby comfort might come to him, leaving himselfe nothing, but to goe down to his sonne wayling into the grave. In the meantime howe great causes of grieue, waiting and wearinesse were the rauihment and despaioing of his daughter, & the boldnesse of his sonnes in requening it, which not onely made him to bee abhorred in sight of all the inhabitants of that countrey, but also procured him most present peril of utter destruction? Then followed that horrible outrageous offence of Ruben his first begotten sonne, which was such as there could not chance a more greeuous. For whereas the defiling of a mans wife is reckoned among the higheft ill fortunes: what is to be said of it, when that wickednesse is committed by a mans owne sonne? Within a little while after, his house is spotted with another vnnatural adulterie: so that so many shames might well breake a heart, that otherwise were most constant and vnable to be vanquished with calamities. Neere before the ende of this life, while hee sought to provide succour for the famine of himselfe and other, he was stricken with tydings of a newe misfortune, understanding that another of his sonnes was kept in prizon, for recovering of whome he was compelled to leave to the rest Benjamin his onely darling. Who can think, in that such a heap of miscifes he had any one moment gven him safely to take breath in? And therefore he himselfe the best witnesse of himselfe, affirmed to Pharao, that his dayes were short & euill vpon the earth. Nowe truely hee that declareth that hee hath passed his life by continual miseries, denieth that he felt the prosperitie which the Lord had promised him. Therefore either Iacob did vnkindly and vnthankfully weigh the grace of God, or he truely professed that he had bin miserable vpon the earth. If his affirmation were true, then it followeth, that hee had not his hope fastened vpon earthly things.

13 If these holy fathers looked for (as undoubtedly they did) a blessed life at the hand of God, truely they both thought and sawe it to be another maner of blessednesse, than the blessednesse of earthly life. Which thing the Apostle alfo doeth shewe excellently well: Abraham (laih he) direct by faith in the lande of promise as in a strange lande, dwelling in tentes with Isaac & Iacob partners with him of the same inheritance, for they looked for a citie let vpon a good foundation, the maker and builder whereof is God, all these are dead in faith, not receiuing the things promised, but looking at them a farrre off, and belieuine and confessinge that they were geffiti and strangers vpon f land. Whereby they declare that they fought for a countrie, & if they had beene mowed with desire of that land from whence they came, they had power to returne. But they fought for a better, that is the heavenly countrie. Wherefore God is not ashamed to be called their God, forasmuch as he hath prepared them a citie. For they had bin duller than blockes, to followe promisef so earnestly, whereof there appeared no hope in earth, vnlesse they had looked for the fulfilling of them elsewhere. But this he chiefly enforceth, & that not without good reason, that they called this life a journey from home, even as Moses reporteth. For if they were strangers & foreiners in the land of Chanaan, where is the Lords promise, whereby they were made heires of it? He sheweth plainly therefore, that the
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Lordes promis, concerning the possession thereof, had a further respect. Wherefore they purchased not one soure in the land of Chanaan, but for buriall, whereby they testified, that they did not hope that they should receive the fruit of the promis til after death. And that is the cause why Iacob so much esteemed to be buried there, that hee compelled his sonne Ioseph to promise it him, and to sweare to performe it: and why Ioseph willed his bones, certaine ages after, when they were long before fallen into powder, to be removed thither.

Gen. 47. 29. 30
Gen. 50. 25.

The righteous old did accomplish the end of this life, to be the beginning of a better.

Gen. 49. 18.

Num. 23. 10.
Psa. 116. 15.
Psa. 34. 22.

The hope which David had of immortalitie.


14 Finally, it appeareth plainly, that in all the travailes of this life they had always set before them the blessednesse of the life to come. For to what purpose should Iacob have so much desired, and with so great danger sought the preeminence of the first begotten, which should procure him nothing but banishment, and in a manner to be cast off from being his child: but no good at all, vnlesse he had respect to a higher blessing? And he declared, that he had this meaning by words which he spake among his last breathings: Lord, I will looke for thy salvation. What salvation could he have looked for, when he sawe that he laie ready to give vp the Ghost, vnlesse he had scene in death the beginning of a new life? But what dispute we of the holy ones & children of God, when euery man was not without a taste of understanding, which otherwise was enemie to the truth? For what meant Belshazzar when he said: Let my soule die the death of the righteous, and let my last times be like unto theirs? But that he meant the same thing that David afterward vterted, that the death of the Saints is precious in the sight of the Lord, but the death of the wicked, is verie euil? If the uttermost bound & end were in death, there could in it be noted no difference betweene the righteous & vnrighteous, they differ one from the other by the diversitie of the estates that after death shall befall to them both.

15 We are not yet come beyond Moses, which (as these men say) had no other office, but to perswade the carnall people to worship God by the fruitfulness of the ground and plentie of all things. And yet (vnlesse a man will flee the light that willingly offereth it selfe) there is already a plaine declaration of the spirituall covenant. But if we come downe to the Prophets, there with most full brightnesse both the life everlastring and the kingdom of Christ doe vter themselves. And first of all David, which as he was before the other in time, so according to the order of Gods distribution, he shewed the heavenly mysteries in shadowes more darkly than the rest, yet with what plainnesse and certaintie direccteth he all his sayings to that end? How he esteemed the earthly dwelling, this sentence telespith: I am here a forreiner & stranger, as all my fathers were. Everie living man is vanite, every one walketh about as a shadow. But now what is my expectation, Lord? even to thee is my hope. Truely he that confessing that in the earth there is nothing sound or stedfaist, keepeth stil a stedfaistnesse of hope in God, considereth his felicitie laid vp in another place. To such consideration is hee wont to call all the faithfull, so oft as hee meaneth to comfort them truely. For in another place after he had spoken of the shortnesse, and the transitorie & vanishing image of mans life, he addeth: but the mercy of the Lord is for euer vpon them that feare him. Like whereunto is that which is in the hundred
God the Redeemer. Lib.2. 140

hundred and second Psalm. At the Beginning Lord thou didst lay the founda-
dation of the earth, and the heavens are the works of thy handes. They
shall perish, but thou abidest: they shall waxe old like a garment, and thou
shalt change them as apparel, but thou remaine the selfsame, & thy yeares
shall not faile: the sonnes of thy servaunts shall dwell, and thy posterity shall
be established before thee. If the godlie ceaseth for the decarie of heaven
and earth to be established before the Lorde, it followeth that their salvation
is joyned with the eternitie of God. But that hope cannot stande at all, un-
lesse it rest upon the promise that is set forth in Ephes: The heavens (saith
the Lord) shall vanish away like smoke, the earth shall be wore out like a gar-
ment, & the inhabitanites of it shall perish like those things: But my salvation
shalbe for euer, and my righteousnes shall not faile: where euerlastingnes is
given to righteousnes and salvation, not in respect that they remaine with
God, but in respect that they are felt of men.

16 Neither male wee otherwise take those thinges, that he commonly
speaketh of the prosperous successe of the faithful, but to apply them to the
open shewing of the heavenly glory. As these sayings: The Lord keepeth the
soules of the righteous, he shall deliver them from the hande of the sinner.
Light is arisen to the righteous, and joy to the vpright in heart. The righ-
teousnes of the godly man abideth for euer: his horne shall exhale in glo-
rie, the desire of the sinner shall perish. Again: the righteous shall
confesse unto thy name, the vpright shall dwell with thy countenance. A
again: the righteous shall be in eternal remembrance. Again: the Lord shall
redeeme the soules of his servaunts. For the Lorde oftentimes leaueth his
servaunts to the lust of the wicked, not onely to be vexed, but also to be torne
in pieces and destroyed: he suffereth the good to lie languishing in darkenes
and filth, while the wicked do in a maner shine among the stars. And he
doeth not so chere the with the brightnes of his countenance, that they en-
joy long continuing gladnes. Wherefore even he also hideth not, that if the
faithfull fasten their eyes vpon the present state of things, they shall be striken
with a fore temptation, as though there were no favour or reward of inno-
cency with God. So much doth wickednes for most part prosper & flourish,
while the company of the godly is oppressed with shame, pouerty, contempt &
alkindes of crosses. It watheth but little (saith he) that my soote slippeth not,
and my steppes fell not abroad, while the fortune of sooles grieueth mee,
& while I see the prosperitie of the wicked. At length after rehearal of it he
concludeth: I bent my thought, if I could understand these thinges. But it is a
 torment to my spirit, till I enter into the sanctuarie of the Lord, and under-
stand the last end of them.

17 Let vs therefore learne yet by this coesession of David, that the holy fa-
thers under the old testament were not ignorant, how seldome or neuer God
doth in this world performe to his servaunts those thinges that he promiseth
the, & that therefore they did lift vp their minds to Gods sanctuary, where-
in they had that laid vp in store, which appeareth not in the shadowe of this
present life. That was the last judgement of God, which when they could
not see with eies, they were content to understand by faith. Trusting vpon
which: assiounce, whatsoever happened in the world, yet they doubted not a

The explanation of which David had
of a judgement to come & felici:
follow vpp.
time would once come, when the promises of God should be fulfilled. As these sayings do witness, I will behold the face of God in righteousness: I will be satisfied with thy countenance. Again: As a greene Olive tree in the house of the Lord, Againe, The righteous shall flourish as a Date tree, & shall spred in branches like the Ceder of Libanus, being planted in the house of the Lord, they shall flourish in the Palaces of our God: They shall still bear fruit, they shall be fat & greene in their old age. When he had paid a little before: How deep are thy thoughts? O Lorde, while the wicked do flourish, they bud out like an herbe, that they may perish for ever, Where is that faire thewe & beautie of the faithful, but when the face of this world shalbe turned inward by disclosif of the kindome of God? When they turned their eyes to that eternity, they despised the hardnes enduring, but a moment of present miferies, & boldly burst foorth into these words: Thou shal not suffer for euer the righteous to die, but thou shalt throw down wicked heads long into the pit of destruction. Where is in this world the pit of eternal destruction that may swallow vp the wicked? Among whose felicitie, this is also reckened in another place, that they close vp the end of their life in a moment without long languishing. Where is that so great steadfastnes of the holy ones, whom David himselfe ezech where complaineth, not only to be shaken with trouble, but also to be oppresssed, & utterly broken in pieces? Forsooth, he did set before his eyes, not what the altering course of the world beareth, which is unstable & more unstable than the ebbing & flowing of tides, but what the Lord will do, when he shall one day set for the eternal setting of heaven & earth. As in another place he excellently well describeth it: The foolish do stay vnpon their welthines, and are poude because of their great riches. And yet no man, though he flourish in neuer so great dignitie, can redeeme his brother from death, no man can paye to God the price of his ransom, but whereas they see that both the wife do die, & that the wicked also & fools do perish & leaue their riches to strangers, yet they thinke that their houses shal abide for euer, & their dwellings to the end of ages, & they aduanse their names uppon the earth, but man shall not continue in honor: he shalbe like to the beasts that die. This imagination of theirs is extremest folly, which yet their posteritie do greedily follow. They shalbe placed like a flocke in Hell, & death shall have rule over them. When the light ariseth, the upright shal have dominion over them, the beautie of them shal perish, Hell is their dwelling house. First, this laughing to scorne of the foolish for that they rest on the flipperie & rolling good things of this world, doth shew that the wife must seake a farre other felicité. But there he more evidently discloseth the mysterie of the resurrection, where after the destruction & extinguishment of them, he erecteth the kingdom of the godly. For what rising of light (I pray you) that we calle that, but the reueling of the new life which followeth the end of this present life?

18 From thence did spring vp that consideraion, which the faithful oftentimes vsed for a comfort of their miferies and remedie of patience: It is but a moment in the Lorde's displeasure, and life in his merce. Howe did they determine afflictions to end in a moment, that were in afflication in a manner their life long? where did they espie so long an enduring of God's kindnes
kindnes, whereof they scarcely felt any little taste? If they had stucked fast upon the earth, they could have found no such thing, but because they looked upon the heavens, they acknowledged that it is but a moment of time, while the Lord exercise his holy ones by the cross, but that his mercies, wherein they are gathered together, do last the world's age. Againe, they did foresee the eternall and never ending destruction of the vngodly, which were as in a dreame happy for one day. Whereupon came these sayinges: The remembrance of the righteous shall be in blessing, but the name of the wicked shall rot. Precious is the death of the Saints in the fight of the Lord, but the death of the wicked most euill. Againe in Samuel: The Lord shall keepe the feete of the holy, & the wicked shall be put to silence in darkenes. Which doe declare that they well knew, that howsoever the holy were diversely caried about, yet their last end is life and salvation: and that the prosperity of the wicked is a pleasant way, whereby they by little and little slide forwaerde into the gulf of death. Therefore they called the death of such, the destruction of the uncircumcised, as of them from whom the hope of the resurrection was cut away. Wherfore David could not devise a more grievous curse than this: Let them be blotted out of the booke of life, and not be written with the righteous.

19 But above all other, notable is that saying of Job: I know that my redeemer liueth, and in the last day I shall rise againe out of the earth, and in my flesh I shall see God my sauiour. This hope is laid vp in my boosome. Some that have a minde to make a shew of their sharpe wit, doe caull that, this is not to be understood of the last resurrection, but of the first day that Job looked to have God more gentle to him, which although we grant them in part, yet shall we enforce them to confesse whether they wil or no, that Job could not have come to that largenesse of hope, if he had refted his thought vppon the earth. Therefore we must needes confesse, that he lifted vp his eyes to the immortallitie to come, which fawe, that his redeemer would be present with him, even lying in his graue. For to them that think only of this present life, death is their vtermost desperation: which very death could not put off Job's hope. Yea though he kilde(faid he) theinfikes. I will still hope in him. And let no trifler here carp against me and say, that these were the sayinges but of a few, whereby is not proued such doctrine was among the Jewes. For I will by & by answere him, that these fewe did not in their sayings vter any secret wisdom, whereunto onlie certaine excellent wits were feueraly and privately suffered to attaine, but that as they were by the holy Ghost appointed teachers of people, so they openly publisht those mysteries of God, that were to be vniueraUy learned, and ought to be the principles of the common religion among the people. Therefore whoe we heare the publike oracles of the holy Ghost, wherein he spake of the spiritual life so clearly & plainely in the Church of the Jewes, it were a point of vntolerable stubbornnes to send them away onelie to the fleadlike covenant, wherein is mention made of nothing, but earth and earthlie wealthinesse.

20 If I come downe to the later Prophetes, there we may freely walke as in our owne field. For if it were not hard for vs to get the vpper hande in David, Job, and Samuel, heere it shall bee muchie more easie. For God kept many false

Iobs hope of life in death. Neither was this in him, or the like in others: the special perseverance onlie of some, but the general doctrine deliverd all men to believe. Iob.19.15.

Iob.13.15.

Therefore whoe we heare the Prophets have shewed the
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began to be put forth ; which from thence forth brake out more and
morcjanddifplaicd her brightncflfe farther abroade, tijl at length all the
cloudes were driuen away,3nd Chnft the fonne of rightcoufnes fully Ijghtc
ned the whole worldc.We necde not therefore to feare diat we faile of tcftiraonics of the Prophcts,if we feekc them to proue our caufe, but bccaufc

light

I fee that there will arifc a huge dealc of matter,whcrupon 1 fliould be conftraincd ofneceflitie to tary longer than the proportion of my purpofe may
bcarc, for it woulde fo growe to a workc of a great volume, and alfo becauie

hauealreadie.by thole thinges that ihaue faidebefore, made pLiine the
way, cuen for a reader of meane capaciiy,fo as he may goe forward without
ftumbling -.thcrcforel will at thisprefent abftainefrom long tedioufncOc:
which todoc isnolefrcneceiTaric: but giuing the readers warning before
hande,that they remember to open their owne way with that key that wee
haucfirft giuenthem in their hande. That is, that fo oft as the Prophets
fpeake of the bleffednefle of the faithfull people,whereof fcarcely the leaft
I

ftcppes arc feene in this prefentlife,they

may rcfort to this diftind:ion:that

the Prophetes the better to exprcffe ihe goodncfle of God,did as in a {liadowe exprcffe it to the people by temporallbcnefites , as by certaine rough
drawing ofthc portraiture thereof: but that the pcrfeft image, that they
hauc painted therof,was fuch as might rauiih mens minds out of die earth
and out of theelementes of this worlde,and ofthc age that Ihal perifh, and
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the Kraclitcs being

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^^^^^ hardly be rcmoued from this opinion that they thought that all
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breath and liueli- reckoned it cuen alone as if hc had tolde them that rottcncarcafes (hould

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^^^ rcftored againe to life. The Lorde to fhewe , that euen the fame diffi^"^"^ *^°"^<^ ^°^ ^°P ^'"^ ^'°"'' bringinghis benefit to cffcft, (hewed to the
Prophet in a vjfion a field full ofdriebonesjto the which in a moment with
the onclie power of his word hee reftored breath and liuelinefle.The vifion
in dcedcferucdtocorredthcincreduhtieatthat prefcntiime:butin the
meane fcafon he did put the lewcs in mindc how far the power of the Lord
extended beyond the accout of the people.which fo eafilic quickened with
his onclie beckc, bones already rotten and fcattcred abroad: wherfore you
{hall compare that with an other faying of £y^;V.The dead Ihall rife,my tar.
cafcihey (hall rife againe.Awakc ye and rcioyce that dwell in the duft, becaufc the deaw of the gccne field is thy deaw,& thou (halt pluckc down the
land of the Giantcs into ruine.Go my pcople,cntcr into thy t cnrs :fliut thy
4ores vpon thee : hide thee a iitlc while, till my difnlcofurc paflc oucr. For

behold


behold, the Lord shall go out of his place, to visit the iniquity of the dweller upon the earth against him, and the earth shall swell forth her blood, & shall no longer hide her face.

22 Albeit a man should do sordidly, that would go about to draw all to such a rule. For there be some places that without ane covering doe shewe the immortalitie to come, that is prepared for the faithful in the kingdom of God, of which sort we have recited some, & of like sort are the most parte of the rest, especiallie these two, the one in Ezechiel. As a new heauen, & a newe earth which I make to stand before me, so shall your seede stand, and there shall be none of monther, and Sabbath of Sabbath: all shall come to worship before my face, faith the Lord. And they shall go out & see the dead carcasses of the men that have offended against mee, that their worme shall not die, and their fire shall not bee quenched. The other of Daniel. In that time shall rise vp Michael the great prince, that standeth for the sons of his people, and there shall come a time of difference, such as was not since nations first began to be, and then shall all thy people be saued that shall bee found written in thy booke. And of those that sleep in the dust of the earth, there shall awake some to eternal life, and some to everlasting shame.

23 Now, as for proving the other two points that the fathers had Christ for pledge of their covenant, & that they reposed in him at their affiance of blessing, I will not travaile therein at all, because they have both lesse controversy & more plainesse. Let vs therefore boldly determine this, which by no engines of the diuell may be removed, that the old testament, or covenant which the Lord made with his people Israel, was not limited within the compass of earthly things, but also contained the promise of the spiritual and eternal life: the expectation whereof must needs have beene implanted in all their minds that truly consented to the covenant. But let vs put farre away this mad & pernicious opinion, that either God did set forth in his promise to the Jews nothing else, or y the Jews sought nothing els but filling of their belly, delights of the flesh, flourishing wealth, outwarde power, fruitfulness of children, & whatsoever a natural man estemmeth. For at this day Christ promiseth no other kingdom of heavne to his, but where they shall rest with Abraham, Isaac, & Jacob. And Peter affirmed, that the Jews of his time were heires of the grace of the Gospel, for that they were the children of the Prophet, comprehended in the covenant, which the Lord had in the old time made with his people. And, that the same should not he witnessed with words only, the Lord also approved it by deede. For in the very moment y he rose againe, he vouchsafed to have many of the holy men to rise againe in company with him, & made them to bee seene in the Citie: so giving an assured tokke, that whatsoever he did & suffered for the purchasing of eternal salvation, pertaineth no lesse to the faithfull of the old testament, than to vs. For as Peter testifieth, they were also endued with y same spirit of faith, whereby we are regenerate into life. Now, when we heare that the same spirit which is in vs a certaine sparcle of immortalitie, whereupon it is also in another place called the earnest of our inheritance, did likewise dwell in them, how dare we take from them the inheritance of life? Wherby it is so much the more marvelous in the old time the Sadduces fell to such grosse-nesse.
Of the knowledge of

ness of error, that they denied both the resurrection & also the substance of souls, both which points they sawe sealed with so clearre testimonies of Scripture, And no lesse to be marueiled at, even this day, were the folly of all that nation in looking for the earthly kingdom of Christ, if the Scriptures had not long before declared, that they should have that punishment for refusing the Gospel. For so it behoved, by the just judgement of God, to strike those minde with blindness, which in refusing the light of heauen being offered them, did wilfully bring themselves into darkness. Therefore they read and continually turne over Moses, but they are stopp'd with a veil set between them and him, that they cannot see the light that shineth in his countenance. And so shall it remaine covered & hidden from them, til he be turned to Christ, from whom now they travaile to lead and draw him away so much as in them lieth.

The xi. Chapter.

Of the difference of the one Testament from the other.

W hat then wilt thou say: shall there be no difference left between the old Testament and the Newe? & to what purpose serve all those places of Scripture, where they are compared one against the other, as things most contrary? I do willingly allow those differences that are reheard in the Scripture: but so that they nothing hinder the verity alreadie established, as it shalbe plaine to see when we shall haue entreated them in order. Those differences are (as farre as ever I could remember) chieflye foure in number, to the which if you lift to adioyne the fifth, I am not against it. I say and tryst to prooue that they are all suche as rather belong to the manner of ministreation, than to the substance of them. And by this meane they shal nothing hinder, but that the promises of both the olde and newe Testament may remaine all one, and all one foundation of the same promises, Christ. Nowe the first difference is, that although, even in the old time also, the Lords will was to direct the minde of his people, and to have them raised vp to the heauenly inheritance: yet, that they might be the better nourished in hope thereof, he gave it to be scene or rather to be tasted of, vnder earthlie benefites: but nowe having revealed the grace of the life to come, by the Gospel, hee more cleerely and plainly directed our minde the streight way to the meditation thereof, leaving the inferior manner of exercising which he vsed with the Israelites. They that marke not this purpose of God, do not thinke that the olde people climbed any higher thay to the good things promis'd to the body. They to ofte haue the land of Canaan named, as the excellent, or rather onely reward for the keepers of Gods lawe. They haue that God threatneth nothing more seuerely to the trasgressors of the same lawe, than that they shalbe druen out of the possession of the same land, & scattered abreade into strange regions. They see y in a manner to this effect come all the blessings & curles that are pronounced by Moses. Hersby they do undoubtedly determine, that the Ierue not for their owne sake, but for others, were seuered from other nations, y is, that the Church of Christ might haue an image, in whose outward forme
That in all their proceedings, they might see examples of spiritual things. But such as the Scripture doth sometimes shew, that God himself directed all the earthly benefits that he did for them to this end, that so he might lead them by the hand to the hope of heavenly benefits: it was too much unskillfulness, I will not say blockishness, not to consider this order of disposition. The issue or point of our controversy with this sort of men is this, that they teach that the possession of the land of Canaan was to the Israelites their chief and last blessings, & that to vs after the revealing of Christ, it doth but figuratively signify the heavenly inheritance. On the other side we affirm, that they did in the earthly possession which they enjoyed, as in a looking glasse beholde the inheritance to come, which they beleued to be prepared for them in heaven.

2 That shall better appeare by the similitude that Paul vsed to the Galatians. He comparseth the nation of the Jews to an heire, within age, which being not yet able to gouerne himselfe, followeth the guiding of the tutor or schoolemaister, to whose custodie he is committed. And whereas he applieth that similitude to the ceremonies of the temple, that nothing hindreth but that it may also very fitly serue to this purpose. The same inheritance was appointed for them, that was appointed for vs: but such as yet for want of age, they were not of capacitie to enter vpon and vse. The same Church was among them, but where of the age was yet but childish. Therefore the Lorde kept them vnder this schooling, that he gave them not the spiritual promises so naked and openly, but as it were shadowed with earthly promises. Therfore, where he called Abraham, Isaac, and Jacob, and their posteritie vnto hope of inheritacie, he promiseth them the land of Canaan to be their inheritance: not to determine their hopes vpon it, but that in beholding of it, they should exercise and confirm themselves in the hope of that true inheritance that did not yet appeare. And that they might not be deceived there was given them a higher promise to testifie that that land was not the highest benefit of God. So Abraham was not sufferd to lie slothful in the promise receiued of the lad, but his mind was with a greater promise raised vp vnto the Lorde. For Abraham heard this saide vnto him: I am thy protector, and my reward exceeding great. Here we see, that Abraham hath the end of his reward set forth in the Lord, that he should not account vpon a transtorie & slipperie rewarde in the elements of this world, but rather thinke it to be such as can not wither away. Afterward he adioyneth the promise of the lande to another intent, but that it should be a token of the good will of God, and a figure of the heavenly inheritance. And that the holy men had this meaning, their owne sayings do declare. So David rifieth vpward from temporall blessings, to that same higheft & last blessing: My heart (faith hee) & my flesh faint for desire of thee. God is my portion for euer. Againe, the Lord is the parte of my inheritance, and of my cup: thou art he that saust mine heritage for me. Againe, I have cried vnto thee, O Lord, I have saide, Thou art my hope, my portion in the lande of the living. Truely they that dare so speake, doe without doubt profess that with their hope they clime above the world, and all the good things here present. But the Prophets doe oft describe this blessednes of the world to come, vnder the figure that they had receiued of the Lord. And so are these sayings to be vnderstood. That the godly shall
shall possesse the land by inheritance, and the wicked shalbe destoryed out of it. That Hierusalem shall abound with all kind of riches, and Sion overflow with plenty of all things. All which wee see, cannot properly be spoken of the land of our wayfaring, or the earthly Hierusalem, but of the true country of the faithfull, and that heavenly citie wherein the Lord hath commaunded blessing and life for euer.

This is the reason why it is read that the holy men in time of the olde testament, did esteeme the mortal life & the blessings thereof more than is now meete to do. For although they knewe well that they should not rest in it, as in the end of their race, yet when they called to mind, what markes of his grace the Lord had pointed therein, to exercife them according to the small rate of their tenderenes, they felt a greater sweetnes of it, than if they had considered it by it self. But as the Lord in testifying his good wil toward the faithful, by present good things, did in shadowe express the spirituall felicitie, by such figures and signes: so on the other side hee did in corporall paines shew examples of his judgement against the reprobate. Therefore, as the benefits of God were to be seene in earthly things, so were also his punishments. While the vsnskilfull did not weye this comparison or agreement, as I may call it betweene the punishments & the rewards, they maruel at so much alteration in God, that in old time was so sudenly readie to take vengeance on every offence of man with fterne & horrible punishments, and now as if he had laid awaye the affection of his old angirnes, hee punishth both much more gentlie & feldomer, yea, & for the same cause they doe almoft imagine feuerall gods of the old & new testament: whiche the Manichees did in deed. But we shall easily be deliuered from such doubts, if we lay our minde to consider this orderly disposition of God that I haue spoken of, whose will was for the time to signifie & set forth in figure both the grace of the eternall felicitie to come, by temporal benefits, and the greuousnes of the spirituall death, by corporall paines. Whereby hee deliuered his Testament to the Israelites, as yet after a certaine manner folded vp.

Another difference of the olde and newe Testament is saide to be in the figures: for that the old testament did shew only an image in absence of the truth, and a shadow in stead of the body. But the new testament giueth the truth present, and the sound body it selfe. And this difference is mentioned commonly wheresoever the newe testament is in comparison set against the old: but it is more largely entretayed of in the Epistle to the Hebrews than anywhere else. There the Apostle disputeth against them, which though the obseruation of Moses lawe might not be taken away, but that they should also drawe with them the ruine of all religion. To confute this error, he vseth that which had bin forespoken by the Prophet concerning the prieshood of Christ. For whereas there is given him an eternall prieshood, it is certain, that that prieshood is taken away, wherein new successes were daily put in, one after another. But he proue eth the institution of this new prieshood is to be preferred, because it is establisht with an oath. He after addeth further, that in the same change of the prieshood, is also contained the change of the Testament. And that it was necessary to be, he proue eth by this reason: for that the weakeens of the lawe was such that
it could help nothing to perfection. Then he proceedeth in declaring what was that weaknesses, even this, that it had certain outward righteousness of the flesh, which could not make the observers of them perfect, according to conscience: that by sacrifices of beasts, it could neither wipe away sins, nor purchase true holiness. Hee conclude therefore that there was in it a shadow of good things to come, but not the lively image of the things themselves: and that therefore it had no other office, but to be as an introduction into a better hope, which is delivered in the Gospel. Here it is to be seen, in what point the covenant of the law is compared with the covenant of the Gospel, and the ministerie of Christ with the ministerie of Moses. For if the comparison concerned the substance of the promises, there were there great difference betweene the two testamentes: but sith the point of our cafe leadeth vs another waye, wee must tend to this ende, to finde out the truth. Let vs then set forth here the covenant which he hath established to be eternall, and never to perish. The accomplishment thereof, whereby it attaineth to be established and continuing in force, is Christ. While such establishment was in expectation, the Lord did by Moses appoint ceremonies, to bee as it were solemnne signes of the confirmation. Nowe this came there in question, whether the ceremonies that were ordained in the lawe ought to glue place to Christ or no. Although these ceremonies were indeed only accidents, or verily additions & things adjoined, or (as the people call them) necessarie things to the covenant, yet because they were instruments, or means of the administratio thereof, they beare the name of the covenant itselfe, as the like is wont to be attributed to other sacraments. Therefore it is true, the old Testament is in this place called the solemn forme of confirming the covenant, conteined in ceremonies and sacrifices. The Apostle saith, that because in it is nothing perfect, vnlesse we passe further, therefore it behoved that they should be discontinued & abrogated, that place might be giuen to Christ the atterer & mediatour of a better testament, by whom eternal sanctification is once purchased to the elect, and the transgressions blotted out that remained under the law. Or if you like it better,thus: That the old testament of the Lord was that, which was delivered, wrapped vp in the shadowish & effectual obseruations of ceremonies: and that therefore it was but for a time, because it did but (as it were) had in suspense until it might stay upon a more stedfast & substantiall confirmation: and that then onely it was made new and eternall, after that it was consecrate & established by the blood of Christ. Whereupon Christ calleth the cup that he gave at his supper to his Disciples, The cup of the new testament in his blood: to signify that then the testament of God attaineth his truth, by which it becometh new and eternall, when it is sealed with his blood. Hereby appeareth in what sense the Apostle saith: that in the school of the law, the Jews were brought vnto Christ, before that he was shewed in the flesh. And he confesseth, that they were the children and heires of God, but yet such, as for their young age were to be kept vnder the custodie of a scholemaster. For it behoved, that ere the sonne of righteousness was yet risen, there should neither be so great brightnesse of revelation, nor so great depth of understanding. Therefore God so gave them in measure.
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Sure the light of his word, that they saw it as yet far off, anddarkly. Therefore Paul expresseth this fchenderness of understanding by the tearme of yong age, which the Lordes will was to have to be exerceted with the elements of this worlde and with outward observations, as rules of instructi-
on for children vntil Christ shoulde shine abroade, by whom it behoved that the knowledge of the faithfull people shoulde growe to full age. This distinction Christ himselfe meant of, when he said, that the lawe and the Prophetes were vntill lohn, and that from thence forth the kingdom of God is preached. What did the law and the Prophetes open to men of their time? even this, they gave a taste of that wisedome which in time to come should be plainly disclofed: and they shewed it before as it were twinklingly shining a far off. But when it came to passe that Christ might be pointed too with the finger, then was the kingdom of God set open. For in him are laid abroad the treasures of wisedome and understanding, whereby we attaine, even in a manner, into the secret clofets of heauen.

6 And it maketh not against vs, that there can scarcely any one be found in the Christian Church, that in excellencie of faith may be compared with Abraham, or that the Prophetes excelled in such force of spirit, that even at this day they lighten the whole worlde withall. For our question is not here, what grace the Lorde hath bestowed upon a fewe, but what ordinarie disposition he vshed in teaching his people: suche as is declared in the Prophetes themselves, which were endued with peculiar knowledge above the rest. For euens their preaching is darke and enclofed in figures, as of things a farre off. Moreover howe marvellous knowledge focuer appeared in them above other, yet forasmuch as they were druen of necessitie to submitte them to the common childish instruction of the people, they themselves also were reckoned in the number of children. Finally, there never chanced any such cleare sight to any at y time, but that it did in some part favour of the darkenesse of the time. Whereupon Christ said, Manie kinges and Prophetes have desired to see the things that ye see, and have not seen them: and to heare the things that ye heare, and have not heard them. Therefore blessed are your eies, because they see, and your ears because they heare. And trulie it is meet that the presence of Christ should have this excellencie of prerogative, that from it should arise the cleare revealing of the heauenlie mysteries. And for this purpose also maketh that, which euens now alleaded out of the first Epistle of Petre, that it was opened to them, that their trauel was profitable, principally for our age.

7 Nowe I come to the thirde difference, which is taken out of Ieremie, whose wordes are these: Beholde the day shall come, faith the Lord; and I will make a newe couenaunt with the house of Israel, and the house of Juda, not according to the couenaunt that I made with your Fathers, in the day when I tooke them by the hande, to lead them out of the lande of Egypt, the couenaunt that they made voide although I ruled over them: But this shalbe the couenaunt that I will make with the house of Israel: I will put my lawe in their bowelles, and I will write it in their hearts, and I wilbe mercifull to their iniquitie. And no man shall teach his neighbour, and no man his brother. For they shal al know me, ito the least vnto the most. Of which wordes
words the Apostle tooke occasion to make this comparison beweteene the lawe and the Gospell, that hee called the lawe a literall, and the Gospell a spirituall doctrine: the law, he said, was fashioned out in Tables of stone, the Gospell written in heartes: that the lawe was the preaching of death, the Gospell the preaching of life: the lawe the preaching of damnation, the Gospell the preaching of righteoussesse: that the lawe is made voyde, that the Gospell abideth. Sith the Apostles purpose was but to declare the meaning of the Prophet, it shall be sufficient that wee weigh the wordes of one of them, to attaine the meaning of them both. Abcet, there is some vnlikeess between them. For the Apostle speakeoth more odiously of the law than the Prophet doeth: and that not in simple respect of the lawe, but because there were certaine naughtie men, hauing a wrong zele to the lawe, which did with pervert euere the ceremonies, obscure the brightnesse of the Gospell. He disputeth of the nature of the lawe, according to their errour and foolish afection. Therefore it shall be good to note that peculiarly in Paul. But both of them, because they doe by comparison set the olde and the newe testament, the one against the other: doe consider nothing in the lawe, but that which properly belongeth vnto it. As for example: The law doth commonly in euery place conteine promisses of mercie, but because they are borrowed from elsewhere, therefore they are not reckoned as parte of the lawe: when the meere nature of the lawe is spoken off. The onelie thing they acribe vnto it, to commaunde thinges that are right, and to forbid wicked doings: to promisse reward to the followers of righteoussnes, and to threaten punishment to the transgressors: but in the meane time neither to change nor amend the peruerfessesse of heart, that is naturally in all men.

8 Now let vs expound the Apostles comparison, one peece after another. The old testament is literal, because it was published without the effectuall workings of the spirite: The new is spiritual which the Lord hath spiritually grauet in the hearts of men. Therefore the second diuersitie is as it were a declaration of the first. The old is deadly, because it can do nothing but wrap al mankind within the curse: The new is the instrument of life, because it deliuereth from curse, and restoreth into favoure with God. The olde is the ministrie of damnation, because it condemneth all Adams children of vnrighteoussesse: The new is the ministrie of righteoussnes, because it receueth the mercie of God, by which wee are made righteous. The last diuersitie is to be referred to the ceremonies. Because the olde testament had an image of thinges absent, it behoued that it should in time decay and vanish away: but the Gospell, because it giveth the true bodie indeed, keepeth stil a firme and perpetuall stedfastnes: Theolmeh indeed calleth even the morall lawes, a weake and fraile covenant: but that is for another reason, because by the sodain falling away of the vnthankfull people, it was by & by broken, but forasmuch as such breaking of it was the fault of the people, it cano not properlie be laid vp to the testament. But the ceremonies, forasmuch as by their owne weaknes were dissolved by the comming of Christ, had the cause of their weaknesses within themselues. Now, that difference of the letter & spirite is not so to be taken, as though the Lord had giuen his lawes to the Iewes without
any fruite at all, having none of them converted vnto him: But it is spoken by waie of comparision, to advance the abundance of grace, wherewith the same lawmaker as it were putting on a newe personage, did honorable setting forth the preaching of the Gospell. For if wee reckon vp the multitude of these whom the Lorde out of all peoples hath by the preaching of th: Gospell regenerate with his spirit, and gathered into the communion of his Church, wee shall saie, that there were verie fewe, or in a manner none in the olde time in Israel, that with afflication of minde and entirely from their heart embraced the covenant of the Lord: who yet were verie manie, if they bee reckoned in their owne number without comparision.

The fourth difference, the one hold the conscience is straundome and feare, the other giveth libertie and joy.
Rom. 8.15.
Heb. 12.18.

Gal. 4.11.

9 Out of the third difference riseth the fourth. For the Scripture calleth the olde Testament, the testament of bondage, for that it ingendreth feare in mens minde: but the newe testament, the testament of libertie, because it raiseth them vp to confidence and assurance. So saith Paul in the eight to the Romaines. Yee haue not received the spirite of bondage againe to feare, but the spirite of adoption, by which wee erie Abba father. Hereunto setteth that in the Epistle to the Hebrews, that the faithful are not nowe come to the bodlie mount, and to kindled fire, and whirlwinds, darkness and tempeft, where nothing can bee hearde or seen but that striketh mens minde with terror, inasmuch that Moses himselfe quaked for feare, when the terrible voice founded, which they al beseought, that they might not heare: But that wee are come to the Mount Sion, and the Citie of the livyng God, the heavenly Jerusalem, But that which Paul shortly toucheth in the sentence that wee haue alledged out of the Epistle to the Romaines, he setteth out more largely in the Epistle to the Gentiles, when he maketh an allegorie of the two fones of Abraham, after this maner, that Agar the bond woman is a figure of the mount Sinai, where the people of Israel received the lawe: Sara the free woman is a figure of the heavenly Jerusalem, from whence proceedeth the Gospell. That, as the seede of Agar is borne bond, which maie neuer come to the inheritance, and the seede of Sara is borne free, to whom the inheritance is due: so by the lawe wee are made subject to bondage, by the Gospell onelie wee are regenerate into freedome. But the summe commeth to this effect that the olde testament did strike into confciences feare and trembling: but by the benefite of the newe Testament it commeth to passe, that they are made joyfull. The olde did holde confciences bounde into the yoke of bondage, by the libertie of the newe they are discharged of bondage, and brought into freedome. But if out of the people of Israel they obtayned againe vs the holic fathers, who is it is evident, that they were endued with the same spirite that wee are, it followeth that they were also partakers both of the hosc same freedome and joye. Wee answere, that neither of both came of the lawe. But that when they felt themselves by the lawe to bee both oppressed with estate of bondage, and wearied with unquettorthesse of conscience, they fled to the succour of the Gospell, and that therefore it was a peculiar fruite of the newe Testament, that beside the common lawe of the olde testament they were exempted from these euils. Moreover,
over, wee will doe that they were so endued with the spirit of frendome and assurednesse, that they did not in some part seeme both scare and bondage by the law. For howsoever they enjoyed that prerogative which they had obtained by grace of the Gospel, yet were they subiect to the same bondes and burdens of obseruation, that the common people were. Such therefore they were compelled to the careful keeping of those ceremonies, which were the signes of a schooling much like unto bondage, and the hand writings whereby they confessed themselves guilty of sinne, did not discharge them from being bondes: it maye righteouly be saide, that in comparison of vs they were vnder the testament of bondage and scare, while wee have respect to that common order of distribution that the Lord then vnsed with the people of Israel.

10. The three last comparisions that wee have recited, are of the lawe and the Gospel. Wherefore in them by the name of the Old Testament is meant the lawe, and by the name of the New Testament is meant the Gospel. The first stretched further, for it comprehendeth vnder the promises also that were published before the lawe, but whereas Augustine denieth that they ought to be reckoned vnder the name of the old testament, therein he thought verie well, and meant euery lawe thing that we doe nowe receiue, for he had regard to those sayings of Hieronime and Paul, where the old testament is feuered from the worde of mercie and grace. And this also he verie aptly adjoineth in the same place, that the children of promise regenerate of God, which by faith working through hope there have obeyed the commandements, doe from the beginning of the world belong to the New testament, and that in hope not of fleshly, earthly and temporall, but spirituall, heauenlie, and eternall good things, principally beleeuing in the Mediator, by whom they doubted not that the spirit was not ministred vnto them, both to doe good, and to have pardon so oft as they sinned. For the same thing it is that I minded to affirme, that all the Sanes whome the Scripture rehearsed to have beene from the beginning of the worde chosen by God, were partakers of the selfe same blessing with vs vnto eternall saluation. This difference therefore is betwene our division and Augustines; that ours (according to that sayeng of Chrifte: The lawe and the prophets were vnto Joib: from thence forth the kingdom of God is preached) doth make distinction betwene the electACHINE of the Gospel, and the darker distribution of the worde that went before: and Augustine doth onely feuer the weakeinesse of the law from the strength of the Gospel. And heere alfo is to bee noted concerning the holie fathers, that they so lued vnder the old testament, that they stayed not there, but alway aspired to the newe, yea and imbraced the aflured partaking there of. For the Apostle condemneth them of blindnesse and accursednesse, which being contented with present shadowes, did not stretch vp their minde vnto Chrift. For to speake nothing of the rest what greater blindness can be imagined, than to hope for the purging of sinne by the killing of a beast? than to seeke for the cleansing of the soule in outward sprinkling of water? than to secke to appease God with colde ceremonies, as though hee were much delighted therewith? For to all these absurdities doe they fall, that
The fift and last difference between the two testaments; the old was given only to the Israel, the new to all nations.


Acts 14.16.


The calling of the Gentiles under the new testament spoken off by the prophets, not foddainly proceeded unto by Christ, by the apostles scarce admitted, wondred at by the very angels themselves.

Phil. 2.

Matt. 15.24.

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flickes faft in the observations of the law without respect of Christ.

11. The fifth difference that we make addeth, lieth in this that until the coming of Christ the Lord had chosen out one nation, within which he would keepe severall the covenants of his grace. When the highest did distribute the nations, when he divided the sonnes of Adam (faith Meser) his people fell to his possession: Is: celate the corde of his inheritance. In another place he thus speaketh to the people: Behold the heaven and earth and all that is in it, are the Lord thy God: He cleansed only to the fathers, he loved them to choose their seede after them, even your seed out of all nations. Therefore he vouchsaied, to grant the knowledge of his name to that people one and, as if they only of all men belonged unto him: he laid his covenant as it were in their bosomes: to them he openly shewed the presence of his Godhead: them he honored with all prerogatives. But (to omit the rest of his benefits, & speak that which only here is to our purpose) he bound them to him by the communicating of his word, that he might be called and counted their God. In the meanes 2ason he suffered other nations to walk in vanitie, as though they had not any enter course or anything to do with him: neither did he to helpe their destruction, give them that which was, onlie the remedy, namely the preaching of his word. Therefore Israel was then the Lordes sonne that was his dealing, other were strangers: Israel was known to him and receiued into his charge and protection, other were left to their owne darkness: Israel was sanctified by God, other were prophane: Israel was honored with the presence of God, other were excluded from comming nigh unto him. But when the fulnesse of time was came, appointed for the resuming of all men, and that same reconciler of God and men was delivered indeed, the partition was plucked downe, which had so long holde the mercie of God enclosed within the boundes of Israel, and peace was preached to the that were farre off, even as to them that were neere adioyned, that beeing together reconciled to God, they might growe into one people. Wherefore now there is no respect of Grecce or Jew, circumcision or uncircumcision, but Christ is all in all, to whom the nations are given for his inheritance, and the endes of the earth for his peculiar possession, that universally without difference he might have dominion from sea to sea, and from the rivers to the uttermost endes of the world.

12. Therefore the calling of the Gentiles is a notable token, whereby is clearly shewed the excellency of the new Testament above the oide: it had in deed been before testified by many, and most plain oracles of the Prophets, but so as the performance thereof was still differed unto the kingdom of Messias. And Christ himselfe did not proceed unto it at the first beginning of his preaching, but differed it so long until that all the parts of our redemption being performed, and the time of his abasement ended, he receiued of his father a name that is above all names: before whom all knees should bow. For which cause when this convenience of time was not yet fulfilled, he said to the woman of Chanaan, y he was not sent but to the lost sheep of the house of Israel. And he suffered not his Apostles at the first sending, to passe these bounds. Go not ye, (faith he) into the way of the Gentiles, nor enter into the cities of the Samaritans, but rather go ye to the lost sheepe of the house.
13 In these four or five points, I think I have well and faithfully set forth the whole difference of the old and newe Testament, so much as sufficeth to the simple order of teaching. But because many report this variety in governing the Church, this diuerse manner in teaching, so great alteration of ages and ceremonies, to be a great absurdity: they are also to be answered before that we passe forth to other things. And that may bee done shortly, because the objections are not so strong that they need a curious confutation. It followeth not together (say they) that God which doeth alwaystedsfastly agree with himselfe, should suffer so great an alteration, as afterwarde to disallow the same thing, which hee had before both commanded and commended. I answer, that God ought not therefore to be counted mutable, for that he applied diuerse forms to diuerse ages, as he knew to be expedient for every one. If the husbandman appoint to his householde one sort of business in winter, and another in Sommer, shall we therefore accuse him of inconstancy, or think he be swarthy the right rule of husbandrie which agreeeth with the continual order of nature? Likewise if a father of a household do instruct, rule and order his children of one sort in childhoode, of another in youth, and of another in mans state, wee cannot therefore say that hee is sicker and forsooke his owne purpose. Why therefore doe we charge God with reproche of inconstancy, for that he hath feuered the diuerstie of times, with fit & agreeable marks? The last similitude ought fully to satisfy vs. Paul maketh the Jews like unto children and Christians to yong men. What disorder is there in this government of God that he held them in their childish lessons, which according to capacity of their age were fit for the, & instructed vs with stronger & as is more manly discipline. Therefore herein appeareth the constancy of God.
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God that he taught one self same doctrine in all ages, and continued therein requiring the same worship of his name, which he commanded from the beginning. But whereas he changed the outward forms and manner thereof, in that he shewed not himself subject to change but so farre he tempered him selfe to the capacity of man, which is divers and changeable.

14 But whence (say they) commeth this diversity. But because God wil led it to be such? Could he not as well from the beginning as since the coming of Christ, reveale the eternal life in plain words without any figures, instructing those that are his with a few sacramentes and cause to perceive, give his holy spirit, and powre abroad his grace throughout the whole world? This is even like as if they should quarel with God for that he hath created the world both. So late, if he might have created it from the beginning: or for that his wil was to have enterchanged courses betweene Winter & Summer, betweene Day and Night. But as for vs, even as all godly men ought to think, let vs not doubt that whatsoever God hath done, is wisely and righteously done, although oftentimes wee know not the cause why it ought so to have been done. For that were to take precipitously too much upon vs, not to give God leave to have the causes of his owne purpose secret to himselfe from vs. But it is marvellous (say they) that he now refuseth and abhorreth the sacrificing of beasts, and all that furniture of the Lествical priestshood, whereby in the old time he was delighted: As though these outward & transitorie things did delite God, or any way moue affectio in him. We have already said that he did none of these for his owne cause, but disposed them all for the salvation of man. If a Phisition do heale a yong man after one very good meanes from his disease, & afterward do use another maner of healing with the same man being older: shall we therefore say, that he hath refus ed the manner of healing which before pleaseth him, but rather continuing stil in the same, hath consideration of age? So behued it, that Christ being absent, should be expressed in figure by one sort of signes, and by another sort be before shewed that he was to come: and it is meete that nowe being already delivered, he be represented by other signes. But concerning Gods calling, now at the coming of Christ, more largely spread abroad among all people that it was before, and the graces of the holy ghost more plentifully powered out: who, I pray you, can deny it to be right, that God haue in his owne hande and wil the disposing of his owne graces, to give light to what nations it pleased him? to raise up the preaching of his word in what places it pleaseth him: to give what doctrine & how great profiting & success of doctrine it pleaseth him: and in what ages he wil, to take away the knowledge of his name out of the world for their unthankfulness: and againe when he wil to restore it for his owne mercie? We see therefore, that the cauallations are too much vnmeete, wherewith wicked men doe in this point disquiet the minde of the simple, to make them call either the righ teousnes of God, or the faith of the scripture into doubt.

The xii. Chapter.

Thar is behoved, that Christ, so performe the office of the Mediator, should be made man.
No we it much behoved vs that he should be both God and man, which should be our Mediator, if a man ask of the necessitie, it was not indeede a simple or absolute necessitie, as they commonlie call it, but it proceedeth from the heavenly decree, whereupon hanged all the salvatiọn of men. But the most mercifull father appointed that which should be best for vs. For whereas our owne iniquities had, as it were cast a cloud betwene him and vs, & vrtherly excluded vs from the kingdom of heauen, no man could be the interpreter for restoring of our peace, but he that could attaine vnto God. But who could haue attained vnto him? Could any of the sonnes of Adam? But all they did with their fathers shunne the sight of God for feare. Could any of the Angels, but they also had neede of a head, by whose knitting together they might perfectly & vnfeuerably cleawe vnto God. What then? It was past all hope, vnlesse the verie majestie of God would descende vnto vs, for we could not ascende vnto it. So it behoved that the sonne of God should become for vs Immanuel, that is, God with vs: and that in this sort, that by mutual ioyning, his godhead and the nature of man might growe into one together. Otherwise neither could the sufferings be neere enough, nor the alliance strong enough for vs to hope by, that God dwelleth with vs. So great was the disaggreement betweene our inckines, & the most pure cleaneenes of God. Although man had stood vndefiled without any spot, yet was his estate too base to attaine to God without a mediator. What could he then do being plonged down into death and hel with deadlie fall, defiled with so many spottes, stinking with his owne corruption, and overcomen with all accursednesse? Therefore not without cause, Paul meaning to set forthe Christ for the Mediator, doeth expressly recite that he is Man. One Mediator (fayth he) of God and man, the man Jesus Christ.

He might haue saide, God: or at the least hee might haue left the name of Man as well as of God. But because the holy Ghost speaking by his mouth, knewe our weakenesse: therefore to provide for it in time, hee vsed a moost fit remedy, setting among vs the sonne of God familiarly as one of vs. Therefore least any man should trouble himselfe to knowe where the Mediator is to be sought, or which way to come vnto him, in naming Man, hee putteth vs in minde that he is neere vnto vs, yea so neere that he toucheth vs, forasmuch as he is our owne flesh. Truly he meaneth there euene the same thing, that in an other place is set out with more words: that we haue not a bishop that can not haue compassion of our infirmities, forasmuch as he was in all things tempted as we are, onely sinne excepted.

That shall also appeare more plainely, if we consider how it was no meane thing that the Mediator had to do: that is, so to restore vs into the favour of God, as to make vs of the children of men, the children of God: of the heires of hel, the heires of the kingdom of heauen. Who could do that, vnlesse the sonne of God were made also the sonne of man, and so take ours vnpon him to conuay his vnto vs, and to make that ours by grace, which was his by nature? Therefore by this earnest we truften, that we are the children of God, because the natural sonne of God hath shapen for him selfe a body of our body, flesh of our flesh, bones of our bones, that he might bee all one with vs. Hee dislayned not to take that vnpon him which was proper vnto vs.
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vs, to make againe that to belong to vs which he had proper to himself; and that so in common together with vs, he might be both the sonne of GOD and the sonne of man. Hereupon commeth that holy brotherhooe which he commendeth with his owne mouth, when he saith: I goe to my father and your father, my God and your God. By this meane is the inheritance of the kingdome of heauen assured vnto vs; for that the ancie sonne of God, to whom it wholly did properly belong, hath adopted vs into his brethre: because if we be brethren, then are we partakers of the inheritance. Moreover it was for the same cause very profitable, that he which should be our redeemer, should be both very God and very man. It was his office to swallowe vp death: who could doe that but life it selfe? It was his office to overcome sinne; who could doe that but righteousnesse it selfe? It was his office to vanquish the powers of the worlde and of the aire: who could do that but a power aboue both worlde and ayre? Nowe in whose possession is life, or righteousnesse, or the empire and power of heauen, but in Gods alone? Therefore the most mercifull God, in the person of his ancie begotten sonne, made him selfe our redeemer, when his will was to haue vs redeemed.

3 An other principal point of our reconciliatió with God was this, that man which had lost himself by his disobedience, shoule should for remedy set obedience against it, shoulde shoule the judgemet of God, & pay the penalty of sin. Therefore there came forth the true man, our Lord, he put on the person of Adam, and tooke vpon him his name to enter into his fleete in obeying his father, to yeeld our fleete the price of the satisfaction to the just judgement of God, & in the same fleete suffer the pain that we had deserued. For as much as therefore neither being onelie God, he could feele death, nor being only man he could overcome death, he coupled the nature of man with the nature of God, that he might yeeld the one subiect to death to satisfie for sinnes, and by the power of the other he might wraffle with death, and get victorie for vs. They therefore that spoile Christ either for his godhead or for his manhood, do indeed either diminishe his majestie and glory, or obsteure his goodnes: but on the other side they doe no lesse wrong vnto men whose faith they doe thereby weaken & overthrow, which can not stand but resting vpon this fundamet Befide that, it was to be hoped, that the Redeemer should be the sonne of Abraham and David, which God had promised in the lawe and the Prophete. Whereby the godly minde doe gather this other fruite, that being by the very course of his pedigree brought to David and Abraham, they doe the more certainly know that this is the same Christ that was spoken of by so many oracles. But this which I even now declared, is principally to be holden in minde, that the common nature between him and vs is a pledge of our fellowship with the sonne of God: that he cloathed with our flesh vanquished death & sinne together, that the victory so might be ours and the triumph ours: that he offered vp for sacrifice the flesh that he receiued of vs, that having made satisfaction, he might wipe away our guiltinesse, and appease the just wrath of his father.

4 He that halbe diligently heedful in considering these things as hee ought, will easily neglect these wandring speculations that raish vnto them
light spirits and defirous of nouellies of which sortis, that Christ shoulde have beene man, although there had bin no neede of remedie to redeeme mankind. I grant that in the first degree of creation, and in the state of nature incorrupted, he was set as head over Angels & men. For which cause Paul calleth him the first begotten of all creatures. But fith all the scripture crieth out that he was cloathed with flesh, that he might be the redeemer: it is too much rash presumption to imagine any other cause or ende. To what end Christ was promised from the beginning, it is well enough known: cuen to restore the world fallen into ruine, and to succour men being loft. Therefore vnder the law, the image of him was set forth in sacrifices, to make the faithful to hope that God would be merciful to them, when after satisfaction made for sinne, hee should be reconciled. But whereas in all ages, cuen the law was not yet published, the Mediator was never promised without bloud: we gather that he was appointed by the eternal counsell of God to purge the filthines of mens, for that the shedding of bloud is a token of expiation. The Prophets so preached of him, that they promised that he should be the reconciler of God & men. That one specially notable testimonie of Esaias shall suffice vs for al, where he foretelleth, that he shall be striken with the hand of God for the sinnes of the people, that the chastisement of peace should be vpon him: & that he should be a priest that should offer vp himselfe for sacrifice: that of his woundes should come health to others and that, because all haue strayed and beeene scattered abroad like sheepe, therefore it pleased God to punishe him, that he might bear the iniquities of a l. Sith wee heare that Christ is properly appointed by God to helpe wretched sinners, who so ever pass eth beyond these bounds, he doeth too much folowe foolish curiosite. Now when himselfe was once come, he affirmed this to be the cause of his comming, to appease God, & gather vs vp from death into life. The same thing did the Apostles testifie of him. So John before that he teacheth y the Worde was made flesh, declareth of the falling away of man. But he himselfe is to be heard before all, when he speakeith thus of his owne office: So God loued the world, that he gave his only begotten sonne, that who euer beleeueth in him should not perishe, but haue everlaeting life. Againe: The houre is cometh that the dead shall hear the voice of the sonne of God, & they that heareth shall liue. I am the resurrection & life: he that beleeueth in me, although he be dead, shall liue. Againe: The sonne of man commeth to save y which was lost. Againe: The whole neede not a Physician. I should never make an end, if I should rehearse all. The Apostles doe all with one conferre call vs to this fountain. And truely if he had not come to reconcile God, the honor of the priesthood shoulde haue come to nothing. Forasmuch as the priest appointed meane be between God & man to make intercession: & he should not be our righteousnes, because he was made a sacrifice for vs, that God should not impute sinnes vnto vs. Finally, he should be spoiled of all the honourable titles, wherewith the Scripture doth set him out. And alio that saying of Paul should prove vaine, that that which was impossible to the law, God hath sent his owne sonne, that in likenesse of the flesh of sinne hee should satisifie for vs. Neither will this stande that hee teacheth in another place, that in this glasse appeared the good.
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goodness of God and his infinite goodness toward men, when Christ was
given to be the Redeemer. Finally, the Scripture uttereth where assigneth no
other end why the sonne of God would take upon him our flesh, and also
received this commandement of his father, but to be made a sacrifice to
appease his father towards vs. So it is written, and so it behoved that Christ
should suffer, and repentance be preached in his name. Therefore my father
loathed me, because I gave my life for the sheep, this commandement hee
gave me. As Moses lift vp the Serpent in the desert, so must the sonne of
man be lifted vp. In another place: Father, saue mee from this hour. But I
am therefore come even to this hour. Father, glorifie thy sonne. Where
he plainly speaketh of the end why he took up, that he might be a sacrifice
and satisfaction to do away sinne. After the same sort doth Zacharie pro-
nounce, that he came according to the promise given to the fathers, to give
light to them that are in the shadowe of death. Let vs remember that all
these things are spoken of the sonne of God: in whome Paul in another
place testifieth, that all the treasures of knowledge & wisdom are hidden,
and beside whom he glorifieth that he knoweth nothing.

If any man take exception and say, that none of all these things prove
the contrarie, but that the same Christ that redeemed men being damned,
might also in putting on their flesh testifie his love toward them, being pre-
serued and safe. The answer is short, that for a much as the holy ghost pro-
nounceth, that by the eternall decree of God these two things were joyned
together, that Christ should be our redeemer, and also partaker of all one
nature with vs, therefore it is not lawful for vs to search any further. For who
so ever is tickled with desire to knowe any more, hee being not contented
with the vnchangeable ordinance of God, doth shewe also that he is not
contented with the same Christ that was given vs to be the price of our
redemption. But Paul not only rehearseth to what end he was sent, but also
climbing to the high mysterie of predestination, hee verie fitly represteth
all wantonnesse & itching desire of mans wit. The father chose vs in Christ
before the creation of the world, to make vs his sonnes by adoption, accor-
ding to the purpose of his wil: and he accepted vs in his beloved sonne, in
whom we have redemption by his bloud. Truely here is not the fall of Adam
sett before as though it were foremost in time, but is shewed what God de-
termined before all ages, when his wil was to help the mysterie of mankind.
If the aduersarie object againe, that this purpose of God did hang upon the
fall of man which he did foresee: it is enough & more for mee, to say y they
with wicked boldnesse breake forth to saie them a new Christ, whofoever
suffer themselves to search for more, or hope to know more of Christ than
God hath foreappointed them by his secrete decree. And for good caufe
did Paul, after he had so discoursed of the proper office of Christ, wish to the
Ephesians the spirite of understanding, to comprehend what is the length,
height, brendth, and depth, euen the loue of Christ that surmounteth all
knowledge: even as if of purpose he would set barrs about our mindes, that
when mention is made of Christ, they should not be it nearer or little, suarue
from the grace of reconciliation. Wherefore, this is a faithful saying
(as Paul testifieth) that Christ is come to saue sinners, I doe gladly rest in

John.10.17.
John 3 14.
John 12.27.
& 28.

Luc.1.19.

Col.2.3.
1.Cor.2.1.

Ephe.3.16.

3.Tim.1.15.
the same. And whereas in another place the same Apostle teacheth, that
the grace which is now disclosed by the Gospel, was given us in Christ be-
fore the times of the world: I determine that I ought constantly to abide
therein to the end. Against this modestie Osander carrieth vnjustly which
hath againe in this time unhappily stirred this question before lightly mo-
ved by a fewe. He accuseth them of presumption that say, that the sonne of
God should not have appeared in the flesh, if Adam had not fallen, because
this intuition is confuted by no testimonie of scripture. As though Paul
did not bridle soward curiositie, when after hee had spoken of redemption
purchased by Christ, he by & by commandeth to auido foolishe questions.
The madnesse of some did burst out so farre, that while they disorderly co-
tepted to seme wittie, they mowed this question, whether the sonne of God
might have taken upon him the nature of an Asse. This monstrousnes which
all the godly doe woorthily abhorre as detestable, let Osander confute with
this pretens, that it is never expressly confuted in the Scripture. As though
when Paul accompacth nothing precious or worthie to be known, but
Christ crucified, he doth therefore admit an Asse to be the author of salua-
tion. Therefore he that in another place reporteth, that Christ by the etern-
nall counsell of his father wasordained to be a head to gather all things to-
gether, will never the more acknowledge another that hath no office of
redeeming appointed him.

6 But as for the principle that he braggeth of, it is very trifling. He would
haue it, that man was created after the image of God, because he was fash-
oned after the pattern of Christ to come, that he might resemble him, whom
the father had alreadie decreed to clothe with our Fleth. Wherupon he ga-
thereth, that if Adam had not fallen from his first and uncorrupted origi-
nall state, yet Christ should have beene man. How trifling this is and wret-
ched, al men that haue sound judgEMENT, doe easily perceive of themselves.
In the meantime first he thinketh that he hath seene what was the image
of God, that forsooth the glory of God did not onely shine in those excel-
 lent giftes wherewith he was garnished, but also that God himselfe essentia-
lly dwelt in him. But as for mee, although I grant y Adam did beare the image
of God, in so much as he was ioyned to God, (which is the true and highest
perfection of dignitie) yet I say, that the like nesse of God is no where else
to be sought, but in those marke of excellency wherewith he had garnished. A-
dam above other living creatures. And that Christ was then the image of
God, all men do grant with one consent; & therefore that whatsoever ex-
cellencie was grauen in Adam, it proceeded from this, that the only be-
gotten sonne he approched to the glory of his creator. Therefore man was
created after the image of God, in whom the creators will was to haue his
glory seen as in a looking glasse. To this degree of honor was he adaunced
by the benefite of the only begotten sonne: But I say further, that the same
sonne was a common head as well to Angels as to men, so that the same di-
gnitie that was bestowed upon man, did all belong unto angels. For when
we heare them called the children of God, it were inconvenient to deny, y
there is somthing in them wherein they resemble their father. Nowe if his
will was to haue his glorie to be represented as well in Angells as in men,
and to be scene in both natures, Osiander doth fondly trifle in saying, that the Angels were then let behind men, because they did not bear the image of Christ. For they could not continually enjoy the present beholding of God, vnlesse they were like him. And Paul teacheth, that men are no other way renewed after the image of God, but if they be coupled with Angels, that they may cleave together under one head. Finally, if wee beleue Christ, this shalbe our last felicitie, to be made of like founre to the Angels, when wee shall be received vp into heauen. But if Osiander will conclude, that the original patern of the image of God was in Christ as hee is man, by the same reason a man may say, that Christ must needes have beene partaker of the nature of Angels, because the image of God pertaineth alfo to them.

7 Therefore, Osiander hath no cause to scare, that God should be found a liar, vnlesse it had beene first stabdly and vnchangeably decreed in his minde, to haue his fonne incarnate: because if the integritie of Adam had not fallen, he shou’d with the Angels have beene like vnto God, and yet it should not therefore have beene necessarie, that the fonne of God shou’d be made either man or Angel And in vaine he feareth that absurditie, least vnlesse the vnchangeable counsel of God had bin before the creati0n of man that Christ shou’d be borne, not as the redeemer but as the first man, hee shou’d have lost his prerogatiue: forasmuch as now he should be borne man onely by an accident cause, that is to restore mankinde being lost, and so it might be gathered thereupon, that Christ was created after the image of Adam. For why should hee so much abhorre that which the Scripture openly teacheth, that hee was made like vnto vs in all things, except sinne? Whereupon Luke doubteth not to reckon him the fonne of Adam in his Genealogie. And I would faine knowe why Paul calleth Christ the second Adam, but because the estate of man was appointed for him, that he might raise vp the posteritie of Adam out of their ruine. For if he were in order before that creation, he should haue bin called the first Adam. Osiander boldly affirmeth, that because Christ was alreadie before known man in the mind of God, men were formed after the same patern. But Paul in naming him the second Adam, setteth meane betwene the first beginning of man and the restitution which wee obteine by Christ, the fall of man whereby grew the necessitie to haue nature restored to her first degree, Whereupon it followeth, that this same was the cause why the fonne of God was borne to become man. In the meane time, Osiander reasoneth ill & vnsavourily, that Adam, so long as he had stand without falling, shou’d have beene the image of him selfe and not of Christ. I answere by the contrarie, because though y fonne of God had neuer put on fleshe, neuertheless both in the body and in the soule of man shou’d have shined the image of God, in the bright beams whereof it alway appeareth, that Christ is verily the head, and hath the soueraigne supremacie in all. And so is that foolish subteltie asfoiled, which Osiander bloweth abroade, that the Angels shou’d have lacked this head, vnlesse it had beene purposed by God to cloath his fonne with fleshe, yea, though there had beene no faulte of Adam. For he doeth too rashly snatch holde of that which no man in his right wit will graunt, that Christ hath

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no supremacy ouer Angels, that they should have him for their Prince, but
in so much as he is man. But it is easily gathered by the words of Paul, that
in as much as he is the eternal worde of God, he is the first begotten of
all creatures, not that he is create, or ought to be reckened among crea-
tures: but because the state of the worldes in integritie, such as it was at
the beginning garnished with excellent beautie, had no other original: &
then, that in as much as he was made man, he was the first begotten of
the dead. For v Apostle in one short clause setteth forth in both these points
to be considered: that all things were create by the sonne, that he might
bear rule ouer Angels: and that he was made man, that he might beginne
to be the redeemer. Of like ignorance is it that he saith, that men should
not have had Christ to their king, if he had not beene man. As though the
kingdome of God could not stand, if the eternall sonne of God, although
not clothed with the flesh of man, gathering together both Angels & men
into the fellowship of his heavenly glorie and life, should himselfe beare the
soueraignetie. But in this false principle he is alwaies deceiued, or rather de-
ceiued himselfe, that the Church should have beene without a head, vn-
lesse Christ had appeared in the flesh. As though, even as the Angels en-
joyed him their head, he could not likewise by his divine power rule ouer
men, and by the secret force of his spirtue quicken and nourish them like his
owne body, till being gathered vp into heauen, they might enjoy all one
life with the Angels. These trifles that I haue hitherto confuted, Osianter
accoueneth for most strong oracles: even so as being drunk with the sweet-
ness of his owne speculations, hee voleth to blowe out fond Bacchus cries of
matters of nothing. But this one that hee bringeth after, hee saith is much
more strong, that is the prophecie of Adam, which seeing his wife said, this
nowe is a bone of my bones, and flesh of my flesh. But howe prooueth hee
that to be a prophecie? Because in Matthew Christ giueth the same saying
to God. As though that whatsoever God hath spoken by men, conteineth
some prophecie. Let Osianter seeke prophecies in euery commandement
of the lawe, which it is certaine to haue come from GOD the author of
them. Beside that, Christ should have beene grosse and earthly, if hee had
rested vpon the literal sense. Because hee speaketh not of the mystical uni-
son whereunto he hath vouchfased to receive his church, but only of faith-
fulnesse betwene man & wife: for this cause hee teacheth, that God pro-
nounced that man and wife shalbe one flesh, that no man shoulde attempt
to breake that insoluble knot by divorce. If Osianter loth this simplicitie, let
him blame Christ, for that hee led not his disciples further to a mysterie, in
more subtlye expounding the saying of his father. Neither yet doth Paul
maintaine his error, which after he had said that wee are flesh of the flesh
of Christ, by and by addeth, that this is a great mysterie, for his purpose was
not to tell in what meaning Adam spake it, but vnder the figure & similitude
of mariage to set forth the holy coupling together, that makest vs one with
Christ. And so doe the wordes sound. Because when hee giueth warning
he speaketh this of Christ & his church, he doth as it were by way of cor-
rection, sever the spiritual ioyning of Christ & his Church from the lawe of
marriage. Wherefore this fickel reason easilly vaniseth away. And I think:

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I need no more to shak vp any more of that sort of chaffe, because the vanitie of them all is soone found out by this short confutation. But this sobriety shall abundantly suffice to feede soundly the children of G O D: that when the fulnesse of times was come, the Sonne of God was sent, made of woman, made vnder the lawe, to redeeme them that were vnder the lawe.

The xiii. Chapter.

That Christ took uppon him the true substance of the flesh of man.

Nowe, vnlesse I be deceived, it were superfluous to encreaue againe of the Godhead of Christ, which hath alreadie in another place beene proved with plaine and strong testimonies. It remaineth therefore to bee seene, how hee being clothed with our fleshe, hath fulfilled the office of Mediator. The truth of his humaine nature hath in the olde time beene impugned both by the Manichees and the Marcionites: of whom, the Marcionites fained a ghost in stead of the body of Christ, and the Manichees dreamed that hee had a heavenly fleshe. But both many and strong testimonies of the Scripture doe stande against them both. For the blessing is promised neither in a heavenly nature, nor in the counterfeit shape of man, but in the seede of Abraham and Iacob. Neither is the eternall throne promised to a man made of diete, but to the sonne of Dauid and to the fruite of his wombe. Therefore being delivered in the flesh, hee is called the sonne of Dauid & Abraham; not because he is only borne of the wombe of the Virgin, and create in the aire, but because (as Paul expoundeth it) hee is according to the fleshe made of the seede of Dauid: as in another place the Apostle teacheth, that he descended of the Jewes. For which cause the Lorde himselfe not contented with the bare name of man, doth ofteentimes call himselfe the sonne of man, meaning to expresse more plainly that he was man truely infused of the seede of mankind. Sith the holy Ghost hath so oft, by so many means, with so great diligence & simplicitie declared a thing not obscure of itselfe, who would have thought any men to be so shamelesse as to presume yet to spread mistes to darken it? And yet wee have other testimonies at hand, if we lifted to heap vp more of them. As is that saying of Paul; that God sent his sonne made of woman, and innumerable other places, whereby appeareth that he was subject to hunger, thirst, cold, and other infirmities of our nature. But out of many these are chiefly to be choosen, that may most availe to edifie our minde in true confidence. As where it is said that he gaue not so great honour to the Angels, as to take their nature vpon him but toke our nature, that in fleshe & bloud he might, by death, destroy him that had the power of death. Again, that by benefit of that communicating we are reckoned his brethren. Again, that he ought to have bin made like vs to his brethren, that he might be made a mercifull & faithfull intercessor: that we have not a bishoppe that cannot be compatisant of our infirmities. And such like. And for the same purpose seueth that which wee touched a little before, that it behoved that the finenes of the world should bee cleansed in our flesh: Which Paul plainly affirmeath. And truely, whateuer
For the father hath given to Christ, it doeth therefore belong to us, be-
cause he is the head, from which the whole body being knit together,
growth into one. Yea, and otherwise that will not agree together, which
is said: that the Spirit was given him without measure, that all we should
drawe of the fulnesse thereof. Forasmuch as there is no greater abfurdi-
tic then to say, that God is enriched in his essence by any accidental gift.
And for this cause Christ saith in another place: I doe sanctifie my selfe
for them.

2. As for the places that they bring forth to confute their errour, they
doe too rashly wrest them, and they nothing prevaile by their trifling
suttleties, when they go about to wipe away those things that I have al-
leged for our parte. Marcion imagineth that Christ did put on a fantastical
bodie in stead of a true bodie: because in some places it is said, that he
was made after the likeness of a man, and that he was founde in shape as
a man. But so he nothing weigheth what is Pauls purpose in that place. For
his meaning is not to teach what manner of body Christ took up upon him,
but that whereas he might have shewed forth his godhead, hee made no
other shewe of himselfe, but as of an abject and vnregarded man. For,
to shew vs by his example to submission, hee sheweth that forasmuch as hee
was God, hee might have by and by set forth his glory to be seen to the
world: but yet that hee gave over some of his owne right, and of his owne
accorde abased himselfe; because he did put on the image of a servant and
contented with that humilitie, suffered his godhead to be hidden with the
veil of the flesh. Hee doeth not here teach what Christ was, but howe
he behaued himselfe. And also by the whole proceede of the text it is easi-
ly gathered, that Christ was abased in the true nature of man. For what
meane this, that in shape he was founde as man, but that for a time the
glorie of his godhead did not shine forth, but only the shape of man ap-
peared in base and abject estate? For otherwise that place of Peter coulde
not stande together, that hee was dead in the flesh, but quickened in the
spirite, if the sone of God had not bene weak in the nature of man: which
Paul expresseth more, plainly in saying, that hee suffered by reasaon of the
weaknesse of the flesh. And hereunto scruthe the exaltation: because it
is expressely faide, that Christ attained a newe glory after that he abased
himselfe, which could not well agree to bee spoken of any, but of a man
hauling fleshe and soule. Manichees framed Christ a bodie of aire, because
Christ is called the seconde Adam, heavenly of heaven. But neither in that
place doeth the Apostle bring in a heavenly essence of the bodie, but a spi-
rituall force which being powred abroad by Christ, doth quicken vs. Now,
as we haue alreadie seen, Peter and Paul doe sever the same from his flesh.
But rather that doctrine which is receivd among the true teachers, con-
cerning the flesh of Christ, is very well proued by that place. For if Christ
had not all one nature of body with vs, it were a very vaine argument,
that Paul with such vehemencie followeth: that if Christ bee risen again,
we shall also rise again: and if we bee not risen, then that Christ also is not
risen. By what cautions so ever either the olde Manichees or their newe
Disciples go about to escape, they shall not winde themselves away. It is
a soule.
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A soul's shift, that they fondly say, that Christ is called the sonne of man, in so much as he is promised of men. For it is plaine, that after the Hebrew phrase, verie man in deed is called the sonne of man. And Christ without doubt kept the phrase of his owne tongue. Also it ought to make no question, what ought to be understood by the children of Adam. And (not to goe farre off) the place of the eight Psalme, which the Apostles apply to Christ, shall be sufficient enough: What is man that thou art mindful of him, or the sonne of man, that thou visitest him? In this figure is expressed the true manhood of Christ. For though he were not immediately begotten of a mortall father, yet his race came from Adam. For else that place could not stande which wee have alreadie alleaged that Christ is made partaker of flesh and bloud, that hee might gather to him yong children to the service of God. In which wordes it is plainly determined, that Christ is made fellowe and partaker of all one nature with vs. In which meaning also he faith, that both the author of holinesse & they that are made holy, are all of one. For it is proved by the procee of the text, that the same is referred to the fellowship of nature: because hee by and by addeth, Therefore he is not ashamed to call them brethren. For if hee had faide before, that the faithfull are of God in so great dignitie, what cause should there be to be ashamed? But because Christ of his infinite grace doth ioyne himselfe to the base and vnoble, therefore it is said, that he is not ashamed. But in vaine they objected, that by this meine the wicked shall become the brethren of Christ: because we knowe that the children of God are not borne of flesh & bloud, but of the holy Ghost by faith. Therefore onely flesh the maketh not a brotherly ioyning. But although the Apostle giue this honour to the faithfull onely, to be of one with Christ, yet it followeth not, but that the wicked may be borne of the same originall. As when wee say that Christ was made man, to make vs the sonnes of God: this saying extendeth not to all men, because faith is the meane which spiritually graffeth vs into the body of Christ. Also they foolishly move a brawle about the name of First begotten. They say that Christ should have beene borne of Adam straight at the beginning, that he might be the first begotten among brethren. For the title of First begotten, is not referred to age, but to the degree of honour, and excellencie of power. And more colour hath that which they babble, that Christ tooke to him man and not Angels, because he receiued mankind into favoure. For, to set out more largely the honor which God vouchsaft to giue vs, he compared the Angels with vs, which were in this behalfe set behind vs. And if the testimonie of Moses be well weied, where he faith that the seede of the woman shal breake the serpentes head, it shal utterly end the controwersie. For only Christ is not there spoken of, but all mankind. Because the victorie was to be gotten by Christ for vs, he generally pronounced that the posteritie of the woman should get the upper hand of the diuell. Whereunto followeth, that Christ issued of mankind, because it was Gods purpose there to raise vp Ezech, whom he spake into with good hope, that she should not faint with sorrow.

3. They doe no lesse wickedly than foolishly entangle with allegories these testimonies where Christ is called the seede of Abraham, and the fruit of
of the wombe of David. For if the name of Seede had bin spoken in an allegorie, truely Paul would not have left it vntrue, where he plainly & without figure affirmeth, that there are not many fones of Abraham reedemers, Gal. 3.18. bur one Christ, Of like fort is it that they alludge: that he is no otherwise called the fonne of David, but because he was promised and at length in his due time delivereth. For after that Paul had once named him the fonne of God: in that hee by and by addeth, According to the flesh, hee truely meaneth of nature. And so in the ninth Chapter calling him the blessed God, hee feuerally beside, that according to the flesh hee descended of the Iewes. Nowe if he were not truely begotten of the feede of David, to Rom. 1.3. what purpose shall this saying, that he is the fruite of his wombe? What meaneth this promise? Out of thy loynes shall hee descend, that shall abide in thy feate. Nowe in the Genealogie of Christ, as it is rehearsed of Matthew, they doe Sophistically mocke. For though hee doe not reheare the parents of Marie but of Ioseph, yet because hee speake of a thing sufficiently known abroad among the people, he reckeneth it enough to shew that Ioseph came of the fede of David, when it was well known that Marie was of the fame stocke. But Luke more expressteth them in teaching that salvation brought by Christ, is common to all mankinde: because Christ the author of salvation prococeeded from Adam the common parent of all. I grant in deed, that by the Genealogie it can none otherwise be gathered, Christ was the fonne of David, but in so much as he was begotten of the Virgine. But the new Marcionites to colour their error doe too prouly, in this that to prove that Christ tooke his bodie of nothing, they affirme that women are seedes, and so they overthrowe the principles of nature. But becaufe that is no question of diuinitie, and the reasons that they bring are so fickle that they may verie easily be confuted: therefore I will not touch those things that belong to Philosophie and Phisike, and will hold me contented to wipe away those things that they alledge out of Scripture: that is, that Aaron and Ioadab tooke wives of the tribe of Iehudah, and so the difference of tribes had then beene confounded, if woman had engendring seede in her. But it is well ynowe known that as touching civill order, the kindreds are reckned by the seede of the man, and yet the excellencie of the kinde of man above woman proueth not the contrarie, but that in generation the seede of woman must meete. And this solution extendeth to all the Genealogies. Oftentimes when the Scripture reckeneth vp a Genealogie, it nameth the men only: that we therefore say, that the women are nothing: But verie children do know, that women are comprehended vnder the name of men. And after this sort is said, that women bring forth to their husbands, because the name of the householde alway remaineth with the males. Now as this is graunted to the excellencie of the male kinde, that the children are counted noble or vnnooble, according to the estate of their fathers: so also in the state of bondage, the issue followeth the womb, according to the judgement of the Civill lawyers. Whereby we may gather, that the issue is engendred of the seede of the woman, and it hath of long time bin receiv'd in common use of all nations; the mothers are called Genetrices, is engendred. Wherewith Gods law also agreeoth, which else should wrongfully forbid the marriage.
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marriage of the vncle with his sisters daughter, because there were no consanguinitie betweene them: and also it were lawfull for a man to marrie his sister by the mothers side, so that she were begotten of another father. But as I grant that there is a passic power ascribed to women, so do I aunswer that the same thing is indifferently spoken of them that is of men. And Christ himselfe is not said to be made by the woman, but of the woman. But some of their companie making off all shame do too leudly aske, whether we will say, that Christ was engendred of the menstrual seede of the Virgin, for I wil likewise aske of them, whether he did not congele in the blood of his mother, which they shall be constrained to confess. Therefore it is fitly gathered of Matthewes words, that because Christ was begotten of Maria, he was engendred of her seede: as a like engendring is meant when it is said, that Boaz was begotten of Rahab. Neither doth Matthew here describe the Virgine as a conduit pipe through which Christ passed: but he seuereth this marvellous manner of generation from the common manner, for that by her was Christ begotten of the seede of David. For euen in the same sort, that Isaac was begotten of Abraham, Salomon of David, and Joseph of Jacob, likewise it is said that Christ was begotten of his mother. For the Evangelift so frameth the order of his speach, & willing to prove that Christ came of David, is contented with this one reason, that he was begotten of Maria. Wherby it followeth, that he tooke it for a matter confessed, that Maria was of kinne to Joseph.

4 The absurdities wherewith they would charge vs, are stufed ful of childish caullations. They thinke it a shame and dishonour to Christ, if hee should have taken his original of men: because he so could not be exempt from the vnisetts law that encloseth all the offspring of Adam without exception vnnder sinne. But the comparison that wee reade in Paul doth easily afoile this doubt: that as by one man came sinne, and by sinne death, so by the righteousnesse of one man grace hath abounded. Wherewith also aagreeth another comparison of his: the first Adam of earth earthly, and natural, the second of heauen, heavenly. Therefore in another place, the same Apostle, where he teacheth that Christ was set in the like nesse of sinfull flesh to satisfie the lawe, doth so expressely seuer him from the common estate of men, that he be aie man without fault and corruption. But very childishy they trifle in reasoning thus: If Christ be free from all spot, and was by the secrete working of the holy Ghost begotten of the seede of Maria, then is not the womanes seede, but onely the mans seede vnclean. For wee doe not make Christ free from all spot, for this cause that hee is onely engendred of his mother without copulation of man, but because he is sanctified by the holy Ghost, that the generation might bee pure and uncorrupted, such as should have beene before the fall of Adam. And this alway remained stedfastly determined with vs, that so oft as the scripture putteh vs in minde of the cleaneenesse of Christ, it is meant of his true nature of manhood: because it were superfluous to say that God is cleane. Also the sanctification that he speaketh of in the seventeenth of John, could haue no place in the nature of God. Neither are there fained two seedes of Adam, although there came no infection to Christ: because the generation of man.
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man is not vnclene or virtuous of itselfe, but accidentall by his falling. Therefore it is no maruell, if Christ, by whom the estate of innocencie was to be restored, were exempted from common corruption. And whereas also they thrust this vpon vs for an absurditie, that if the Worde of God did put on flesh, then was it inclosed in a narrowe prison of an earthly body; this is but meerly waiwardnasse: because although the infinite essence of the worde did growe together into one person with the nature of man: yet doe we faine no inclosing of it. For the sonne of God descended marvellously from heauen, so as yet he left not heauen, it was his will to bee marvellously borne in the Virgins wombe, to bee conuerstant in earth, & hang vpon the crosse, yet that hee alway filled the worlde euen as at the beginning.

The xiii. Chapter.

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

1. These things were but weake, vntlesse many phra ses of scripture, and
such as be elsewhere ready to finde, did prove that nothing hereof hath bin
decided by man. That same thing which Christ spake of himself, saying: Be-
fore that Abraham was, I am, was farre disagreeing from his manhood. Nei-
ther am I ignorant with what caution the erronious spirits do deprave this place: For they say that he was before all ages, because he was already
reveknoven the Redeemer, as well in the counsell of the father, as in
the minds of the godly. But whereas he openly distingught the day of
his manifestation from his eternall effence, and of purpose pronounce-
tho he himselfe an authoritie by antiquitie wherein he excelleth above Abra-
ham, he doth undoubtedly challenge to himselfe that which is proper to the
Godhead. Whereas Paul affirmeth that he is the first begotten of all crea-
tures, which was before all things, and by whom all things kepe their be-
ing: and whereas hee himselfe reporteth that he was in glorie with the Fa-
ther before the creation of the worlde, and that hee worketh together with
the father these things, do nothing more agree with the nature of men. It
is therefore certaine, that these & such like are peculiarly ascribed to God-
head. But whereas he is called the servant of the Father: and whereas it is
said, that he grewe in age, wisedome & favour with God & men: that he seek-
eth not his owne glorie: that he knoweth not the last day: that he speake
th not of himself: that he doth not his owne will: where it is said, that he was seen
& felt: this wholly belongeth to his own manhood. For in respect that he is
God, neither can he encrease in any thing, & hee worketh all things for his
own sake, neither is any thing hidden from him, he doth all things accord-
ing to the free choise of his own will, & can neither be seene nor felt. And
yet hee doth not severally ascribe these things to his nature of man only, but
taketh them upon himselfe, as if they did agree with the person of the medi-
atour. But the communicating of properties is in this that Paul faith, that
God did by his owne bloud purchase into him a Church: and the Lord of
glorie crucified. Againe, where John faith, that the Word of life was felt.
Truly God neither hath bloud, nor suffereth, nor can be touched with
hands. But because he which was both verie God & man, Christ being cru-
cified, did shed his bloud for vs: those things that were done in his nature of
man, are vnproperly, & yet not without reason guien to his Godhead. A
like example is, where John teacheoth that God gauce his soule for vs: there-
fore also the property of the manhood is communicat with the other nature.
Againe, when Christ said being yet conversant in earth, that no man
haue ascended into heauen, but the sonne of man that was in heauen: true-
ly according to his manhood, & in the flesh he had put on, he was not then
in heauen: but because himselfe was both God & man, by reason of the unittie
of both natures, he gauce to the one that, which belonged to the other.

3 But most plainly of all doe these places set forth the true substance of
Christ, which do comprehend both natures together: of which sort there
are very many in Gospel of him. For which is there red is singularly be-
longing neither to his godhead nor to his manhood, but both together, he
hath receiued of his father power to forgive sinnes, to raife vp whom he wil,
to give righteousnes, holiness & salutation, to be made judge over the quicke
& the dead, to be honoured even as the father is: Finally, that hee is called the
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the light of the world, the good shepheard, the only dove, the true Vine.

For such prerogatives had the sonne of God, when he was shewed in flesh, which although he enjoyed with his father before the world was made, yet he had them not in the same maner or the same respect, & which could not be givn to such a man as was nothing but man. In the same meaning ought we to take that which is in Paul: that Christ after the judgement ended, shall yeilde vp the kingdom to God & the father: Euen the kingdom of the sonne of God, which had no beginning, nor shall have any ending: but euen as hee layd vnder the bosomme of the flesh, & abased himselfe, taking vpon him the form of a servant, & laying aside the port of majestie, hee shewed himselfe obedient to his father, & having perforned all such subjection, as length is crowned with honor & glorie, & auanced to the highest dominion, that all knees that bow before him: to that he then yeilde vp to his father both that name & crown of glorie, & whatsoever he hath receivd of his father, that God may be al in al. For to what purpose is power & dominion given him, but that the father shoulde govern vs by his hande? In which sense it is also said, that he sitteth at the right hand of the father. But this is but for a time, till we may enjoy the present beholding of the godhead. And here the error of the old fathers cannot be excused, which while they took no heed to the person of the Mediator, haue obscured the natural meaning of almost all the doctrine that is read in the gospel of John, & haue entangled themselves in many snares. Let this therefore be vnto vs the key of right understanding, that such things as belong to the office of the Mediator, are not spoken simply of the nature of God, nor of the nature of man. Therefore Christ shall reigne till hee come forth to judge the world, in so much as hee joyneth vs to his father, according to the final measure of our weakenes. But when wee being made partakers of the heavenly glory, shall see God such as he is, then hee having perforned the office of Mediator, shall ceaseth to be the embassador of his father, & shall be contented with that glorie which hee enjoyed before the making of the world. And the name of Lord doth in no other respect peculiarly agree with the person of Christ, but in this, that it signifieth the mean degree betweene God & vs. For which purpose maketh that saying of Paul: One God, of whose are all things, & one Lord, by whom all things are, even he to whom the dominion for a time is committed by the father, vntil his dominion to be seen face to face. From whom so farre is it off that any thing shal decay, by yeielding vp the dominion to his father, that hee shall become so much the more glorious. For then shall God also ceaseth to be the head of Christ because Christes godhead shall then shine in itselfe, whereas yet it is covered with a certaine veil.

4 And this observation shall doo no small service to affoile many doubts, if the readers doo truly apply it. For it is maruillous how much the unskilful, yea some not vterly vnhelnd, are combined with such forms of speech, which they see spoken by Christ, which doe well agree neither with his godhead nor with his manhood, because they confider not that they doe agree with his person wherein he is shewed both God and man, & with the office of Mediator. And it is alwayes easie to see, how well all things hang together, if they have a sober expositor, to examine so great mysteries with such delicat-
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youre reverence, as they ought to be. But there is nothing that those furious and phantastike spirits trouble not. They catch hold of those things that are spoken of his manhood, to take away the Godhead: and likewise of those things that are spoken of his Godhead, to take away his manhood: and of those things that are jointly spoken of both natures, that they severally agree with neither, to take away both. But what is that else but to say, that Christ is not man, because he is God: and that he is not God, because he is man: and that he is neither man nor God, because he is both man & God? We therefore do determine that Christ, as he is both God & man, consisting of both natures, united, though not confounded, is our Lord & the true Sonne of God, even according to this manhood, though not by reason of his manhood. For the error of Nestorius is to be driven farre away from vs, which when he went about rather to drawe in sundrers, than to distinguish the nature, did by the meanes imagine a double Christ. Whereas we see that the Scripture crieth out with loud voice against it, where both the name of the Sonne of God is given to him that was borne of the Virgin, and the Virgin herselfe is called the mother of our Lord. We must also beware of the madness of Eutiches, least while we go about to shewe the vnitic of the person, we destroy either nature. For we have already alledged so many testimonies, & there are every where so many other to be alledged, where his godhead is distinguished from his manhood, as may stop the mouths even of most contentious. And a little hereafter I will alledge some testimonies, to confute better that sained deuise, but at this present, one place shall content vs. Christ would not have called his body a Temple, vnlesse the godhead did distinctly dwell therein. Wherefore as Nestorius was worthily condemned in the Synode at Ephesus, so also was Eutiches afterward condemned in the Synode of Constantinople and Chalcedon; forasmuch as it is no more lawfull to confound the two natures in Christ, than it is to draw them in sunders.

In our age also there hath risen vp no leesse pestilent a monster, Michael Servetus, which did thrust in place of the Sonne of God, a fained thing made of the essence of God, of spirit, flesh and three elements. But first he denieth that Christ is by any other way the Sonne of God, but in this that he was begotten of the holy ghost in the wombe of the Virgin. But to this end tendeth his subtletie, that the distinction of the two natures being once overthrown, Christ might be thought to be a certaine thing mingled of God & man, and yet neither God nor man. For in his whole processe he travaileth toward this point, that before Christ was openly shewed in the flesh, there were only certain shadowes in figures in God, whereof the truth or effect then at length was in being, when that worde which was ordained to that honor, began truely to be the Sonne of God. And we in deed do confess that the Mediator which is borne of the Virgin, is properly the Sonne of God. For Christ in that he is man, could not be the reuerse of the inestimable favour of God, vnlesse this dignitie were given him to be, & be called the only begotten Sonne. But in the meanes season the definition of the Church standeth stedfastly grounded, that he is counted the Sonne of God, because he being the Word begotten of the father before all worlds, did by hypostatically union take upon him the nature of man. Now the hypostaticall
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...union is called with the old fathers, that which maketh one person of two natures, which phrase of speech was devised to overthrow the doting error of \textit{Ne\ssius}, because he fained that \textit{sonne} of God did so dwell in flesh, that yet he the same was not man. \textit{Sermessius} slandereth vs, that we make two sonnes of God when we say that the eternall Word was alreadie the sonne of God before that it was clothed with flesh, as if we did say any thing else, but that he was manifested in the flesh. Neither doth it follow, that if he were God before that he was man, he began to be a new God. And no more absurd is it to say, that the sonne of God appeared in the flesh, which yet had this alway from eternall begetting to be the sonne, which the Angels words to \textit{Marie} do secretely shew, That holy thing that shalbe borne of thee, shall be called the sonne of God; as if he should have said, that the name of the sonne which was obscure in time of the law, should now become famous & euer where knownen abroad. Wherewith agreeeth that saying of \textit{Paul}, that now by Christ we are the children of God, freely & with boldnesse to cries \textit{Abba}, Father. But were not the holy fathers in the old time also accounted among the children of God? Yea, & bearing them bold upon that interest, they called upon God by name of their Father. But because since the only begotten sonne of God was brought forth into the world, the heavenly fatherhood is become more plainly known, therefore \textit{Paul} signifieth this, as it were, a privilege to the kingdom of Christ. But yet this is stedfastly to be holden, that God never was father either to Angels or men, but in respect of the only begotten sonne: and that men specially, whom their own wickednesse maketh hatefull to God, are his children by free adoption because he is the sonne of God by nature. And there is no cause why \textit{Sermessius} should cauil, that this hangeth upon filiation or becoming a sonne, which God had determined with himself, because our purpose is not here to speake of the figures how the expiation was shewed in the bloud of beasts: but because they could not in deed be the children of God, unleffe their adoption were grounded uppon the head, it is without reason to take y from the head which is common to all the members. I go yet further: Whereas the Scripture calleth the Angels the sonnes of God, whose so great dignitie did not hang upon the redemption to come: yet must it needs be, that the sonne is in order before them, which maketh the father to be their father. I wil repeate it againe shortly, & adde the fame of mankinde. Sith from at their first beginning both Angels and men were created with this condition, that God should be common father to them both, if that saying of \textit{Paul} be true, that Christ was alway the head & y first begotten of all creatures, to \textit{Col.} 1, 15. have the first degree in all. I think I do rightly gather that hee was also the sonne of God before the creation of the world.

But if his Filiation (if I may so terme it) began since he was manifested in the flesh, it shall follow, that he was also sonne in respect of his nature of man. \textit{Sermessius} & other such franticke men would have it, that Christ which appeared in the flesh, is the sonne of God, because out of the flesh he could not be called by that name. Now let them aunswer mee whether he be the sonne according to both natures, & in respect of both. So in deed they prate, but \textit{Paul} teacheth farre otherwise. Woe graunt in deed, that Christ is in the Christ truly & properly the sonne of God in the flesh, but not in respect of the flesh, which before he took up & was the sonne.
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the flesh of man called the Sonne, but not as the faithfull are, that is by adoption only & grace, but the true & natural, & therefore only Sonne, by this mark he may be discerned from all other. For God vouchsafeth to give the name of his Sonnes to vs, that are regenerate into a new life: but the name of the true & only begotten Sonne, he giveth to Christ only. How can he be the only Sonne in so great a number of brethren, but because he possesseth that by nature, which wee have received by gift? And the honor we extend to the whole person of the Mediator, that he be truly & properly the Sonne of God, which was also borne of the Virgin, & offered himself for sacrifice to his father upon the crose: but yet in respect of his Godhead, as Paul teacheth, when he faith, he was set out to preach the gospel of God, which he had before promised of his Sonne, which was begotten of the seed of David according to his flesh, & declared the Sonne of God in power. But why, when he nameth him distinctly the Sonne of David according to the flesh, should he generally say, that he was declared the Sonne of God, whilst he meant to shewe that this did hang upon some other thing, than upon the verie flesh? For in the same sense in another place he faith, that he suffered by the weakness of the flesh, & rose againe by the power of the spirit, even so in this place he maketh a difference of both natures. Truely they must needs grant, that as he hath that of his mother for which he is called the Sonne of David, so he hath that of his father for which he is called the Sonne of God: and the same is another thing & severall from the nature of man. The Scripture giveth him two names, calling him here and there sometimes the Sonne of God, & sometimes the Sonne of Man. Of the second there can be no contention moved: but according to the common use of the Hebree tongue he is called the Sonne of man, because he is of the offspring of Adam.

By the contrarie I affirme, that he is called the Sonne of God in respect of the Godhead & eternall essence: because it is no lesse meete that it be referred to the nature of God, that he is called the Sonne of God, than to the nature of man, that he is called the Sonne of man. Againe, in the same place that I alleaged, Paul doth meane that he which was according to the flesh begotten of the seed of David, was no otherwife declared the Sonne of God in power, than he teacheth in another place, that Christ which according to the flesh descended of the Lewes, is God blessed for ever. Now if both places the distinction of the double nature be touched, by what right will they say, that he which according to the flesh is the Sonne of man, is not also the Sonne of God, in respect of the nature of God.

They do indeed disorderly enforce for the maintenance of their error, the place where it is said, y God spared not his own Sonne, & where the Angel commanded, that the verie same he that should be borne of the Virgin, should be called the Sonne of the highest. But, least they should glory in to fickle an objection, let them wew with vs a little, how strongly they reason. For if it be rightly concluded, that from his conception he began to be the Sonne of God, because he that is conceived is called the Sonne of God, then shall it follow, that he began to be the word at his manifesting in the flesh, because John faith, that he bringeth them tidings of the Word of life, which his handes haue handeled. Likewise that, which is read in the Prophet:

"Thou
Thou Bethlehem in the land of Juda, art a little one in thousandes of Juda: Out of thee shall be borne to me a guide to rule my people Israel, and his comming forth from the beginning, from the dates of eternity. Howe will they be compelled to expound this, if they will be content to followe such manner of reasoning: For I haue professed, that we do not agree with Ne- storius, which imagined a double Christ: whereas by our doctrine, Christ hath made vs the Sonnes of God with him, by right of brotherly conoyning, because he is the onely begotten Sonne of God in the flesh which he took of vs. And Augustine doth wisely admonish vs, that this is a bright glasse, wherein to behold the maruious and singular favour of God, that hee attained honor in respect that he is man which he could not deserve. Therefore Christ was adorned with this excellency euyn according to the flesh from the wombe of his mother, to be the Sonne of God. Yet is there not in the vniue of person to be saine such a mixture, as may take away which is proper to the godhead For it is no more absurdity, that the eternall word of God and Christ, by reason of the two natures united into one person, be divers ways called the Sonne of God, than that hee bee according to divers respectes, called sometime the Sonne of God, and sometime the Sonne of man. And no more doeth that other caullation of Serenus accesomber vs: that before that Christ appeared in the flesh, he is no where called the Sonne of God, but vnder a figure, because although the descerning of him then was somewhat darke: yet where as it is already cleerely proved that he was no otherwise eternall God, but because he was the worde begotten of the eternal father, and that this name doth no otherwise belong to the person of the Mediator which hee hath taken upon him, but because he is God openly swed in the flesh: and that God the Father had not beene called Father from the beginning, if there had not then bin a mutual relation to the Sonne, by whom all kinde or fatherhood is reckoned in heauen and in earth: hereby it is easie to gather, that euyn in the time of the lawe and the Prophets, he was the Son of God, before that this name was commonly known in the Churche. But if they striue only about the onely word, Salomon discoursing of the infinite highnesse of God, affirmeth as well his Sonne as himselfe to bee incomprehensible. Tell his name if thou canst (faith he) or the name of his sonne. Yet I am not ignorant, that with the contentions this testimonie will not bee of sufficient force: neither do I much grudge upon it, sauing that it sheweth that they do maliciously cail, that deny Christ to be the Sonne of God, but in this respect that he was made man. Beside that, all the olde writers with one mouth and consent have openly testifid the same: so that their shamelesse is no lesse worthy to be scorned then to be abhorred which dare obiect Irenus and Tertullian against vs, both which do confesse that the Sonne of God was invisiable, which afterward appeard visible.

8 But although Serenus hath heaped vp horrible monstrous deuises, which peradventure the other would not allow: yet if ye presse them hard, ye shall perceiue that all they that doe not acknowledge Christ to bee the Son of God but in the flesh, doe grant it only in this respect, that he was conceiued in the wombe of the Virgin by the holy Ghost, like as, the Machabees...
Of the knowledge of

In olden times did foolishly affirm, that man hath his soul (as it were) by derivation from God, because they read that God breathed into Adam the breath of life. For they take so fast holde of the name of Sonne, that they leave no difference betwixt the natures, but babble disorderly, that Christ being man, is the Sonne of God, because according to his nature of man, he is begotten of God. So the eternall begetting of Wisedome, that Solomon speaketh of, is destroyed, and there is no account made of the godhead in the Mediator, or a fantastical Ghost is thrust in place of the Manhood. It were indeed profitable to confute the groser deceites of Sermecius, where-with he hath bewitched himselfe and some other, to the end that the godly readers admonished by this example, may holde themselves within the copse of soberneffe and modestie: saying that I think it should be superfluous, because I have already done it in a booke by it selfe. The summe of them commeth to this effect, that the Sonne of God was a forme in minde from the beginning, and even then hee was before appointed to bee man that should be the essentiall image of God. And he doth acknowledge no other Word of God, but in outward shew. This he expoundeth to be the begetting of him, that there was begotten in God from the beginning a will to beget a Sonne, which also in act extended to the nature it selfe. In the meane time hee confoundeth the Spirit with the Worde, for that God distributed the invisible Word and the Spirit into flesh & soul. Finally the figuratio of Christ, with them the place of begetting, but hee faith, that hee which then was but a shadow of the Sonne in forme, was at length begotten by the worde, to which he assigneth the office of seed, Whereby it shall follow that hoggess and dogges are as well the children of God, because they were create of the original seede of the worde of God. For although hee compoundeth Christ of three vncreate elementes to make him begotten of the essence of God, yet he faineth that hee is to the first begotten among creatures, that the same essentiall godhead is in stones, according to their degree. And lest he shoulde seeme to stripe Christ out of his godhead, he affirmeth that his flesh is confubstantiall with God, and that the Word was made man by turning the flesh into God, So while he cannot conceive Christ to be the Son of God, vnlesse his flesh came from the essence of God, and were turned into godhead, he bringeth the eternall person of the Worde to nothing, and taketh from vs the sonne of David, that was promised to be the Redeemer.

He oft repeateth this, that the Sonne was begotten of God, by knowledge and predestination, & that at first he was made man of that matter which at the beginning shined with God in the three elementes, which afterward appeared in the first light of the worde, in the cloud and in the pillar of fire. Nowe howe shamefully hee sometime disagreeth with himselfe, it were too tedious to rehearse. By this short recitall the readers that have their sound witte may gather, that with the circumstances of this vnclidean dog the hope of saluation is utterly extinguished. For if the flesh were the godhead it selfe, it should cease to bee the temple thereof. And none can be our redeemer, but he that begotten of the seede of Abraham and David, is according to the flesh, truly made man. And hee wrongfully standeth upon the wordes of John, that the Worde was made flesh. For as they restit the
God the Redeemer. Lib. 2. 158

the error of Nestorius, so they nothing further this wicked invention, whereby Eustiches was author, forasmuch as the only purpose of the Evangelist was to defend the virtue of persons in the two natures.

The xv. Chapter.

That vwe may know, so what ende Christ was sent of his Father, and what he brought vis: three things are principally to be considered in him, his Prophetical office, his kingdom, and his Priesthood.

Augustine saith rightly, that although the Heretikas doth brag of the name of Christ, yet they have not all one foundation with the godly, but that it remaineth onlie proper to the Church. For if these things be diligently considered, that belong to Christ, Christ shall be founde among them onlie in name, and not in verie deed. So at this day the Papistes, although the name of the Sonne of God redeemer of the world, founde in their mouth; yet because being contented with vaine pretence of the name, they spoile him of his power and dignitie: this saying of Paul maie bee well spoken of them, that they have not the head. Therefore, that faith maie finde sound matter of salvation in Christ, and so rest in him, this principle is to bee stablished, that the office which is committed to him by his Father, consisteth of three partes: For he is giuen both a Prophet, a King, & a Priest. Albeit, it were but small profit to know those names, without knowledge of the ende of the same of them. For they are also named among the Papistes, but coldly and to no great profit, where it is not known what ech of these titles containeth in it. We have saide before, how, though God sending Prophets by continual course one after another, did never leave his people destitute of profitable doctrine, and such as was sufficient for salvation: that yet the minde of the godly hath all way this persuasion, that full light of understanding was to be hoped for only at the comming of Messias: yea and the opinion thereof was come, euene to the Samaritane, who yet never knewe the true religion, as appeareth by the saying of the woman: When Messias commeth he shall teach vs all things. And the Jews had not rashly gathered this upon presumptions in their minde: But as they were taught by assured oracles, so they beleued. Notable among the other is that saying of Esaie. Beholde, I haue made him a witness to peoples, I haue giuen him to be a guide and Schoolemaster to peoples: euene as in another place he had called him the Angel or Interpreter of the great counsell. After this manner the Apostle commending the perfection of the doctrine of the gospel, after that he had saide that God in the old time spake to the Fathers by the Prophets diversely, and vnder manifold figures, addeth that last of all he spake vnto vs by his beloved Sonne. But because it was the common office of the Prophets to keep the Church in suspense, & to uphold it vnitl the comming of the Mediator, there fore we read that in their scattering abroad, the faithful complained that they were deprived of that ordinarily benefit, saying: We see not our tokens: there is not a prophet among vs: there is no more any that hath knowledge. But wha Christ was now not farre off, there was a time appointed to Daniel to seale vp the vision and the Prophecy, not onely that the Prophecy, which is there spoken of, should bee stablished in assured credit,
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credit, but also that the faithful should learn with a contented mind to wait the Prophets for a time, because the fulness and closing up of all revelations was at hand.

2. Now it is to be noted, that the title of condemnation of Christ belongeth to these three offices. For we know that in the time of the law, as well the Prophets as Priests and kings were annointed with holy unction. For which cause the renowned name of Messiah was given to the promised Mediator. But though indeed I confesse (as I have also declared in another place,) that he was called Messiah, by peculiar consideration & respect of his kingdom; yet the annointings in respect of the office of Prophet & of Priest, have their place, and are not to be neglected of vs. Of the first of these two is expressly mentioned in Esaias, in these words: The Spirit of the Lord Jehovah upon me. Therefore the Lord hath annointed me, that I should preach to the meek, should bring health to the contrite in heart, should declare deliverance to captives, should publish the yere of good will, &c. We see he was annointed with the Spirit, to be the publisher and witness of the grace of the Father. And that not after the common manner; for he is seuered from other teachers that had the like office. And here again is to be noted, that he took not the anointing for himselfe alone, that hee might execute the office of teaching, but for his whole body, that in his continual preaching of the Gospel, the virtue of the Spirit should be joyne withall. But in the mean time this remaineth certaine, by this perfection of doctrine which he hath brought, an end is made of all prophecies. So that they doe diminish his authoritie, that being not content with the Gospel, doe patch any foreign thing vnto it. For that vowe which thunders from heaven, saying: This is my beloved Sonne, hear him: hath advancd him: by singular priuilege above the degrees of all other. Then this ointment is poured abroad from the head vnto all the members: as it was forespoken by Joel.

Your children shal prophesie, and your daughters shall see visions, &c. But where Paul saith, that he was given vs vnto wisdom, and in another place, y in him are hidden all the treasures of knowledge & understanding: this hath somewhat another meaning: that is, that out of him there is nothing profitable to know, and that they which by faith perceive what he is, haue comprehended the whole infinitesimall of heavenlie good things. For which cause he wrieth in another place, I have counted it precious to know nothing, but Jesus Christ, and him crucified: which is most true, because it is not lawfull to passe beyond the simplicitie of the Gospell. And hereunto tendeth the dignitie of a Prophets office in Christ, that wee might know that in the summe of the doctrine, which he hath taught, are contained all points of perfect wisedom.

3. Now come I to his kingdom, of which were vaine to speake, if the readers were not first warned, that the nature therof is spiritual. For thereby is gathered both to what purpose is serueth, and what it availeth vs, & the whole force and eternitie therof, and also the eternitie which in Daniel the Angel doeth attribute to the person of Christ, and againe the Angell in Luke doeth worthilie applie to the salvation of the people. But that is also double or of two forces, for the one belongeth to the whole body of
the Church, the other is proper to every member. To the first is to be referred that which is saied in the psalme: I have once sworn by my holiness to Psa. 89. 36. David, I will not lie, his seed shall abide for ever, his seed shall be as the Sunne in my fight, it shall be establishd as the Moon for ever, and a faithful-witnesse in heaven. Neither is it doubtful, but that God doth there promise, that he will be by the hand of his sonne an eternall governour and defender of his Church. For the true performance of this prophesie can be founde no where else but in Christ; forasmuch as immediatlie after his death of Solomon, the greater part of the dignities of the kingdome fell awaye, and was to the dishonour of the house of David conveyed over to a private man, and afterward by little and little was diminished, til at length it came to utter decay, with heavy & shameful destruction. And the same meaning hath the exclamation of Esai: Who shall shew forth his generation? For hee so pronounced in Christ shall remaine alive after death, that hee ioyneith him with his members. Therefore so oft as wee heare that Christ is armed with eternall power, let vs remember that the everlafling continuance of the Church is upheld in this supporter, to remaine still safe among the troublesome toffinges, wherewith it is continually vexed, and among the grievous and terrible motions that threaten innumerable destructions. So when David scorneth the boldness of his enemies, that go about to break the yoke of God and of Christ, and sayeth, that the kinges and peoples raged in vaine, because hee that dwelleth in heaven is strong enough to break their violent assaults: he assureth the godlie of the continual preservation of the Church, & encourageth them to hope well so oft as it happeneth to be oppressed. So in another place, when hee saith in the person of God: Sit at my right hand, till I make thine enemies thy footstool: hee warnceth vs, that how many and strong enemies doe conspire to besiege the Church, yet they haue not strength enough to prevaile against that vnchangeable decree of God, wherby he hath appointed his sonne an eternall king: whereupon it followeth, that it is impossible that the Deuill with all the preparation of the world, maie bee able at any time to destroy the Church, which is grounded upon the eternall seat of Christ. Now for so much as concerneth the special use of euerie one, the very same eternall continuance ought to raise vs vp to hope of immortalitie. For we see, that what soever is earthly and of the world, endureth but for a time, yea and is very fraile. Therefore Christ, to lift vp our hope vnto heaven, pronounceth, that his kingdome is not of this world. Finally, when anie of vs heareth, that the kingdome of Christ is spiritual, let him be raised vp with this saying, and let him pierce to the hope of a better life: and whereas he is now defended by the hande of Christ, let him looke for the full fruite of this grace in the world to come. 

4. That, as we have saide, the force and profit of the kingdom of Christ cannot otherwise be perceived by vs, but when wee know it to be spiritual, appeareth sufficiently though it were but by this, that while we must liue in warfare vnder the crosse, during the whole course of our life, our estate is harde and miserable: what then should it profit vs to be gathered together vnder the dominion of a heauenlie king, vnlesse we were certaine to enjoy the
Cap. 15. Of the knowledge of the fruit of whatsoever felicity is promised in Christ, and that which is the outward commodities, that you should lead a merrie and quiet life, also doth enrich his with all things necessary to eternall salvation of soules, and fortifieth them with strength, by which they may stande invincible against all assaults of principal enemies. Whereby we gather, that he reigneth more for vs than for himselfe, and that both within and without, that being furnished, so farre as God knoweth to bee expedient for vs, with the gifts of the spirit, whereas we are naturally emptie, we may by these first fruits perceive that we are truely joyned to God vnto perfect blessednesse. And then, that bearing vs boldly vpon the power of the same spirit, we may not doubt that we shall alway haue the victorie against the Diuell, the worlde, and euerie kinde of hurftfull thing. To this purpose tendeth the answere of Christ to the Pharisees, that because the kingdom of God is within vs, it shall not come with observation. For it is likely that because he prophesied that he was the same king, under whom the soueraigne blessing of God was to be hoped for, they in feorne required him to shewe forth his signes. But hee, because they (who otherwife are too much bent to the earth) should not foolishly rest vpon worldly pomps, biddeth them to enter into their own confusions, because the kingdom of God is righteousness, peace & joy in the holy Ghost. Hereby we are briefly taught, what the kingdom of Christ availeth vs. For, because it is not earthly or fleshly, subject to corruption, but spirituall: he lifteth vs vp euen to eternall life, that we may patiently passe ouer this life in miseries, hunger, cold, contempt, reproches, and other griefes, contented with this one thing, that our king will never leave us destitute, but succour vs in our necessities, till having ended our warre, we be called to triumph. For such is his manner of reigning, to communicate with vs at that he hath receiv'd of his father. Now whereas he armeth and furnisheth vs with power, and garnissheth vs with beauty & magnificence, enricheth vs with wealth: hereby is ministr'd vs most plentiful matter to glorifie vs, & also bolde courage to fight without feare against the Diuell, famine and death. Finally, that clothe with his righteousness, we may valiantly overcome all the reproches of the world, and as he liberally filleth vs with his gifts, so we again for our part, may bring forth fruit to his glory.

Therefore his kingly anointing is set forth vs, not done with oils or ointments made with spices, but he is called the anointed of God because upon him hath resteth the spirit of wisedome, understanding, counsell, strength and feare of God. This is the oyle of gladnesse, wherewith the Psalme reporteth that he was anointed above his fellowes, because if there were not such excellency in him, we should be al needie and hungry. For, as it is already saide, he is not privately enriched for himselfe, but to poure his plentie
plenteous upon vs, being hungry and dry. For as it is said, that the father gave the spirit to his sonne, not by measure, so there is expressed a reason why, that all we should receive of his fulness, and grace for grace. Out of which saucetainesoweth that liberal givings, whereof Paul maketh mention, whereby grace is diversely distributed to the faithful, according to the measure of the gift of Christ. Hereby is that which I said sufficiently confirmed, that the kingdom of Christ consisteth in the spirit, not in earthly delights or pompes, and therefore we must forsake the world that we may bee partakers of it. A visible signe of this holy anointing was shewed in the baptism of Christ, when the holy Ghost rested vpom him in the likeness of a dove. That the holy Ghost and his gifts are meant by the word Anointing, ought to seeme neither nouellie nor aburruditie. For we are none other way quickened, specially for so much as concerneth the heavenly life: there is no dropp of lively force in vs, but that which the holy Ghost poureth into vs, which hath chosen his seat in Christ, that from thence the heavenly riches might largely owle ownto, whereof we are so needie. And whereas both the fairhull stand indinciue by the strength of their king, and also his spirituall riches plenteiously owle out vnto them, they are not vnworthely called Christianes. But this eternitie whereof we have spoken is nothing derogate by that saying of Paul: Then he shall yeeld vs the kingdom to God and the Father. Againe: the sonne himself shall bee made suject, that God maie bee all in all things: for his meaning is nothing else, but that in that same perfect glorie, the administration of the kingdom shall not bee such as it is nowe. For the father hath giuen all power to the sonne, that by the sonnes hande he may gouerne, cherish and sustaine vs, defend vs under his safegarde, and helpe vs. Sowhile for a little time wee are wauering abroad from God, Christ is the meane betweene God and vs, by little and little to bring vs to perfect conioynge with God. And truely, whereas he sitteth on the right hande of the Father, that is as much in effect, as if he were called the fathers deputie, vnder whom is the whole power of his dominion, because it is Gods will to rule and defende his Church by a meane (as I may so call it) in the person of his Sonne. As also Paul doth expounde it in the first chapter to the Ephesians, that he was set at the right hande of the father, to be the head of the Church, which is his bodie. And to no other meaning tendeth that which he teacheth in an other place, that there is giuen him a name above all names, that in the name of Jesus all kneess should bow, and all tongues confession he is to the glorie of God the Father. For even in the same woordes also he setteth out in the kingdom of Christ an order necessarie for our present weakenesse. So Paul gathereth right- ly, that God shall then be by himselfe the only head of the Church, because Christes office in defending of the Church, shall bee fulfilled. For the same reason the Scripture commonly calleth him Lord, because his Father did sette him ouer vs to this ende, to exercise his owne Lordely power by him. For though there bee manie Lordeshippes in the world, yet is there to vs but one God the Father, of whom are all thinges and wee in him, and one Lorde Christ, by whom are all thinges and we by him sayeth Paul: Whereupon is rightly gathered that hee is the selfe same God, which by the
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the mouth of Esaiie affirmed himselfe to bee the king and the lawe maker of the Church. For though he do euer where call al the power that he hath, the benefit and gift of the Father, yet he meaneth nothing else, but that he reigneth by power of God; because he hath therefore put on the personage of the Mediator, that descending from the bosom & incomprehensible glo- 
rie of the father, he might approximate unto vs. And so much more rightful it is, that we be with all consent prepared to obey, & that with great chere- 
fulnesse we direct our obediences to his commandement. For as he ioyneth the offices of king and pastor toward them that willingly yeeld them selves 
obedient; so on the other side, we heare that bee beareth an yron scepter, to breake and bruise all the obstinate like potters vesseles: wee heare also that he shalbe the judge of nations, to ouerthrowe the height that standeth against him. Of which thing there are some examples scene at this day: but the full profe thereof shalbe at the last judgement, which may also properly be accounted the last act of his 
kingdome.

6 Concerning his Priesthood, thus it is briefly to be holde, that the end 
and yse of it is, that he should be a Mediator pure from all spotte, that should 
by his holinesse reconcile vs to God. But because the iust curse possesseth 
the entrie, and God according to his office of judge is bent against vs, it is 
necessary that some expiation bee vse, that he being a priest may procure 
faueour for vs, to appease the wrath of God. Wherefore, that Christ might ful-
fill this office, it behoved that he should come forth with a sacrifice. For in 
the lawe it was not lawfull for the priest to enter into the sanctuarie with- 
out blood, that the faithfull might knowe, that though there were a priest 
become meane for vs to make intercession, yet God could not be made fa-
uourable to vs before that our sinnes were purged. Upon which point the A-
pistle discourseth largely in the epistle to the Hebrewes, from the fourt 
chapter almost to the ende of the tenth. But the summe of all commeth to this 
effect, that the honour of priesthoode can be applied to none but to Christ, 
which by the sacrificse of his death hath wiped away our giltnes, and satisfi-
ed for our sinnes. But howe weighty a matter it is, we are enformed by that 
solemn ooth of God, which was spoken without repentance: Thou art a priest 
for euer, according to the order of Melchisedech. For without doubt his 
will was to establishe that principal point, which he knewe to bee the chief- 
ioynete whereupon our saluation hanged. For, as it is saide, there is no way 
open for vs or for our prayers to God, vnlesse our filthinesse being purged, 
the priestes do sanctifie vs and obtain grace for vs, from which the vnclan-
nesse of our wicked doinges and sinnes doth debare vs. So doe we see, that 
we must beginne at the death of Christ, that the efficacie and profite of 
his priesthoode may come vnto vs. Of this it followeth that hee is an eterno-
nal intercessor, by whose mediation we obtaine faueour, whereupon againe 
artifeth not onely affiance to pray, but also quietnesse to godlie consciences, 
while they safely lean upon the fatherly tendernesse of God, and are cer-
tainly perswaded that it pleafeth him whatsoeuer is dedicated to him by 
the Mediator. But whereas in the time of the lawe, God commandeth sacrifi-
ces of beatles to be offered to him:there was an other and a newe order in

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Christ, that one should be both the sacrificed host, and the priest: because there neither could be found anie other satisfaction for sins, nor any was worthie so great honour to offer vp to God his onelie begotten Sonne. Nowe Christ beareth the person of a Priest, not onely by eternall meane of reconciliation to make the Father favorable and mercifull vnto vs, but also to bring vs into the felowship of so great an honour. For wee that are defiled in our selues, yet being made Priests in him doe offer vp our selues, & all our to God, and doe freely enter into the heauenlie sanctuarie, that all the sacrifice of prayer and praise that come from vs, maye bee acceptable and sweete smelling in the sight of God. And thus farre dooth that laying of Christ extendeth: For their sakes I sanctifie myselfe: because, haung his holinesse powerd vpon vs, in as much as hee hath offered vs with himselfe to his father, wee that otherwise doe sinke before him, doe please him as pure & cleane, yea & holy. Hereunto seruereth the anointing of the sanctuarie, whereof mention is made in Daniel. For the comparison of contrariety is to be noted betwene this anointing, and that shadow of anointing that the was in vce: as if the Angell should haue saide, that the shadowes being driven away, there should bee a cleere priesthood in the person of Christ. And so much more determable is their invention, which not contented with the sacrifice of Christ, have presumed to thrust in themselves to kill him: which is daily enterprised among the Papistes, where the Masse is reckoned a sacrificing of Christ.

The xvi. Chapter.

Houe Christ hath fulfilled the office of Redeemer, to purchase salvation for vs; 
Vvherein is intreated of his death, and Resurrection and his Ascending into Heauen.

Al that we have hitherto saide of Christ, is to be directed to this marke, that being damned, dead, and lost in our selues, wee maie secke for righteousness, deliverance, life and salvation in him; as we be taught by that notable sayinge of Peter, that there is none other name vnder heauen given to men wherein they must be saved. Neither was the name of Jesus given him vnadvisedly, or at chaunceable adventure, or by the will of men, but brought from heauen by the Angel the publisher of Gods decree, and with a reason also assigned, because he was sent to saue the people from their sins. In which words ye is to be noted, which we have touched in another place, ye the office of redeemer was appointed him, ye he should be our Saviour: but in the same time our redemption should be but vnperfect, vnles he should by continual proceedings conuey vs forward to the verymost marke of salvation. Therefore, so soon as we swarme nearer so little from him, our salvation by little & little vanisheth away, which wholly resteth in him: so ye all they wilfully spoile the selues of al grace, ye rest not in him. And ye admonition of Bernard is worthie to be rehearsed, that the name of Jesus is not only light, but also meat, yea & oille also, without which all the meat of the soule is drye, and that it is also salt, without the seasoning whereof all that is set before vs is unsavourie. Finally, that it is honye in the mouth, melodie in the ear

Bern. in cant. fcm. 15. 

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and joyfulnesse in the heart, and also medicine, and that whatsoever is spoken in disputations is vnfauitie, but where this name foundeth. But here it behoueth to weigh diligently how salvation is purchased by him for vs: that wee may not onely bee persuaded that he is the author of it, but also embracing such things as are sufficient to the steadfast vpholdynge of our faith, wee maie refuse all such things as might drawe vs away hither or thither. For sicke no man can descende into himselfe, and earnestly consider what he is, but feeling God angrie and bent against him, he hath neede carefully to seeke a meane and way to appease him, which demandeth satisfaction: there is no common assuir'dnesse required, because the wrath and curse of God lyeth alway vppon sinners, till they bee loose from their guiltinesse: who, as he is a righteous judge, suffereth not his lawe to be broken without punishment, but is ready armed to revenge it.

2 But before we goe anie further, it is to be seene by the way, how it agreed together, that God which prevented vs with his mercie, was our enemie vs till he was reconciled to vs by Christ. For howe could he have giuen vs in his onely begotten sonne a singular pledge of his love, unlees he had alreadie before that embraced vs with his free fauour? Because therefore here ariseth some seeming of contrarietie, I will first yndoe this knotte. The holy Ghost commonly speaketh after this manner in the scriptures, that God was enemie to men, till they were restored into fauour by the death of Christ: that they were accursed till their iniquitie was purged by his sacrifice: that they were seuered from God, till they were received into a conioyning by his bodie. Such manner of phrases are applied to our capacitie, that wee maie the better understand howe miserable and wretched our estate is being out of Christ. For if it were not spoken in expresse wordes, that the wrath and vengeance of God, and everlastinge death did rest upon vs, wee woulde lesse acknowledge howe miserable wee should bee without Gods mercie, and woulde lesse regard the benefite of deliuerance. As for example. If a man heare this spoken to him: If God at suche time as thou waft yet a sinner, had hated thee, and cast thee away as thou hadst deserted, thou shouldest have suffered horrible destruction: but because hee hath willingly and of his owne free kindnesse kepte thee in fauour, and not suffered thee to be estranged from him, hee hath so deliuered thee from that terrifie truly hee will bee moveing with, and in some part feel howe much hee oweth to the mercie of God. But if hee heare on the other side that which the Scripture teacheth, that he was by sinne estranged from God, the heire of wrath, subject to the curse of eternal death, excluded from all hope of salvation, a stranger from all blessing of God, the bondslave of Satan, captuie under the yoke of sinne: Finally, ordained vnto and alreadie entangled with horrible destruction, that in this case Christ became an intercessor to entreate for him, that Christ tooke vs upon him and suffered the punishment which by the just judgement of God did hang ouer all sinners, that hee hath purged with his blood those evilis that made them hatefull to God, that by this expiation is sufficient satisfaction and sacrifice made to God the father, that by this intercessor his wrath was appeased: that within this foundation resteth the peace between God and
men: that upon this bonde is conteined his good will towards them: shall not he be so much the more moved with these, as it is more liuely represented, out of howe great miserie he hath ben ne deliuered? In a fumme: because our minde can neither defirously enoue take hold of life in the mercie of God, nor receive it with such thankfulness as wee ought, but when it is before friken and throwne downe with the fearce of the wrath of God and dread of eternal death, we are so taught by holy Scripture, that without Christ wee may fee God in manner wrathful ley bent against vs, and his hand armed to our destruccion, and that we may embrace his good will & fatherly kindnesse no otherwere, but in Christ.

3 And although this be spoken according to the weakenesse of our ca-

pacitie, yet it is not falsely fayde. For God which is the highest righteou-

nesse, can not loue wickednesse, which hee seeth in vs all. Therefore we all

have in vs that, which is woorthie of the hatred of God. Therefore in re-

spect of our corrupted nature, and then of euill life added vnto it, truly we

are all in displeasure of God, guilttie in his sight, and borne to damnation

of hell. But because the Lord will not loafe that which is his in vs, hee fin-
deth yet somewhat that hee of his goodnesse may loue. For howfouer wee

be finneres by our owne fault, yet wee remaine his creatures. Howfouer

wee have purchased death to our soules, yet wee made vs vnto life. So is he

moued by meere and free louing of vs to receive vs into favoure. But sith

there is a perpetuall and vnappleable disagreement betweene righteou-

nesse and iniquitie, so long as wee remaine finneres, hee cannot receive vs

wholly. Therefore, that taking away all matter of disagreement, he might

wholly reconcile vs vnto him, hee doth by expiation setforth in the death

of Christ, take away whatfoever euill is in vs, that wee, which before were

uncleane and vnpure, maye nowe appeare righteous and holye in his

sight. Therefore God the Father doeth with his loue preuent and go be-

fore our reconcilliation in Christ, yea, because hee first loued vs, therefore

hee afterwarde doth reconcile vs vnto himselfe. But because vntrill Christ

with his death come to succour vs, there remaineth wickednes in vs, which
deferseth Gods indignation, and is accurfed and damned in his sight, ther-

fore we are not fully and familie ioyned to God, vntrill Christ doth ioyne vs.

Therefore if we will assure our felues to haue God made well pleased and

favourable vnto vs, wee must fasten our eyes and minde vpon Christ one-

ly: as indeed we obteine by him onely, that our finneres be not imputed to vs,

the imputing whereof, draweth with it the wrath of God.

4 And for this reason Paul faith, that the same loue, wherewith GOD

embraced vs before the creation of the world, was stayed and grounded v-

pon Christ. These things are plaine and agreeable with the Scripture, and
doe make those places of Scripture to accorde verie well together, where

it is twide: that God declared his loue towarde vs in this, that hee gave his

onely begotten fonne to death: and yet that he was our enemie till he was

made fauourable againe to vs by the death of Christ. But that they may be

more strongly proued to them that require the testament of the old Church

that wee doe. The loue of God (faith he) is incomprehensible and vnchan-

geable

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geable. For he beganne not to love vs, since the time that wee were reconciled to him by the blood of his sonne. But before the making of the worlde hee loued vs, even before that we were anie thing at all, that wee might also bee his children with his onely begotten sonne. Therefore whereas wee are reconciled by the death of Christ, it is not so to be taken as though the sonne did therefore reconcile vs vnto him, that hee might nowe beginne to loue vs whom he hated before: but we are reconciled to him that alreadie loued vs, to whom we were enemies by reason of sinne. And whether this be true or no that I telle, let the Apostle beare witnesse. Hee doth commend (laith hee) his loue toward vs, because when wee were yet sinners, Christ died for vs. Hee therefore had a love to vs, euen then when wee were enemies to him & wrought wickednesse. Therefore after a manuellous and diuine manner hee loued vs, euen then when he hated vs. For he hated vs in that we were such as he had not made vs, and because our wickednes had on eueri side wafted away his worke, he knew how in curie one of vs, both to hate that which we our selues had made, and to loue that which hee had made. These be the wordes of Augustine.

5 Nowe where it is demanded, how Christ hath done away our sinnes, and taken away the strife betwene vs and God, and purchaseth such righteousness as might make him fauourable & well willing toward vs, it may be generally answered, yee he hath brought it to passe by yee whole course of his obedience. Which is proved by the testimony of Paul. As by one mos office, many were made sinners, so by one mos obedience we are made righteous. And in another place he extendeth ye cause of the pardon that delivereth vs from the curse of the law, to the whole life of Christ, saiesing; When the fulnes of time was come, God sent his son made of a woman, subject to the law, to redeeme them, when he was under the law: And so affirmed ye, in his very baptism was fulfilled one part of righteousness, that he obediently did the commandement of his father. Finally, from the time that hee tooke upon him the person of a servant, he began to pay the raunsume to redeeme vs. But the Scripture to set out the manner of our saluation more certainly, doth ascrie this as particul and properly belonging to the death of Christ. Hee himself pronounceth that he gaue his life to be a redemption for many. Paul teacheth that he died for our sins. John Baptist cried out ye Christ came to take away the sins of the world, because he was the Lamb of God. In another place Paul saith, that we are justified freely by the redemption that is in Christ, because he is set forth the reconciler in his own blood. Againe, that we are justified in his blood and reconciled by his death. Againe, hee that knew not sin, was made sin for vs, that we might be the righteousness of God in him. I will not recite all the testimonies, because the number would be infinit, and many of them must be hereafter all cadged in their order. Therefore in the summe of beleefe, which they call the Apostles creede, it is very orderly passed immediately from the birth of Christ to his death and resurrection, wherein consisteth the summe of perfect saluation. And yet is not the rest of his obedience excluded, which he performed in his life: As Paul comprehended it wholly from the beginning to the end in saying, that hee abased himselfe, taking vpon him the forme of a seruant, and was obedient to his father to death.
death, even the death of the cross. And truly even in the same death his willing submission hath the first degree, because the sacrifice, unless it had been willingly offered, had nothing profited toward righteousness. Therefore, where the Lord testified, that he gave his soul for his sheep, he expressly addeth this, no man taketh it away from my selfe. According to the which meaning, *Eph* 5:2, faith, that he held his peace like a lamb before the shorer. And the historie of the Gospell rehearseth, that he went forth and met the soldiery, and before Pilate he left defending of himselfe, and stood still to yeeld himselfe to judgement to be pronounced upon him. But that not without some strife: for both he had taken our infirmities upon him, & it behoved that his obedience to his father, shoulde be this wise tried. And this was no slender shew of his incomparable love towards vs, to wrastle with horrible feare, and in the midst of these cruel torments to cast away all care of himselfe, that he might provide for vs. And this is to be believed, that there could no sacrifice be well offered to God anie otherwise, but by this that Christ for taking all his owne affection, did submit & wholly yeeld himselfe to his fathers will. For proofe whereof, the Apostle doth fully alledge that testimonie of the Psalme: in the booke of the lawe it is written of mee, that I may doe thy will, O God, I will, and thy law is in the midst of my heart. Then I said: *Lect, I come.* But because trembling confidences finding no rest but in a sacrifice & washing whereby sins are cleansed; therefore for good cause we are directed thither, and in the death of Christ is appointed for vs the matter of life. Now forasmuch as by our owne guiltinesse, curse was due vnto vs, before the heauenly judgement seat of God, therefore first of all is recited howe he was condemned before *Ponce Pilate* president of Iudie: that we should know that the punishment whereunto we were subject, was justly laide vpon vs. We could not escape the dreadfull judgement of God: Christ, to deliuer vs from it, suffred himselfe to bee condemned before a mortal man, yea a wicked and heathen man. For the name of the president is expressed not onely to procure credite to the historie, but that we should learn that which *Eph* 5:2 teacheth, that that chastisement of our peace was vpon him, and that by his stripes we were healed. For to take away our damnation, every kinde of death suffred not for him to suffer, but to satisfie our redemption, one speciall kinde of death was to bee chosen, wherein both drawing away our damnation to himselfe, and taking our guiltiness vpon himselfe, hee might deliuer vs from them both. If hee had beene murthered by thecues, or had beene ragingly slaine in a commotion of the common people: in suche a death there shoulde haue beene no apperance of satisfaction. But when hee was brought to be arraigned before the judgement seate, when hee was accused and pressed with witnesses against him, and was by the mouth of the judge condemned to die: by these tokens wee understand, that hee did bear the person of a guiltie man, and of an euill doer. And here are two things to bee noted, which both were afore spoken by the prophecies of the Prophetes, and doe bring a singular comforte and confirmation of Fayth. For when wee heare that Chrifte was sent from the judges seate to death, and was hanged among thecues, we haue the fulfilling of that prophecie which is al
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ledged by the Evangelist. He was accounted among the wicked. And why so? euen to take vpon him the steepe of a sinner, not of a man righteous or innocent, because hee suffered death not for cause of innocencie, but for sinne. On the other side when wee heare that hee was acquitted by the same mouth whereby hee was condemned, for Pilate was compelled openly more then once to beare witness of his innocencie: let that come in our mind which is in the other prophet: that he reaped that which he had not taken awaie. And so wee shall beholde the person of a sinner and euid doer represented in Chrift: and by the open appearance of his innocencie it shall become plaine to see, that he was charged rather with other offence than his owne. He suffered therefore vnder Ponce Pilate, and so by the solemn sentence of the President, was reckoned in the number of wicked doers: but yet not so, but he was by the same judge at the same time pronounced righteous, when he affirmed that he founde no cause of condemnation in him. This is our acquittall, that the guiltinesse which made vs subiect to punishment, is remoued vpon the heade of the Sonne of God. For this setting of one against the other, wee ought principally to holde fast, least wee tremble and bee carefull all our life long, as though the just vengeance of God did hang ouer vs, which the Sonne of God hath taken vpon himselfe.

6 Beside that, the verie manner of his death is not without a singular mysterie. The Crosse was accursed, not onely by opinion of men, but also by decree of the lawe of God. Therefore when Chrift was lifted vp to the Crosse, hee made himselfe subject to the curse. And so it behooved to bee done, that when the curse was removed from vs to him, we might bee delivered from all curse that for our sinnes was prepared for vs, or rather did already rest vpon vs. Which thing was also by shadowe expressed in the lawe. For the sacrifices & satisfactorie oblations that were offered for sinnes, were called Asermoth. Which worde properly signifieth sinne it selfe. By which figurative chaunge of name, the holie Ghost meant to shew, that they were like unto cleansing plaisters to draw out to themselues, and beeare the curse due to sinne. But that same which was figuratively represented in the sacrifices of Mojes, is indeede deliuered in Chrift the original patern of all the figures. Wherefore hee to performe a perfect expiation, gave his owne soule to be an ansham, that is a satisfactorie oblation as the Prophet calleth it, vpon the which our filth and punishment might bee cast, and so ceaze to bee imputed to vs. The Apostle telesieth the same thing more plainly, where he teacheth, that hee which knewe no sinne, was by his father made sinne for vs, that wee might bee made the righteousnesse of God in him. For the son of God being most cleane from all faults, did yet put vpon him the reproch and shame of our iniquities, and on the other side covered vs with his cleannesse. It seemeth that hee meant the same when he speaketh of sinne, that sinne was condemned in his flesh. For the Father destroyed the force of sinne, when the curse thereof was removed, and laide vpon the sinnhe of Chrift. It is therefore declared by this saying, that Chrift was in his death offered vp to his father for a satisfactorie sacrifice, that the whole satisfaction for sinne being ended by his sacrifice, wee might cease to dread the

Esa.53.18 & 21.

2.Cor.5.21.

Rom.8.3.
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the wrath of God. Nowe is it plaine, what that saying of the Prophet mea-
neth, that the iniquities of vs all were laid upon him, that is, that he enten-
ding to wipe away the filthineffe of our iniquities, was himselfe as it were
by way of entarched imputation, covered with them. Of this, the crosse
whereunto hee was fastened was a token, as the Apostle testifieth. Christ
(fait he) redeemed vs from the curse of the law, when he was made a curse
for vs. For it is written: Accursed is every one that hangeth on a tree: that
the blessing of Abraham might in Christ come to the Gentiles. And the
same had Peter respect vnto, where hee teacheth that Christ did beare our
sinnes vpon the tree. Because by the verie token of the curse wee doe more
plainly learne that the burden wherewith we were oppressed was laid vpon
him. And yet it is not so to be understood, that he tooke vpon him such a
curse, wherewith himselfe was overloden, but rather that in taking it vpon
him, he did trecde downe, breake and destroy the whole force of it. And so
faith conceiueh acquittall in the condemnation of Christ, and blessing in
his being accursed. Wherefore Paul doeth not without a cause honourably
report the triumph that Christ obtained to himselfe on the crosse, as if the
crosse which was full of shame, had beene turned into a Chariot of triumph.
For he saith, that the hande writing which was against vs, was fastened to
the crosse, and the Princely powers were spoyled and led openly. And no
maruell: because (as the other Apostle testifieth) Christ offered vp himselfe
by the eternall spirit, And thereupon proceeded that turning of the nature
of things. But that these things may take stedfast roote, and be thoroughly
setled in our hearts, let vs alway thinke vpon his sacrifice and washing.
For wee could not certainly beleue that Christ was the ransom, redemption,
and satisfaction, vnlesse he had beene a sacrificed hoste, And therefore
there is so often mention made of blood, where the Scripture sheweth the
manner of our redeeming. Albeit the blood of Christ that was shedde, ser-
ued not onely for sacrifice, but also in steele of washing, to cleanse away our
silthineffe.

7 It followeth in the Creede, that he was dead and buried. Where again
it is to be seene, howe he did suuerie where put himselfe in our stead, to pay
the price of our redemption. Death held vs bounde vnder his yoke. Christ
in our stead did yeeede himselfe into the power of death, to deliver vs from
it. This the Apostle meaneth where he writeth that he tasted of death for
all men. For he by dying brought to passe that wee should not die, or (which
is all one) by his death he did redeeme life for vs. But in this he differed fro
vs, that he gave himselfe to death, as it were to bee devoured, not that hee
should be swallowed vp with the gullves of it, but rather that hee should swal-
lowe vp it, of which we should have beene presently swallowed: that hee gave
himselfe to death to be subdued, not that he should be oppressed with power
thereof, but rather that hee should overthrowe death which approcheth
neece vs, yea, and had alreadie beaten vs downe and triumphed vpoun vs.
Finally, that by death he might destroy him that had the power of death,
that is the Diuell, and might deliver them that by fear of death were all
their life long subiect to bondage. This is the first fruite that his death did
bring vs. An other is, that by enterpartening of himselfe with vs, hee mor-
tisfith
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ifeth our earthie members, that they should no more hereafter use their owne works: and killeth our olde man, that it should no more live & bear fruites. And to the same purpose pertaineth his burial, that wee being partakers thereof, should also be buried to sinne. For when the Apostle teacheth that we are grazed into the likeness of the death of Christ, and buried with him to the death of sinne, that by his crose the world was crucified to vs, and wee to the world, that wee are dead together with him, hee doeth not onelie exhorte vs to express the example of Christes death, but hee declareth that there is such effectuallness in it, as ought to appeare in all Christians, vnlesse they will make his death unprofitable and fruitlesse. Therefore in the death and burial of Christ, there is offered vs a double benefit, to bee enioyed, that is deliverance from death, whereunto wee were become bonde, and the mortifying of our flesh.

8 But it is not meete to ouerpass his going downe to the helles, wherein is no small importance to the effect of redemption. For although it appeareth by the writings of the olde fathers, that that parte which is read in the Creed was not in olde time so much vsed in the Churches: yet in entreatyng of the summe of our doctrine, it is necessarie that it haue a place allowed it, as a thing that containeth a verie profitable and not to bee despised mysterie of a right weightie matter. And there are also some of the olde writers that doe not leave it out. Whereby wee make gesse, that it was after a certaine time added, and did not presently but by little & little grewe in vs in the Churches. But this certainly is out of question, that it proceeded of the common judgement of all the godlie: For as much as there is none of the Fathers that doth not in his writings make mention of Christes going downe to the helles, although after diuerse maner of exposition. But by whome, or at what time it was first added, makest little to the purpose. But rather in the Creed he this is to be taken heed euery, that we there in certainly have a full and in all pointes perfect summe of our faith, whereinto nothing may be thrust, but that which is taken out of the most pure worde of God. Nowe, if anye will not for precise curiositie admit it into the Creed, yet shall it straight way be made to appeare plainly, that it is of so great importance to the summe of our redemption, that if it bee left out, there is lost a great parte of the fruites of the death of Christ. There are againe some that thinke, that there is no newe thing spoken in this article, but that in other wordes the same thing is repeated which was spoken before of his burial: for as much as the word Infernum, hell, is in the Scripture often times vsed for the graue. I grant that to bee true which they allcage of the signification of the worde, that Hell is oftentimes taken for the graue: but there are against their opinion two reasons, by which I am easily perswaded to dissent from them. For what an idlenesse were it, when a thing not harde to understand hath once beene set out in playne & easie worde, afterward with darker implication of worde, rather to point toward it than to declare it. For when two manners of speaking that express one thing bee joyned together, it behoveth that the later bee an exposition of the former. But what an exposition were this, if a man should...
say thus: Whereas it is said that Christ was buried, thereby is meant that he went down to hell. Again, it is not likely that such a superfluous vain repetition could have crept into this abridgment, wherein the chief points of our faith are summarily noted in as fewe words as was possible. And I doubt not that so many as shall have somewhat diligently weyed the matter it self, will easily agree with me.

Some expound it otherwise, and say that Christ went downe to the soules of the fathers that died in the time of the law, to carry them tidings that the redemption was performed, and to deliver them out of the prifon, wherein they were kept inclosed: & to the proofe hereof they do wrongfully draw testimonies out of the Psalme, that hee brake the brazen gates and yron barres. Againe, out of Zacharie, that hee redeemed them that were bounde, out of the pit wherein was no water. But whereas the Psalme speakes of their deliverances, in farre countries are cast captiue into bonds, and Zacharie compareth the Babylonical overthowe, wherein the people was oppressed, to a drie pit or bottomlesse deapth, and therewithall teacheth that the salvation of the whole Church is as it were a comming out of the deepe helles: I wot not how it is come to passe, that they which came after, thought that there was a certaine place vnder the earth whereunto they haue fained the name of Limbus. But this fable, although they were great authors, and at this day many doe earnestly defende it for a truthe; is yet nothing else but a fable. For, to enclose the soules of dead men as in a prifon, is verie childish. And what neede was it that Christes soule shoule goe downe thither to set them at libertie? I do in deed willingly confesse, that Christ thined to them by the power of his spirit, that they might knowe that the grace which they had only tafted of by hope, was then delivered to the worlde. And to this purpose may the place of Peter be probably applied, where hee faith, that Christ came and preached to the spirites that were in a dungeon or prifon, as it is commonly translated. For the verie proceffe of the text leadeth vs to this, that the faithfull which were dead before that time, were partakers of the same grace that we were: because he doth thereby amplifie the force of Christes death, for that it pearced eu'n to the dead, when the godly soules enjoyed the present sight of that visitation which they had carefully looked for: on the other side it did more plainly appeare to the reprobate that they were excluded from all salvation. But whereas Peter in his saying makeeth no distinction betweene them, that is not so to be taken, as though he mingled together the godly and vngodly without difference: but only he meant to teach that generally they both had one common feeling of the death of Christ.

But concerning Christes going down to the hell, beside the considera-

tion of the Creede, wee must secke for a more certaine expostion, and wee assuredly have such a one out of the word of God, as is not onely holy and godly, but also full of singular comfort. Christes death had bin to no effect, if he had suffered only a corporal death: but it behooved also, that he should feel the rigor of Gods vengeance: that he might both appease his wrath and satisfy his iust judgement. For which cause also it behooved that he should as it were hande to hande wretelle with the armies of the helles and the horror

By his descendeing intio hel, his feeling the rigor of Gods vengeance & by wrestling in soule. with infernall horror might be understand.
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of eternall death. Wee haue euene nowe alleged out of the Prophet that 
the chastiment of our peace was layde vpon him: that hee was striken of 
his father for our sinnes, and brouched for our infirmities. Whereby is meant, 
that he was put in the stead of wicked doers, as surety and pledge, yea, & as 
the verie guiltie person himselfe, to abide & sufferr all the punishmentes 
that should haue beene laide vpon them: this one thing excepted, that he could 
not be helden st ill of the forrowes of death. Therefore it is no maruatil if it 
be said that he went down to the helles, & the suffered that death wherewith 
GOD in his wrath striketh wicked doers. And their exception is very 
found, yea and to be scorned, which say, that by this exposition the order 
is perverted, because it were an absurditie to set that after his buriall which 
goe before it. For after the setting forth of those things that Christ suf-
fert in the fight of men, in very good order followeth that inuisible and 
incapable judgement which he sufferrd in the fight of GOD: that we 
shoulde knowe that not onely the body of Christ was given to be the price 
of our redemption, but that there was another greater and more excellent 
price payde in this, that in his soule he sufferrd the terrible tormentes of a 
damned and forsaken man.

X. According to this meaning doth Peter say, that Christ rose againe 
hauing loosed the forrows of death, of which it was impossible that he shold 
be holden, or overcomne. He doth not name it simply death: but he express-
feth that the Sonne of GOD was wrapped in the forrows of death, which 
proceed from the curse and wrath of GOD, which is the original of death. For 
howe small a matter had it bin, carelesly & as it were, in sport to come forth 
to suffer death? But this was a true profe of his infinite mercie, not to 
think that death which he so sore trembled at. And it is no doubt that the 
same is the Apostles meaning to teach, in the Epistle to the Hecrubes, where 
he writeth: that Christ was heard of his own Feare: Some translate it Reu-
rence or pietie, but how vnitely, both the matter it selfe, & the verie maner 
of speaking profeeth. Christ therefore praying with teares & mightie crie, is 
heard of his own feare: not to be free from death, but not to be swallowed 
up of death as a sinner: because in that place hee had but our person vpon 
him. And truely there can be imagined no more dreadful bottomless depth 
than for a man to feele himselfe forsaken & estranged from GOD, & not 
to be heard when he calleth vpon him, euene as it GOD himselfe had con-
spired to his destruction. Even thither wee see that Christ was thrown 
downe, so farre that by enforcement of distresse hee was compelled to cry 
out: My God, My God, why haft thou forsaken me? For whereas some would 
haue it taken, that hee should rather according to the opinion of other, 
than as he felt in himselfe, y is in no case probable, forasmuch as it is euident, 
that this sayinge proceeded out of the verie anguish of the botteme of his 
heart. Yct doe we not meane thereby, that GOD was at any time his enemie 
or angrie with him. For howe could he be angrie with his beloved sonne, ypo 
whom his minde refted? Or how could Christ by his intercession appease 
his fathers wrath toward other, haung him hatefully bent against himselfe? 
But this is our meaning: he sufferrd the grievousnes of Gods rigor, for that 
he being striken & tormented with the hand of GOD, did feele all the tokens 
of
of God when he is angerie & punisheth. Whereupon Hylarie argueth that by this going downe we have obtained this, that death is flame And in other places he agreeth with our judgement, as where he sayth: The crosse, death, and hells are our life. Againe, in another place: Tho sonne of God is in the hells, but man is caried vp to heaven. But why do I alledge the testi monie of a private man, when the Apostle affirmeth the same, rehearsing this for a fruite of his victorie, they were deliuered which were by fear of death all their life long subject to bondage? It behoved therefore, that he should overcome that fear, that naturally doeth continually torment and oppresse all mortall men; which could not be done but by fighting with it. Moreover, that his fear was no common fear or conceiued vp to a slender cause, shal by & by more plainly appeare. So by fighting hand to hand with the power of the ducie, with the horror of death with the paines of the hells, it came to passe, that he both had the victorie of them, and triumphed over them, that we now in death should no more feare those things, which our Prince hath swallowed vp.

12 Here some lead men, although vnlearned, yet rather mowed by malice than by ignorance, crie out that I do a hainous wrong to Christ, because it was against the onuenience of reason, that he should be fearefull for the sal uation of his foule. And then they more hardly enforce this cauallation with saying, that I ascribe to the sonne of God desparation, which is contrary to faith. First they do but maliciously moue controversie of Christs fear & trembling, which the Euangelists do so plainly report. For a little before that the time of his death approched, he was troubled in spirit & passionate with heauines, & at his vere meeting with it, hee began more vehemently to tremble for feare. If they say that he did but counterfet, that is too foule a shift. We must therefore as Ambrose truely teacheth, boldely confesse the sorrowfulnesse of Christ, vnlesse we be ashamed of his crosse. And truly, if his foule had not bin partaker of paine, he had bin onely a redeemer for bodies. But it behoved that hee should wrathle, to raise vp them that laye thrown down. And his heavenly glorie is so nothing appaire thyse, that euene herein gloriously thineth his goodnesse which is never sufficiency praised, that he refused not to make our weakenesse upon him. From whence is also that comfort of our anguishes and sorowes, which the Apostle feteth before vs: that this Mediator did feel our inuirmities, that hee might be the more earnestly bent to succour vs in miserie. They say: that that thing which is euil of it selfe, is vnworthily ascribed vnto Christ. As though they were wiser than the spirite of God, which joyneth these two things together, that Christ was in all things tempted as we are, and yet that he was without sinne. Therefore there is no cause that the weakenes of Christ should make vs afayde, wherunto he was not by violence or necessitie compelled, but by meere loue of vs, and by mercy was led to submit himselfe. And whatsoever he of his owne will suffered for vs, diminisheth nothing of his power. But in this one point are these backbiteres deceived, that they doe not perceiue in Christ an inuirmity clean and free from all fault and spot, because he kept himselfe within the boundes of obedience, for whereas there can bee founde no moderation in our corrupt nature, where
where all our affections do with troublesome violence exceede all measure, they do wrong to measure the forme of God by that standard. But when man was in his vnconturped state, then there was a moderatió hauing force in all his affections, to restraine excesse. Whereby it might well be that hee was like unto vs in forrow, dead, & fearfulness, & yet that by this marke hee differed from vs. Being so confuted, they leap to another cauallation, that though Christ feared death, yet he feared not the curse & wrath of God frô which he knew himselfe to be safe. But let the godly readers se how honorable this is for Christ, that he was more tender & more fearfull then the most part of the verie rascall sort of men. The eues and other euil doers do obstinately haft to death, many do with haute courage despiete: some other do mildly suffer it. But what constancie or stout courage were it for the sonne of God to be astonished and in a manner striken dead with fear of it? For euen that which among the common sort might be accounted miraculous, is reported of him, that for vehementie of grieve, verie drops of blood did fall from his face. Neither did he this to make a shepe to the eies of other, but when in a secrete corner whither he was gone out of company, he groned vnro his father. And this putteth it out of all doubt, that it was needesfull that hee should haue Angels to come downe from heauen to releue him with an vnwonted maner of comforting. How shameful a tendernees, as saide, should this haue bin, to be so farre tormented for fear of common death, as to melt in bloudie sweare, & not to be able to be comforted, but by sight of Angels? What dost not that prayer thrice repeated, (Father if it be possible, let this cup depart from me) proceeding from an incredible bitteneresse of heart, theweth that Christ had a more cruell and harder batell then with common death? Whereby appeareth that those trifters against whom I now dispute, do boldly babble vppon things that they knowe not, because they never earnestly considered what it is, or of how great importance it is that we be redeemed from the judgement of God. But this is our wifdome, well to understand howe deere our saluation did cost the sonne of God. Now if a man should ask me, if Christ went then down to hell, when he prayed to escape that death? I answere, that then was the beginning of it: whereby may be gathered, how greeuous & terrible tormentes he suffered, when hee knewe himselfe to stande to be arraigned for our cause before the judgement seat of God. But although for a moment of time, the diuine power of the spirite did hide it selfe, to give place to the weakness of the flesh: yet must we know, by the tentation by feeling of sorrowe & fear was such as was not against faith. And so was that fulfilled which is in the sermon of Peter, that he could not be holden of the forrowes of death, because when he felt himselfe as it were forfaken of God, yet he did nothing at all swarue fro the trust of his goodnesse. Which is proued by that his notable calling vp God, when for extremitie of paine he cried out, My God, my God, why hast thou forfake me? For though he was aboue measure grieved, yet he ceaseth not to call him his God, of whom he cried out that he was forfaken. Moreover hereby is confused if atel the error of Apollinaris, as theiris that were called Monothelites. Apollinaris fained that Christ had an eternall spirite in stead of a soule, so that he was only but halfe a man. As though he could cleanse
cleanse our sinnes any other way, but by obeying his father. But where is y affection or will of obedience but in the soule? Which soule of his we knowe was troubled for this purpose, to drive away feare, & bring peace & quietnes to our soule. Againe, for confusion of the Monothelites, we see how now he willed not that thing according to his nature of manhood, which he willed according to his nature of Godhead. I omit to speake how he did subdue the aforesaid feare with a contrarie affection. For here in is a plaine shewe of contrarietie. Father deliuer me from this house. But even herefoere I came even into this house. Father glorifie thy nam. In which perplexitie yet was there no such outrage in him as is seene in vs, euene then when wee most of all endeuour to subdue our selues.

13 Now followeth his resurrection from the dead, without which al that wee haue hitherto were but vnperfect. For sith there appeareth in the crosse, death, and buriall of Christ nothing but weakenesse: faith must passe beyonde all those things, that it may be furnished with full strength. Therefore although we haue in his death a full accomplishment of saluation, because by it both wee are reconciled to God, and his iust judgement is satisfied, and the curse taken away, and the penaltie fully payde: yet wee are saide to be regenerate into a liuing hope, not by his death, but by his rising againe. For as he in rising againe rose vp the vanquisher of death, so the victorie of our faith consisteth in the verie resurrection: but howe this is, is better expresse in the wordes of Paul. For hee saith, that Christ dyed for our sinnes, and was raised vp againe for our iustification: as if he should haue saide, that by his death sinne was taken away, and by his rising againe, righteousness was renewed and restor'd. For howe could hee by dying deliuer vs from death, if he himselfe had lycen still overcome by death: How could he haue gotten victorie for vs, if himselfe had beene vanquished in sight? wherefore we doe so part the matter of our saluation betwene the death and resurrection of Christ, that by his death wee say sinne was taken away and death destroyed, and by his resurrection righteousness was repaired, and life raised vp againe: but so that by meanes of his resurrection, his death doeth shew forth her force and effect vnro vs. Therefore Paul affirmeth, that in his verie resurrection he was declared the sonne of God, because then at last he vterted his heavenly power, which is both a cleare glasse of his godhead, and a stedfast staye of our faith. As also in another place he teacheth, that Christ suffered after the weakenesse of the flesh, and rose againe by the power of the spirite. And in the same meaning in an other, where he entreath of perfection, hee saith: That I may knowe him and the power of his resurrection. Yet by and by after he adioyneth the fellow ship with death. Wherewith most aptly agreeth that saying of Peter: that God raised him vp from the dead and gaue him glorie, that our faith and hope might be in God: not that our faith being vpholden by his death should waver, but that the power of God which keepeth vs vnder faith, doth principally shewe it selfe in the resurrection. Therefore let vs remember, that so oft as mention is made of his death onely, there is also comprehended that which properly belongeth to his resurrection: and like figure of comprehension is there in the worde Resurrection, as pit as it is vfed feuerally.
rally without speaking of his death, so that it draweth with it that which peculiarly pertaineth to his death. But forasmuch as by rising again he obtained the crowne of conquest, so that there should be both resurrection & life: therefore Paul doth for good cause affirm that faith is destroyed, and the Gospel is become vain & deceitful, if the resurrection of Christ be not fastened in our hearts. Therefore in another place, after he had gloried in the death of Christ against all the terrors of damnation, to amplifie the same, he saith further: Yea, the same He which died, is risen vp againe, and now standeth a Mediator for vs in the presence of God. Furthermore, as we haue before declared, that upon the partaking of his croffe hangeth the mortification of our flesh: so is it to be understood, that by his resurrection we obtaine another commoditie which unswerdeth that mortification. For (as the Apostle) we are therefore grafted into like necesse of his death, that being partakers of his resurrection, wee may walke in newnesse of life. Therefore in another place: as he gathereth an argument of this that we are dead together with Christ, to prove that we ought to mortifie our members upon earth: likewise also, because we are risen vp with Christ, he gathereth thereupon that we ought to feckke for those things that are above, and not those that are upon the earth. By which words we are not onely exhorted to be raised vp after the example of Christ, to follow a newnesse of life: But we are taught that it is wrought by his power, that we are regenerate in righteounes. We obtaine also a third fruit of his resurrection, that wee are, as by an earnest deliuered vs, asured of our owne resurrection, of which we know that his resurrection is a most certaine argument. Whereof he disputeth more at large in the fifteene chapter of his first Epistle to the Corinthians. But by the way this is to be noted, that it is saide, that hee rose againe from the dead: in which sayings is expressed the truth both of his death & of his resurrection: as if it had beene saide, that he died both dye the same death that other men naturally do dye, and received immortalitie in the same flesh which he had put on mortall.

To his resurrection is not vnfitly adiouned his ascending into heaven. For although Christ began more fully to set foorth his glory & power by rising againe, for that he had nowe layd away that base & vnnoble effate of mortal life, and the shame of the croffe: yet by his ascending vp into heaven only, he truely began his kingdom. Which the Apostle sheweth where he teacheth, that Christ ascended to fullfill all things. Wherein seeming of repugnancie he sheweth that there is a goodly agreement; because he so departed from vs, that yet his presence might be more profitable to vs, which had beene penned in a base lodging of the flesh, while he was conversant in earth. And therefor Iohn, after that he had rehearsed that notable calling, if any thirst, let him come to me, &c. By and by faith, that the holy Ghost was not yet given to the faithful, because Jesus was not yet glorified. Which the Lorde himselfe also did testifie to the Disciples, saying: It is expedient for you that I goe away. For if I doe not goe away, the holy Ghost shall not come. But hee gueh them a comfort for his corporall absence, that hee wil not leave them as parentlesse, but wil come againe to them after a certaine manner, in deede invisible, but yet more to be desired, because they were then
then taught by more assured experience, that the authoritie which he en-
joyeth, and the power which he vseth, is sufficient for the faithful, not on-
ly to make them live blessedly, but also to die happily. And truely we see how
much greater abundance of his spirit he then poured out, how much more
royally he then advanced his kingdome, how much greater power he then
shewed, both in helping his, and in overthowing his enemies. Being there-
fore taken vp into heauen, he toke away the pretence of his body out of our
right: not to cease to be present with the faithfull that yet wandered in the
earth, but with more present power to govern both heauen and earth. But
rather the same that he had promised, that he would be with vs to the ende
of the world, he performed by this his ascension, by which as his body was
lifft vp aboue all heauens, so his power and effectuall working was powred
and spred abroad beyonde all the boundes of heauen and earth. But this
I had rather to declare in Augustines wordes than mine owne. Christ (faith
he) was to goe by death to the right hande of the father, from whence he
is to come to judge the quecke and the dead: and that likewise in bodily
presence according to the sound doctrine and rule of faith. For in spirituall
presence with them, he was to come after his ascension. And in another
place more largely & plainly: According to an unspeakable & invisible grace
is that fulfilled which he had spoken: behold I am with you al the dayes, eue
to the end of the world. But according to the flesh, which the worde tooke
upon him, according to that that he was borne of the virgin, according to
that that he was taken of the Iewes, that he was fastened on the tree, that
he was taken down from the croffe, that he was wrapped in linen clothes,
that he was laide in the grave, that hee was openly shewd in his rising a-
gaine: this was fulfilled, Ye shall not alway haue me with you. Why so?
because he was conuersant according to the presence of his body foutry dayes
with his disciples, and they being in his company, seeing him, not following
him, he ascended into heauen & is not here, for he sitteth there, at the right
hand of his father: and is here, for he is not gone away in presence of mai-
efie. Therefore according to the presence of his maieftie, wee alway haue
Christ: according to the presence of his flesh, it was truely said to his disci-
plies: but me ye shall not alway haue. For the Church had him a fewe daies
according to the presence of his flesh, but now she holdeth him by faith, but
seeth him not with eyes.

15 Wherefore, it by & by followeth, that he is sitten downe at the right
hand of his father: which is spoken by way of similitude, taken of princes
that haue their sitters by, to whom they commit their office to rule & go-
uerne in their fleede. So it is said, that Christ, in whom the father will be ex-
alted & reigne by his hand: was receiued to sitt at his right hand: as if it had
bin said, that he was inuicted in the dominion of heauen & earth, solemnly
entred upon the possession of the government committed vnto him, and
that he not only entred upon it, but also continueth in it till he come downe
to judgement. For so doeth the Apostle expounde it, when he saith thus:
The father hath set him at his right hande, above all principalitie & power,
and strength and dominion, and euery name that is named not only in this
worlde, but in the worlde to come, &c. He hath put all things vnder his
felle,
Of the knowledge of

Allen. 

He doth in deed here shew to them that be his, plain proofes of his power present among them: but because vnder the basenes of flesh his kingdom doth in a manner lie hidde in earth, therefore for good cause is faith called to thinke upon that visible presence, which he will openly shewe at the last day. For he shall in visible forme come down from heaven, even such as he was seene to goe vp: and he shall appeare to all men with vnpeakable maiestie of his kingdom, with bright glistering of immortalitie, with infinite power of godhead, with a gard of Angels. From thence therefore we are bidden to looke for him to come our redeemer at that day, when he shall seuer 

His comming to judge quick and dead at the last day.

Allen. 

Mat. 24.30.
of all either the quick or the dead, that shall escape his judgement. For from the furthest corners of the world shall be heard the sound of the trumpeter, where with all shall be called to his judgement seat, both they that shall be found alive at that day, and they whom death hath before taken out of the company of the quick. Some there be that in this place expounde the words of the quick and the dead otherwise: and wee see that some of the old writers did stick in doubt upon the construction of this article. But as the aforesaid meaning is plaine & easie to perceiue: so doth it better agree with the Creede which is evident that it was written according to the capacity of the common people. And heere with nothing disagreeeth that which the Apostle affirmeth, that it is appointed to all men once to die. For although they which shall remaine in mortal life at the last judgement shall not dye after a natural manner and order: yet that change which they shall suffer, because it shall be like a death, is not vniustly called death. It is indeede certaine, that not all shall sleepe, but all shall be changed. What meaneth ye? In one moment their mortal life shall perish and be swallowed vp and be vterlie transformed into a new nature. This perishing of the flesh no man can deny to be a death: and yet in the mean time it remaineth true, that the quick and the dead shall be summoned to the judgement: because ye dead that are in Christ shall first rise, and then they ye shall remain and be changed, shall with them be saine taken vp into the aire to meete the Lorde. And truly it is likely that this article was brought out of the sermon of Peter, which Luke reciteth, & out of the solemn protestation of Paul to Timothy.

18 Hereupon ariseth a singular comfort, when we heare that he is judge, which hath already appointed vs partners with him in judging: so far is it of, that he will go vp into the judgement scate to condemne vs. For howe shoulde the most mercifull prince destroy his owne people? howe shoulde the head scatter abroad his owne members: howe shoulde the patroner condemne his owne clients? For if the Apostle dare cry out, that while Christ is intercessour for vs, there can none come forth that can condemne vs: it is much more true, that Christ himselfe being our intercessor, will not condemne them whom he hath received into his charge and tuition. It is truely no small assurance, that we shall be brought before no other judgement scate, but of our owne redeemer, from whome our saluation is to bee looked for: moreover, that he which now by the Gospell promiseth eternall blessedness, shall then by fitting in judgement perfourme his promise. Therefore to this end the Father hath honoured the sonne, in giuing him all judgement, that so he hath provided for the consciences of them that be his, trembling for feare of the judgement. Hitherto I have followed ye order of the Apostles Creede, because whereas it shortly in fewe words contains the chiefest articles of our redemption, it may serve vs for a Table, wherein we doe distinctly and seuerally see those things that are in Christ worthy to be taken heed of vnto. I call it the Apostles Creede, not carefully regarding who were the author of it. It is truely by great consent of the old writers ascrib'd to the Apostles, either because they thought that it was by common trauell written and set out by the Apostles, or for that they judged that this abridgement being faithfully gathered out of the doctrine,
Cap. 16. Of the knowledge of

delivered by the hands of the Apostles, was worthy to be confirmed with such a title. And I take it for no doubt, that whencesoever it proceeded at the first, it hath even from the first beginning of the Church, and from the verie time of the Apostles, beene vied as a publike confession, and receiv'd by consent of all men. And it is likely that it was not privately written by any one man, forasmuch as it is evident that even from the farthest age it hath always continued of sacred authoritie and credite among all the godly. But that which is onely to be cared for, we haue wholly out of controversie, that the whole Historie of our faith is shortly and well in distinct order rehearsed in it, and that there is nothing contained in it that is not seales with sounde testimonies of Scripture. Which being understood, it is to no purpose either curiously to doubt, or to strue with any man who were the authour of it: vnlesse perchance it be not enough for some man to bee assured of the truth of the holy Ghost, but if thee doe also understand any other by whose mouth it was spoken, or by whose hande it was written.

All good things to be sought and found in Christ alone.

A. T. 4. 12. 1 Cor. 1. 30.

Heb. 12. 17.

Gal. 5. 3.

19 But forasmuch as wee doe see, that the whole summe of our salvation, and all the partes thereof, are comprehended in Christ, wee must beware, that wee doe not drawe away from him any partes thereof be it neuer so little. If wee seeke for salvation, wee are taught by the verie name of Jesus, that it is in him; if wee seeke for any other gifts of the spirite, they are to bee found in his annoyning; if wee seeke for strength, it is in his dominion: if wee seeke for cleaneffe, it is in his conception; if wee seeke for tender kindnesse, it is theweth it selfe in his birth, whereby hee was made in all things like vnto vs, that he might learne to sorrow with vs; if wee seeke for redemption, it is in his passion: if wee seeke for abolution, it is in his condemnation: if wee seeke for release of the curse, it is in his crosse, if wee seeke for satisfaction, it is in his sacrifice: if wee seeke for cleansing, it is in his bloud: if wee seeke for reconciliation, it is in his going downe to the hells: if wee seeke for mortification of the flesh, it is in his burial: if wee seeke for newnesse of life, it is in his resurrection: if wee seeke for immortallitie, it is in the same: if wee seeke for the inheritance of the kingdome of heaven, it is in his entrance into heaven: if wee seeke for defense, for assurednesse, for plentie and store of all good things, it is in his kingdome: if wee seeke for a dreadlesse looking for the judgement, it is in the power giue to him to judge. Finally, if vs the treasures of all sortes of good things are in him, let vs drawe thence and from no where else, euen till wee be full withinall. For they which being not content with him alone, are carried hither and thither into diverse hopes, although they haue principal regard to him, yet even in this they are out of the right way, that they turne any part of their knowledge to any other where. Albeit such distrust cannot creep in, where the abundance of his good gifts hath once beene well known.

The xvii. Chapter.

That it is truly and properly said, that Christ hath deserved God's favour and salvation for vs.

This
This question is also to be afoiled for an addition. For there are some little men after a wrong manner, which although they confefle that we obtaine salvation by Chrifte, yet can not abide to heare the name of deferring, by which they thinke the grace of God to be obscured: and fo they will have Chrifte to be only the instrument, or minifter, not the authour, guide, or Prince of life, as Peter calleth him. In deed I confefle, that if a man will set Chrifte simple and by himfelfe againft the judgement of God, then there fhall be no room for deferring: because there can not be founde in man any worthineffe that may deferue the favour of God. But, as Auguftine moft trueely writeth, the moft cleare light of predestination and grace is our Saviour himfelfe, the man Chrifte Iefus, which hath obtained fo to be, by the nature of man, which is in him, without any deferveringes of workes or of fith going before. I baffe fhall you let me bee anfwere, whereby that fame man deferved to be taken vp by the Worde that is coetermall with the father into one person, and fo to be the onely begotten fonne of God. Let therefore appeare in our head the vvere fountain of grace, from whom according to the meafure of euerie one, it floweth abroade into all his members. By that grace every one from the beginning of his faith is made a Christian, by which that fame man from his beginning was made Chrifte. A-gaine in another place: there is no plainer example of predestination than the Mediatour him felfe. For he that made of the feede of David a man righteous yet neuer should be vnrighteous, without any deferving of his will going before, even the fame hee doth of vnrighteous make them righteous that are the members of that head: and fo foorth as there followeth. Therefore when we speake of Chriftes deferving, we doe not fay that in him is the beginning of deferving, but we clime vp to the ordinance of GOD, which is the firft caufe thereof: becaufe God of his owne meere good will appointed him Mediatour, to purchase faulation for vs. And fo is the deferving of Chrifte vnfitly fet against the mercy of God. For it is a common rule, that thinges orderly one vnder another do not disagree. And therefore it may well stand together, that mans iuftification is free by the mere mercy of God, and that there all the deferving of Chrifte come betweene which is contained vnnder the mercie of God. But againft our worke are aptlie fet, as directly contrary, both the free fauour of God, and the obedience of Chrifte, either of them in their degree. For Chrifte could not deferue any thing but by the good pleafure of God, and but because he was appointed to this purpofe, with his sacrifice to appeafe the wrath of God, and with his obedience to put away our offences. Finally in a fumme: becaufe the deferving of Chrifte hangeth vpon the onely grace of God, which appointed vs this meanes of faulation, therefore as well the fame deferving, as that grace, is fitly fet againft all the worke of men.

This distinction is gathered out of many places of the Scripture. God followed the world, y he gaue his only begotten fonne, y whofoeuer beleueth in him, shall not perish. Wee fee how the love of God holdeth the firft place, as the soueraigne caufe or originall, & then followeth faith in Chrifte, as the second or neerer caufe. If any man take exception & fay, that Chrifte is but the formal caufe, he doth more diminish his power than the worde

The grace of God hath appointed the worthines of his fonne for a meanes to make us fome, who in our felues are by nature enemises.

may John 3.16.
of the knowledge of

If we obtain righteousness by faith that resteth upon him, then is the matter of our salvation to be sought in him, which is in many places plainly prooved. Not that we first loved him, but he first loved us, and sent his Son to be the appearing for our sins. In these words is clearly shewed, that God to the end that nothing should withstand his love toward vs, appointed vs a means to be reconciled in Christ. And this word Appeasing, is of great weight: because God after a certaine unpeakeable manner, even the same time that he loved us, was also angry with us, until he was reconciled in Christ. And to this purpose serveth all those sayings: He is the satisfaction for our sins. Again: It pleased God by him to reconcile all things to himselfe, appeasing himselfe through the blood of the Cross. By him, &c. Again: God was in Christ, reconciling the world to himselfe not imputing to men their sins. Again, hee accepted vs in his beloved Sonne. Again, That he might reconcile them both to God into one man by the Cross. The reason of this mystery is to be fetched out of the first chapter to the Ephesians, where Paul, after that he had taught that we were chosen in Christ, addeth therewith, that we have obtained favour in him. How did God begin to embrace with his favour them whom he loved before the making of the world, but because he vterred his loue when he was reconciled by the blood of Christ? For if God is the fountain of all righteousness, it must needs be, that man so long as he is a sinner, haue God his enemy and his judge. Wherefore the beginning of his loue is righteousness, such as is described by Paul: He made him that had done no sinne, to be sinne for vs, that we might be the righteousness of God in him. For he meaneth, that we haue obtained free righteousness by that sacrifice of Christ, that we should please God, which by nature are the children of wrath and by sinne estranged from him. But this distinction is also meant so oft as the grace of Christ is joined to the loue of God. Whereupon followeth, that he giveth vs of his owne, which he hath purchased: For otherwise it would not agree with him, that this praise is given him seuerally from his father, that it is his grace and procedeth from him.

But it is truly and perfectly gathered by many places of the Scripture, that Christ by his obedience hath purchased vs favour with his father. For this I take for a thing confessed, that if Christ hath satisfied for our sinnes, if he hath suffered the punishment due unto vs, if by his obedience he hath appeased God, finally, if he being righteous, hath suffered for the unrighteous, then is saluation purchased for us by his righteousness: which is as much in effect as to deserve it. But, as Paul witnesseth, we are reconciled and have received reconciliation by his death. But reconciliation hath no place, but where there went offence before. Therefore the meaning is: that God, to whom we were hateful by reason of sinne, is by the death of his Sonne appeased, so that he might be favourable unto vs. And the comparison of contraries that followeth a little after, is diligently to be noted as by the transgression of one man, many were made sinners; so also by the obedience of one, many are made righteous. For the meaning is thus: As by the sinne of Adam we were estranged from God and ordained to destruction, so by the obedience of Christ we are received into favour as righteous. And
And the future time of the verbe doth not exclude present righteousness, as appeareth by the proceffe of the text: For hee had said before, that the free gift was of manie sinnes vnto justification.

4 But when we say, that grace is purchased vs by the deferving of Christ, we meane this, that we are cleansed by his bloud, & that his death was a satisfaction for our sinnes. His bloud cleanseth vs from sinne. This bloud is it that is shed for remission of sinne. If this be the effect of his bloudshed, that sinnes be not imputed vs: it followeth, that with that price the judgement of God is satisfied. To which purpose serueth that saying of John the Baptist: Behold the Lambe of God that taketh away the sinne of the world.

For he setteth in comparison Christ against all the sacrifices of the lawe, to teach that in him only was fulfilled that which Moses shewed. And we know what Moses shewed: Iniquitie shall be cleansed, sinne shall be put away & forgiuen. Finally we are verie well taught in the old figures, what is the force and effect of the death of Christ, And this point the Apostle setteth out in the epistle to the Hebrewes, verie fitly taking this principle, that remission is not wrought without the shedding of bloud. Whereupon he gathereth, that Christ for the abolishing of sinne, appeared once for all by his sacrifice. Again: that he was offered vp to take away the sinnes of many. And he had said before, that not by the bloud of goates or of calves, but by his owne bloud he once entred into the holy place, finding eternall redemption. Now when he thus reasoneth: If the bloud of a calfe do sanctifie according to the cleannes of the flesh, that much more consciences are cleansed by the bloud of Christ from dead works: it easly appeareth that the grace of Christ is too much diminished, vnlesse we grant vs his sacrifice the power of cleansing, appeasing and satisfying. As a little after he addeth: This is the mediator of the new testament, that they which are called, may receive the promise of eternall inheritance by meane of death for the redemption of sinnes going before, which remained under the law. But specially it is convenient to wete the relation which Paul describeth, that Esa. 53. 5 he became curse for vs. &c. For it were superfluous, yea & an abfurditie, that Christ should be charged with curse, but for this intent that he paying that which other did owe, should purchase righteousnes for them. Also the testimonie of Esa is plain: that the chastisement of our peace was layde vpon Christ, and that we obtained health by his stripes. For if Christ had not satisfied for our sinnes, it could not have beene said, that he appeased God by taking vpon him the paine whereunto we were subiect. Wherewith agree that which followeth in the same place: For the sinne of my people I have striken him. Let vs also recite the exposition of Peter, which shall leave nothing doubtfull: that he did beare our sinne vpon the tree. For he faith, that y burthen of damnation from which we were delivered, was laid vpon Christ.

5 And the Apostles do plainly pronounce, that he paid the price of ransom to redeem vs from the guiltines of death. Being justified by his grace, through the redemption which is in Christ, whome God hath set to be the propitiatorie by faith which is in his bloud. Paul commendeth the grace of God in this point, because hee hath given the price of redemption in the death of Christ: and then he biddeth vs to flee vnto his bloud, that hav-
Cap. 17. Of the knowledge of

**1. Pet. 1. 18.**

Therefore the paine had beene cast vpon him which we had deserued: Therefore the same Apostle defineth, that the redemption in the bloud of Christ is the forgiveness of sinnes: as if he shoule haue saide, that we are justified or acquitted before God, because that bloud annswereth for satisfaction

**1. Cor. 6. 20.**

vs. Wherewith also agreeth the other place, that the hande writing which was against vs, was cancelled vpon the croffe. For therein is meant the payment or recompence that acquitted vs from guiltinesse. Ther is also great weight in these words of **Paul: If we bee justified by the workes of the lawe, then Christ died for nothing.** For heereby we gather, that we must fetch from Christe that which the lawe woulde giue, if any man can fulfill it; or (which is all one) that weobtaine by the grace of Christe, which God promised to our workes in the lawe when he saide: He that doth these things, shall liue in them. Which he no leffe plainly confirmeth in his sermon made at Antioch, affirming that by beleevng in Christe we are justified from all those things, from which we could not be justified in the lawe of Mofes. For if the keeping of the lawe be righteousness, who can deny that Christe deserued sauour for vs, when taking that burden vpon him, he so reconciled vs to God, as if we ourselves had kept the lawe? To the same purpose serueth that which he afterward wrieth to the Galathians: God sent his son subiect to the law, y he might redeem those that were vnder the lawe. For to what ende seuued that submission of his, but that he purchased to vs righteousness, taking vpon him to make good that which we were not able to pay? Hereof commeth that imputation of righteousness without works, whereof **Paul speaketh, because the righteousnesse is reckned to vs which was found in Christe onely.** And truly for no other cause is the flesh of Christ called our meate, but because we finde in him the substance of life. And that power proceedeth from nothing else, but because the Sonne of God was crucified, to be the price of our righteousness. As **Paul faith, that he gave himself a sacrifice of sweet sauour.** And in another place: He died for our sinnes, he rofe againe for our justification. Hereupon is gathered, that not onely salvation is giuen vs by Christe, but also that for his sake his father is nowe favourable vnto vs. For there is no doubt but it is perfectly fulfilled in him, which God vnder a figure pronounceth by **Esey** sayinge: I will doe it for mine owne sake, and for David my seruants sake. Whereof the Apostle is a right good witnessse, where he faith: Your sinnes are forgiven you for his names sake. For though the name of Christ be not expressed, yet **John** after his accustomed manner signifieth him by this pronounce He. In which sense also the Lorde pronounceth: As I loue because of my father, so shal ye also loue because of mee. Wherewith agreeeth that which **Paul** faith, It is giuen you because of Christ, not onely to be...
God the Redeemer. Lib. 2. 172

Leeue in him, but also to suffer for him.

6 But to demand, whether Christ desired for himself, (as Lombard, & the other scholemen do) is no lesse foolish curiositie, than it is a rash determination when they affirm it. For what needed the sonne of God to come downe to purchase any newe thing for himselfe? And the Lorde declaring his owne counsell, doth put it wholly out of doubt. For it is not saide, that the father provided for the commodity of his sonne in his desueringes, but that he delivered him to death, and spared him not, because he loved the world. And the Prophets manners of speaking are to be noted as, A childe is born to vs. Againe: Reioice thou daughter of Sion: beholde thy king commeth to thee. Also that confirmation of loue should be very cold, which Paul settreth out, that Christ suffered death for his enemies. For thereupon we gather, if he had no respect of himselfe and that same he plainly affirmeth in saying, I sanctifie my selfe for them. For he that giueth away the fruites of his holines vnto other, doth thereby testify that he purchaseth nothing for himselfe. And truely this is most worthily to bee noted, that Christ, to giue him selfe wholie to saue vs, did after a certain manner forget himself. But to this purpose they doe wrongfullie draw this testimonie of Paul: Therefore the father hath exalted him, & giue him a name, &c. For by what desuerings could man obtaine to be judge of the world, & the head of the Angells, & to enjoy the soueraigne dominion of God, & that in him should rest that same maiestie, the thousandth part whereof all the powers of men & Angells cannot reach vnto? But the solution thereof is easie & plaine, that Paul doth not there entreat of the cause of exalting of Christ, but onely to shew the effect ensuine thereof, that it might be for an example to vs. And no other thing is meant by that which is spoken in another place, that it behooueth that Christ should suffer, and so enter into the glorie of his Father.

THE THIRD BOOKE
OF THE INSTITUTION OF
CHRISTIAN RELIGION WHICH
intreateth of the manner how to receive the grace of Christ, and what profits do growe vnto vs, & what effects ensue thereof.

The first Chapter.

That those things which are spoken of Christ, doe profit vs by secrete wworking of the holy Ghost.

Now it is to be seene how those good things do come vnto vs, which the Father hath giuen to his onely begotten sonne, not for his own private vse, but to enrich them that were without them & needed them.
Cap. 1. Of the knowledge of them. And first this is to be learned, that so long as Christ is out of vs, and we be seuered from him, whatsoever he suffered or did for the salvation of mankind, is vnprofitable and nothing availeth for vs. Therefore that he may enterparten with vs those things that he hath receiued of his Father, it behoveth that he become ours, and dwell in vs. And for that cause he is called our head, and the first begotten among many brethren: and on the other side it is said, that we are graffed into him, and did put on him. For (as I have before said) all that ever he possesseth belongeth nothing to vs, vntill we growe together into one with him. But although it be true that we obteine this by faith: yet forasmuch as wee see that not all without difference do embrace this enterpartenn of Christ, which is offered by the Gospel, therefore vertie reason teacheth vs to frame vp higher, & to enquire of the secrete effectuall working of the Spirit, by which it is brought to passe, that we enjoy Christ, and all his good things. I haue before entreated of the eternal godhead & essence of the Spirit, at this present let vs be content with this one speciall article, that Christ so came in water and blood that the Spirit should testify of him, lest the salvation that he hath purchased, should slip away from vs. For as there are alledged three witnesses in heaven, the Father, the Word, and the Spirit, so are there also three in earth, Water, Blood, and the Spirit. And not without cause is the testimonie of the Spirit twice repeated, which we see to be engraven in our hearts in stead of a scale: whereby commeth to passe, that it sealeth the washing & sacrifice of Christ. After which meaning Peter also saith, that the faithful are chosen in sanctification of the Spirit vnto obedience and sprinkeling of the blood of Christ. By which words hee testifieth vs, that to the entent the shedding of that holy blood should not become voide, our soules are cleansed with it by the secret watering of the holy Spirit. According whereunto Paul also speaking of cleansing and justification, faith that we are made partakers of them both in the name of Jesus Christ and in the Spirit of our God. Finally, this is the summe, that the holy Spirit is the bonde wherewith Christ effectually bindeth vs vnto him. For prove thereof also doe ferue all that we haue taught in the last booke before this, concerning his anointing.

The Spirit being Christes after a peculiar manner both to haue & to be to vs, why pro\npertie his in ful\n\nneffe, & in mea\nsure ours by guise.

2. But that this, being a matter specially worthie to bee knowne, may bee made more certainly eviident, wee must holde this in minde, that Christ came furnished with the holy Spirit after a certaine peculiar manner, to the end that he might seuer vs from the world, and gather vs together into the hope of an eternal inheritance. For this cause he is called the Spirit of sanctification, because he doth not onely quicken and nourish vs with that general power which appeareth as well in mankinde as in all other living creatures, but also is in vs the rootes and seede of heavenly life. Therefore the Prophets do principally commend the kingdom of Christ by this title of prerogature, that then should flourish more plentifull abundance of the Spirit. And notable above all the rest is that place of Joel: In that day I will powre of my Spirit vpon all flesh. For though the Prophet there seeme to restraine the gifts of the Spirit to the office of a prophesying, yet vnder a figure he meaneth, that God by the enlightening of his Spirit will make those
those his scholars which before were unskillful and voyde of all heavenlie doctrine. Now forasmuch as God the Father doeth for his sonnes sake give vs his holy Spirit, and yet hath left with him the whole fulness thereof, to the end that hee should be a minister and distributer of his liberality, he is sometime called the spirit of the father, and sometime the spirit of the Sonne. Ye are not (faith Paul) in the flesh, but in the Spirit, for the Spirit of God dwelleth in you. But if any have not the Spirit of Christ, hee is not his. And hereupon he putteth vs in hope of full renewing, for that hee which raised vp Christ from the dead, shall quicken our mortall bodies because of his Spirit dwelinge in vs. For it is no absurditie, that to the Father be ascrib'd the praise of his owne gifts, whereas hee is the author; and yet that the same be ascrib'd to Christ, with whom the gifts of the spirit are left, that he may give them to those that bee his. Therefore he calleth all them that thirst, to come to him to drinkne. And Paul teacheth that the Spirit is distributed to every one, according to the measure of the gift of Christ. And it is to be known, that he is called the Spirit of Christ, not only in respect that the eternal Word of God is with the same Spirit join'd with the Father, but also according to his person of Mediator, because if hee had not had that power, he had come to vs in vaine. After which meaning he is called the second Adam given from heauen, to be a quickeening Spirit: whereby Paul compareth the singular life that the sonne of God breaste th in them, that he is the same, that through him all those, with the natural life that is also common to the reprobate. Likewise, where hee witnesseth to the faithfull the fauour of Christ and the love of God, hee join'd withall the common partaking of the Spirit, without which no man can taste neither of the fatherly favoure of God, nor of the bountifullness of the holy Spirit, that is given vs.

3 And here it shall bee profitable to note, with what titles the Scripture setteth out the holy Spirit, where it entreateth of beginning & whole restauration of our salvation. First, he is called the Spirit of adoption, because he is a witness vs of the free goodwill of God, wherwith God the Father hath embraced vs in his beloved onellie begotten Sonne, that he might be a Father vs, and doth encourage vs to praise boldlie yea and doth ministe to words to cry without feare, ABB. Father: by the same reason he is called the earnest pledge, and seal of our inheritance, because he so giueth life from heaven to vs wandring in the world, and being like to dead men, that wee may be assured that our soule is in safeguard vnder the faithfull keeping of God, for which cause hee is also called life, by reason of righteousness. And forasmuch as hee by his secret watering he maketh vs fruitful to bring forth the buds of righteousness, heis oftentimes called water as in Ezech. A lye that thirst come to the waters, Again: I will pour out my Spirit upon the thirstie; & floods upon the drye land, wherewith agreeeth that laying of Christ, which I did eu. now alledge. If any thirst let him come to me. Albeit sometime he is so called, by reason of his power to purge and cleanse, as in Ezekiel where the Lord promiseth clean waters wherewith he will wash his people from filthinesse. And forasmuch as hee restoreth
Cap. 1. Of the manner how to receive

and nourisheth into lively quickness, them upon whom he hath powerd the liquor of his grace, he is therefore called by the name of oil and anointment. Againe because in continually seething out & burning vp the vices of our lust, heisseth our hearts on fire with the loue of God and zeal of godlienesse, he is also for this effect worthily called fire. Finally, hee is descried vnto vs as a fountaine, from whence doe flowe vnto vs all heavenly riches, or the hande of God, wherewith hee vieth his power: because by the breath of his power hee breatheth divine life into vs, that wee are not now stirred by our selves, but ruled by his stirring & moving: so that if there be a nie good thinges in vs, they bee the fruitez of his grace: but our own gifts without him, be darknesse of mind, and peruersitie of heart. This point is set our plainly enough, that till our mindes bee bent vpon the holic Ghost, Christ lieth in a manner idle, because we coldly espie him without vs, yea & farre away from vs. But wee knowe that hee profiteth none other but them whose head he is, and the first begotten among brethren, and them which haue put on Him. This conioyning only maketh that, as concerning vs, hee is come not vnaprofitably with the name of Sauior. And for prooffe hereof, it is a truth that holy marriage, whereby we are made flesh of his flesh, & bones of his bones, yea and all one with him. But by the Spiritie onely he maketh him selfe one with vs: by the grace and power of the same Spiritie we are made his members, so that hee conteine vnto vs under him, and wee againe possesse him.

4 But forasmuch as faith is his principall worke, to it are for the most part referred all those thinges, that wee commonly finde spoken to express his force & working: because he bringeth vs into the light of the Gospel by nothing but by faith: as John Baptist teacheth, that this prerogative is giue to them that beleue in Christ, that they be the children of God which are borne not of flesh and blood, but of God: where setting God against flesh and blood, he affirmenth it to be a supernaturall gift that they receive Christ by faith, who other wise should remaine subject to their owne infidelitie. Like whereunto is that answeare of Christ: flesh and blood hath not revealed it to thee, but my Father which is in heaven. These thinges I doe now but shortlie touch, because I haue alreadie intreated of them at large. And like also is that saying of Paul, that the Ephesians were sealed vp with the holic spirite of promise. For Paul sheweth that hee is an inward teacher, by whose working the promise of salvation pearceth into our mindes, which otherwise shoulebe but beate the aire or our ears. Likewise, when he saith, that the Thessalonians were chosen of God in the sanctification of the spirite and beleuynge of the truth: by which joyning of them together, hee briefly admonished that faith is selfe proceedeth from nothing els but from the holic spirite: which thing John setteth out more plainly, saying: We knowe that there abideth in vs of the spirite which hee hath giuen vs. Againe, by this we knowe that we dwell in him, and he in vs, because he hath giuen vs of his spirite. Therefore Christ promised to his Disciples the Spirite of truth whiche the worlde cannot receiue, that they might be able to receiue the heauenlie wisdome. And hee assigneth to the same spirite this proper office, to put them in minde of those things
things that he had taught them by mouth. Because in vaine shoulde light shewe it selsie to the blinde, vnlesse the same spirite of understanding should open the eyes of their minde: so as a man may rightrlie call the holie spirite, the keye by which the treasures of the heauenlie kingdom are openly vs: and may call his enlightening, the eyesight of our minde to see. Therefore doth S. Paul so much commend the ministrery of the spirite: because teachers shoulde cry without professing, vnlesse Christ his selfe the inwarde matter shoulde drawe them with his spirite that are given him by his Father. Therefore as we haue saide, that perfect salvation is founde in the person of Christ: so that we may be made partakers thereof, he doth baptize vs in the holie spirite and fire, lightning vs into the faith of his Gospel, and so newe begetting vs, that we may be newe creatures: and purging vs from vnholie filthinesse, doth dedicate vs to be holie temples to God.

The 11. Chapter.

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

But all these things shalbe easie to understand: when ther is shewed a plaine definition of faith, that the readers may knowe the force & nature thereof. But first it is convenient to call to minde againe these things that have beene already spoken: that first God doth appoint vs by his law what wee ought to do: if we fall in any point thereof, the same terrible judgement of eternall death that hee pronounceth doth rest vpon vs. Again, that forasmuche as it is not onelie hard but altogether aboue our strength and beyond all our power to fulfill the law, if we onely behold our selves, and weigh what estate is worthie for our sufferings, there is no good hope left, but we lie cast awaye from God under eternall destruction. Thirdlie, this hath beene declared, that there is but one meane of deliverance to draw vs out of so wretched calamitie: whereunto appeareth Christ the Redeemer, by whose hand it pleased the heavenly father, having mercie vpon vs of his infinite goodness and clemencie, to succour vs, so that we with sounde faith embrace this mercie, and with constant hope rest vpon it. But now it is convenient for vs to weigh this, what manner of faith this ought to be, by which all they that are adopted by God to be his children, doe enter vpon the possession of the heauenlie kingdom, forasmuch as it is certaine that not every opinion nor yet every perfitone is sufficient to bring to passe so great a thing. And with so much the more care and studie must we looke about for, and search out the naturall property of faith, by how much the more hurtfull at this day is the errore of many in this behalfe. For a great part of the world, hearing the name of faith, ceeiueth no higher thing, but a certaine commo attent to the history of the gospel. Yea, when they dispute of faith in the scholes, in barely calling God the object of faith, they do nothing but (as we haue said in another place) by vaine speculation rather draw wretched soules out of the right way, than direct them to the true mark. For whereas God dwelleth in a light, none can atteine to, it behoueth of neces-
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Christ become meane betweene vs and it, For which cause he calleth himselfe the light of the world: & in another place, The way, the truth, and the Life, because no man commeth to the father (which is the fountain of life) but by him because he only knoweth the Father, & by him the faithfull to whom it pleaseth him to disclose him. According to this reason Paul affirmeth, that hee accounteth nothing excellent to be known, but Christ: and in the xx. chapter of the Acts he faith, that he preached faith in Christ, &c. And in another place he bringeth in Christ (speaking after this manner) I will send thee among the Gentiles, that they may receive forgiveness of sinnes, and portion among holy ones, by the faith which is in mee. And Paul testifieth, that the glory of God is in his person visible vnto vs: or (which is all one in effect) that the enlightening of the knowledge of Gods glory shineth in his face. It is true indeed that faith hath respect only to the one God, but this also is to bee added, that it acknowledge him whom he hath sent, even Jesus Christ. Because God himselfe should have lyen secrete & hidden farre from us, vntil the brightness of Christ did cast his beams vpon vs. For this entent the father left all that he had with his only begotten sonne, even by the communicating of good things with him to express the true image of his glorie. For as it is said, that we must be drawn by the spirit, that we may be starded to seeke Christ, so againe we ought to be admonished, that the invisible Father is nowhere else to bee sought but in this image. Of which matter Augustin speaketh excellently well, which intreating of the marke that faith should shooe at, faith that we must knowe whether we must goe and which way: and then by & by after he gathereth that the safest waie against all errours is hee that is both God and man. For it is God to whom we goe, and man by whom we goe: and both these are founde no where but in Christ. Neither doth Paul whome he speaketh of faith in God, meane to overthrowe that which he so oft repeateth of faith that hath her whole stay vpon Christ. And Peter doth most fitly ioyne them both together, saying that by him we beleue in God.

2. Therefore this euill, euon as innumerable other, is to be imputed to the Schoolemen, which have hidden Christ as it were with a veyle drawn before him, to the beholding of whom vnsesse we bee directly bent, we haue alwaie wandered in manye vncertaine mazes. But beside this that with their darke definition they doe deface and in a maner bring to naught the whole force of faith, they haue forged a deuise of vnexpressed faith, with which name they garnishing their most grosse ignorance doe with great hurt deceive the silie people, yea (to say truely and plainly as the thing is in deede) this deuise doth not only burie but vitally destroy the true faith. Is this to beleue, to understand nothing, so that thou obediently submit thy sense to the Church? Faith standeth not in ignorance but in knowledge, and that not only of God, but of the will of God. For neither do we obteine salutation by this that we either are ready to embrace for true whatsoever the Church appointeth, or that we do commit to it all the office of searching and knowing: but when we acknowledge God to bee a mercifull father to vs by the reconciliation made, by Christ, and that Christ is giuen vs vnto righteousnesse, sanctification, and life. By this knowledge, I saye, not by...
submitting of our sense, wee attaine an entrance into the kingdome of heaven. For when the Apostle faith, that with the heart we believe to righteounesse, and with the mouth confession is made to saluation, he sheweth that it is not enough, if a man vnexpressly believe that which he understandeth not, nor feeketh to learne: but be it reuired an expressed acknowledgling of Gods goodneefe, in which consisteth our righteounesse.

3 In deede I deny not (such is the ignorance wherewith we are compassed) that there nowe bee and hereafter shall be many thinges wrapper and hidden from vs, till having put of the burden of our flesh we come neerer to the presence of God:in which very thinges that be hidden from vs, nothing is more profitable than to suspend our judgement, but to stay our minde in determined purpose to keepe vnintid with the Churche. But vnder this colour to intitle ignorance tempered with humilitie by the name of faith, is a great absurditie. For faith lieth in knowledge of God & of Christ, not in reuere of the Church. And wee see what a maze they haue framed with this their hidde implicaticio, that any thing whatsoever it be without any choice, so that it be thrust vnder title of the Church, is greedily received of the ignorant as it were an oracle, yea sometime also most monstrous errours. Which vnadvised lightnesse of beleefe, whereas it is a most certaine downfall to ruine, is yet excused by them, for that it beleueth nothing determinately, but with this condition adjoined, If the faith of the Church be fuch. So do they faie, that truth is holde in error, light in blindnes, true knowledge in ignorance. But because wee wil not take the long in confuting them, we doe onely warne the readers to compare their doctrine with ours. For the verie plainenesse of the truthe it selue will of it selfe minister a confusion ready enough. For this is not the question among them, whether faith be yet wrapped with many remnantes of ignorance, but they definitively faie that they beleueth a right, which stand amased in their ignorance, yea & doe flatter themselues therein, so that they do agree to the authority and judgment of the Church, concerning things vnknown. As though the Scripture did not euer where teach, that with faith is ioyned knowledge.

4 But we do grant, so long as we wander from home in this world, our faith is not fully expressed, not onely because many thinges are yet hidden from vs, but because being compassed with many mistes of errors, wee attaine not all thinges. For the highest wisdom of the most perfect is this, to profit more and proceede on further forwarde with gentle willingnesse to learne. Therefore Paul exhorted the faithfull, if vpon any thing they differ one from another, to abide for reveluation. And truly experience teacheth, that till we be vnclad of our flesh, we attaine to knowe leffe then were to bee wifhed, and daily in reading wee light vpon many darke places which doe convince vs of ignorance. And with this bridle God holde thy vs in modestie, assigning to euery one a measure of faith, that euery the very best teacher may be ready to learne. And notable examples of this vnexpressed faith, we may mark in the Disciples of Christ, before that they had obtained to bee fully enlightened. We see, howe they hardly tasted the very first introductions, howe they did stick euery in the smallest points, howe they hanging at the mouth of their maister did not yet much procede, yea when
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at the womens  information they ranne to the grave, the resurrection of
their maister was like a dreame vnto them. Sith Christ did before beare wit-
ness of their faith, we may not say that they were utterly without faith: but
rather if they had not beene persuaded that Christ should rise againe, all
care of him woulde haue perished in them. For it was not superstition that
did drawe the women to embalm with spices the corpes of a dead man of
whome there was no hope of life: but although they beleued his wordes
whome they knewe to be a speaker of truth, yet the grossenesse that stil pos-
sessed their mindes so wrapped their faith in darkenesse, that they were in
a maner amased at it. Whereupon it is faide, that they then at the last bele-
ued when they had by trial of the thing it selfe proved the truth of the words
of Christ, not that they then beganne to beleue, but because the seede of
hidden faith which was as it were dead in their hearts, then receiuing liue-
linessse, did spring vp. There was therefore a true faith in them, but an vn-
expressed faith, because they recently embraced Christ for their only te-
acher, & then being taught of him, they determined that he was the author
of their saluation: Finally, they beleued that he came from heauen, by the
grace of his father to gather his Disciples to heauen. And wee need not to
seeke any more familiar proofs hereof than this, that in all things alway vn-
belleue is mingled with faith.

5 We may also call it an vnexpressed faith, which yet indeed is nothing
but a preparation of faith. The Euangelists do rehearse that many beleued,
which only being rauished to admiration with miracles, proceeded no fur-
ther but Christ was the Messias which had bin promisde, albeit they tasted
not so much as any slender learning of the Gospell. Such obedience which
brought them in subjection willingly to submitte themselves to Christ, be-
areth the name of faith where it was in deed but the beginning of faith. So
the courtier that beleued Christs promisde, concerning the healing of his son
when he came home, as the Euangelist reheareth, beleued againe: becau-
se he received as an oracle that which he heard of the mouth of Christ, & th'o
submitted himselfe to his authoritie to receive his doctrine. Albeit it is to
bee known, that he was so tractable and ready to learn, that yet in the first
place the word of the beleuing signifier a particular beleefe: and in the se-
cond place maketh him of the number of the Disciples, that professt to be
the schollers of Christ. A like example doth John set forth in the Samaritans,
which so beleued the womens report, that they ranne earnestly to Christ,
which yet when they had heard him, saide thus: Now we beleueth not because
of thy report, but we have heard him, and we know that he is the Saviour of
the worlde. Hereby appeareth that they which are not yet instructed in the
first introductions, so that they be disposed to obedience, are called faithful,
in deed not properly, but in this respect, that God of his tender kindenesse
vouchesafeth to granto great honour to that godly affection. But this will-
ingnesse to learne, with a desire to proceed further, differeth farre from
that grosseignorance, wherein they lie dull that are content with the vn-
expressed faith, such as the Papistes have imagined. For if Paul severely
censur eth them which alway learning, yet never come to the knowledge
of truth, howe much more grievous reproche doe they deserve that of
purpose
purpose studie to know nothing?

6 This therefore is the true knowledge of Christ, if we receive him such as he is offered of his father, that is to say, clothed with his Gospel. For as he is appointed to be the marke of our faith, so we cannot goe the right way to him, but by the Gospel going before to guide vs. And truely there are opened to vs many treasures of grace, which being shut vp, Christ shoulde little profit vs. So Paul joyneth faith an inseparable companion to doctrine, where he faith: Yee haue not so learned Christ, for yee haue beene taught what is the truth in Christ. Yet doe I not restraine faith to the Gospel, but that I confesse that there hath beene so much taught by Moses and the Prophets, as sufficed to the edification of faith, but because there hath beene delivered in the Gospel a fuller opening of faith, therefore it is warthie called of Paul, the doctrine of faith. For which cause also hee faith in an other place, that by the comming of faith the law is taken away, meaning by this word faith, the newe and vnaccustomed manner of teaching, whereby Christ since he appeared our schoolmaister, hath more plainly set forth the mercie of his father, and more certainly testified of our salvation. Albeit it shalbe the more case and more convenient order, if we descend by degrees from the generalitie to the specialtie. First we must bee put in minde that there is a general relation of faith to the worde, and that faith can no more be seuered from the worde, than the sunne beames from the sunne from whom they procede: Therefore in Esaiie God crieth out: Hear me and your soule shall liue. And that the same is the fountaine of faith, John sheweth in these worde: these things are written that yee maye beleue. And the Prophet meaning to exhort the people to beleue, Psal.95.8. faith: This day if yee shall heare his voyce. And to heare is commonly taken for to Beleeue. Moreover, God doeth not without cause in Esaiie let this marke of difference betweene the children of the Church and strangers, that hee will instruct them all, that they may be taught of him. For if it were a benefite vnuersefall to all, why shoulde hee directe his wordes to a few? Wherewith agreeeth this that the Evangelists do commonly vs the worde Faithfull, and Disciples, as several words expressing one thing, and specially Luke verie oft in the Acts of the Apostles. Yea and hee directeth that name even to a woman in the ninteenth Chapter of the Acts. Wherefore if faith do swarue neuer so little from this marke, to which it ought to to be directly luced, it keepeth not her own nature, but becommeth an uncertain lightnesse of beleefe and wandring errour of minde. The same Worde is the foundation wherewith faith is vpholden and suffeined, from which if it swarue, it falleth downe. Therefore take away the Worde, and then there shall remaine no faith. We do not here dispute whether the minisitrie of man bee necessary to sowe the worde of God that faith may be conceiued thereby, which question we will else where intreate of: but we saie that the worde is selfe, howsoever it be conteuied to vs, is like a mirrour when faith maie beholde God, Whether God doeth therein vs the seruice of man, or worke it by his owne owenlie power. Yet he doeth alwaies shewe him selfe by his worde to those, whom his will is to drawe vs to him, Whereupon Paul defineth faith to be an obedience that is giuen to the Gospel Rom.1.5. And
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And in another place he praiseth the obedience of faith in the Philippian. For this is not the only purpose in the understanding of faith, that we know that there is a God, but this also, yea this chiefly, that we understand what will he bear us. For it not so much be houseth vs to knowe what he is in himselfe, but what one he will be to vs. Nowe therefore we are come to this point, that faith is a knowledge of the will of God, perceived by the word. And the foundation hereof is a foreconceited persuasione of the truth of God. Of the asfaredness whereof so long as you minde shall dispute with it selfe, the worde shall be but of doubtfull and weake crede, yea rather no crede at all. But alfo it sufficeth not to beleue that God is a true speaker, which can neither deceiue nor lie, vnlesse thou further holde this for vn doubtedly determined, that whatsoeuer proceedeth from him, is the tacred and inviolable truth. 

7. But because not at every word of God mans hearte is raised vp to faith, we must yet further search what this faith in the word hath properly respect vnto. It was the saying of God to Adam: Thou shalt die the death. 

It was the saying of God to Cain: The blood of thy brother crieth to mee out of the earth. Yet these are such sayinges as of them selves can doe nothing but shake faith, so much lest are they able to stablish faith. We deny not in the meane season that it is the office of faith to agree to the truth of God, how oft soever, whatsoever and in what sort soever it speake: but now our question is, alone, what faith findeth in the worde of the Lorde to leane and rest vpon. When our conscience beholdeth onely indignation & vengeance, how can it but tremble and quake for fear? And how should it but flee God, of whom it is a fayrider? But faith ought to seke God, and not to flee from him. It is plain therefore, that we have not yet a full definition of faith, because it is not to be accounted for faith to knowe the wil of God, of what sort soever it bee: But what if in the place of will, whereof manie times the message is forowful and the declaration dreadful, wee put knowledge or mercie? Truely so wee shall come neerer to the nature of faith. For wee are then allured to seke God, after that wee have learned that satisfaction is laide vp in store with him for vs. Which thing is confirmed vnto vs, when he declareth that he hath care and love of vs. Therefore there needeth a promise of grace, whereby he may testifie that he is our mercifull father, for that otherwise we cannot approch vnto him, and vpon that alone the heart of man may safely rest. For this reason commonly in the Psalms these two things Mercie & Truth do cleane together, because neither shoulde it any thing profit vs to knowe that God is true, vnlesse he did mercifull allure vs vnto him: Neither were it in our power to embrace his mercie, vnlesse he did with his owne mouth offer it. I haue reported thy truth and thy satisfaction, I have not hidden thy goodnesse and thy trueth. Thy goodnes & thy trueth keepe me. In another place: Thy mercy to the heauen, thy truth even to the cloudes. againe: All the waies of the Lord are mercie and truth, to them that keepe his covenante. againe, His mercie is multiplied vpon vs, and the trueth of the Lorde abideth for euer. againe: I will sing to thy name vpon thy mercie and truth. I omitt that which is in the Prophetes to the same meaning, that God is mercifull and faithfull in his promises. For wee shall
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shall rashly determine that God is mercifull unto vs, vnlesse himselfe doe testify of himselfe, and prevent vs with his calling, least his will should bee doubtfull and vnknowne. But we haue alreadie scene, that Christ is the only pledge of his love, without whome on euerie side appeare the tokens of hatred and wrath: Nowe forasmuch as the knowledge of Gods goodnesse shall not much preuaile, vnlesse hee make vs to rest in it, therefore such an understanding is to be banished as is mingled with doubting, and doth not foundlie agree in itselfe, but as it were, dispureth with itselfe. But mans wit, as it is blind and darkned, is far from attaining and climbing vp to perceiue the verie will of God: and also the hart of man, as it waue eth with perpetuall doubting, is far from resting assured in that persuafion. Therefore it behoueth both that our wit be lightened, and our heart strengthened by some other meane, that the worde of God may be of full eredite with vs. Nowe we shall have a perfect definition of faith, if we say, that it is a stedfast and assurred knowledge of Gods kindnes toward vs, which being grounded vppon the truth of the free promise in Christ, is both receiued to our mindes, and sealed in our hearts by the holy Ghost.

8 But before I proceed anie further, it shall be necessarie that I make some preambles to dissuade certaine doubts that otherwise might make some stoppe to the readers. And first I must confute that distinction flyeth about in the schooles, betwene faith formed and vnformed. For they imagine that such as are convicted with no feare of God, with no feeling of godlineffe, doe beleue all that is necessarie to salvation. As though the holy Ghost in lightning our harts vnto faith, were not a witnes to vs of our adoption. And yet presumptuously, when all the Scripture crieth out against it, they give the name of faith to such perswasion void of the feare of God. We neede to strue no further with their definition, but simply to rehearse the nature of faith, sicke as it is declared by the worde of God. Whereby shall plainely appeare howe vnskillfully and foolishly they rather make a noise than speake of it. I haue alreadie touched parte, the rest I will adde hereafter as place shall serve. At this present I saye that there cannot bee imagined a greater absurditie, than this invention of theirs. They will have faith to bee an affent, whereby euerie deseruer of God may receive which is vterred out of the Scripture. But first they should haue scene whether euery man of his owne power do bring faith to himselfe, or whether the holy Ghost be by it a witnesse of adoption. Therefore they doe childishly plaise the fools, in demanding whether faith which a qualitie added doth forme, be the same faith or an other and a newe faith. Whereby appeareth certainlie, that in so bablying they never thought of the singular gift of the holy Ghost. For the beginning of beleuing doeth alreadie conteine in it the reconcillaition, whereby man approcheth to God. But if they did weigh that saying of Paul: With the heart is beleued to righteousnesse, they would cease to faine that same cold qualitie. If we had but this one reason, it should bee sufficient to ende this contention: that the verie same affent (as I haue alreadie touched, and willagine more largely repeate) is rather of the heart than of the braine, rather of affection than of understanding.
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For which cause it is called the obedience of faith, which is such as the Lord preferreth no kind of obedience above it: and that worthily, forasmuch as nothing is more precious to him than his truth, which as John the Baptist witnesseth, the beleeuers doe as it were subscribe and seal unto. Sith the matter is not doubtfull wee doe in one worde determinately faie, that they speake fondly when they saye that faith is formed by adding of godlie affection vnto affent: whereas affent it selfe, at least such affent as is declared in the Scriptures, consisteth of godlie affection. But yet there is an other plainer argument that offereth it selfe to bee alleadged: For whereas faith embraceth Christ as hee is offered vs of the father: and Christ is offered not onely for righteousnesses, for higheenesse of sinnes and peace, but also for sanctification, and a fountain of living water: without doubt no man can euer truly know him, vnlesse he doe therewithall receive the sanctification of the Spirit. Or, if any man desire to have it more plainly spoken, Faith consisteth in the knowledge of Christ. And Christ cannot be known but with sanctification of his Spirit: therefore it followeth, that faith can by no meanes be seuered from godly affection.

9 Whereas they are wont to laie this against vs, that Paul saith: If a man haue all faith, so that hee remoue mountaines, if he have not charitie, hee is nothing: whereby they woulde deform faith, in spoiling it of charitie: they confider not what the Apostle in that place meaneth by faith. For when in the chapter next before it, he had spoken of the diuers gifts of the holy Ghost, among the which he had reckoned the diuers kindes of languages, power and prophecie, and had exhorted the Corinthians to follow the best of these gifts, that is to say, such gifts whereby more profitable and commodious might come to the whole bodie of the Church: hee straightway faide further, that hee would shew them yet a more excellent wai. That all such gifts, howe excellent soever they bee of themselues, yet are nothing to bee esteemed, vnlesse they serve charitie. For they were given to the edifying of the Church, and vnlesse they be applied thereunto, they loose their grace. For proffes of this he particularly rehearseth them repeating the selfe same gifts that hee had spoken of before, but in other names. And hee seeth the wordes Powers and Faith, for all one thing, that is for the power to do miracles. Sith therefore this, whether ye call it power or faith, is a particular gift of God, which euery vngodlie man may both haue and abuse, as the gift of tongues, as prophecie and other gifts of grace; it is no maruell if it be seuered from charitie. But all the errour of these men standeth in this, that where this worde Faith, hath diuerse significations, they not considering the diuerstie of the thing signified, dispute as though it were taken for one thing in all places alike. The place of Iame: which they allege for maintenaunce of the same errour, shall bee else where discussed. But although for teachings false, when wee mean to shew what manner of knowledge of God there is in the wicked, we grant that there are diuerse sortes of faith: yet wee acknowledge and speake of but one faith of the godlie, as the Scripture teacheth. Manie indeede doe beleeue that there is a God, they thinke that the Historie of the Gospel and other
other parts of the Scripture are true as (commonly wee are wont to judge of such things, as either are reported being done long ago, or such as we ourselves have been present at &c.) There be also some that go further, for both they believe the word of God to be a most assured oracle, & they do not altogether despise his commandments, and they somewhat after a sort are moved with his threatenings and promises. It is indeed testified that such hath faith: but that is spoken out by abuse, because they do not with open ungodliness fight against the word of God, or refuse or despise it: but rather pretend a certaine snee of obedience.

10. But this image or shadow of faith, as it is of no value, so it is not worthy of the name of faith. From the sounde trueith whereof how farre it differeth, although it shall bee hereafter more largelie entreated, yet there is no cause to the contrarie, why it should not nowe be touched by the way. It is said, that Simon Magus beleued, which yet within a little after bewrayed his owne vnbeliue. And whereas it is said that hee beleued, we do not understand it as some doe, that hee fauned a beliue when he had none in his heart: but we rather thinke that being overcome with the majesty of the Gospell, he had a certaine faith such as it was, and so acknowledged Christ to be the author of life and saluation, that he willingly professed himselfe to bee one of his. After the same manner it is faide in the Gospell of Luke, Luke 8.7.9. that they beleue for a time, in whom the seede of the word is choked vp before it bring forth fruites, or before it take anie roote at all, it by & by withereath away and percheth: we doubt not that such delited with a certain taste of the word doe greedily receiue it, and begin to feele the divine force of it: so farre that with deceitfull counterfeiting of faith, they beguile not onelie other mens eyes, but also their owne minudes, For they perceiue themselves, that that reuerence which they shewe to the wordes of God, is most true godliness, because they thinke that there is no ungodliness but manifest and confessed reproch or cotorp of his word. But what manner of affear foever that be, it pareaeth not to the very heart to remaine there established: & though sometime it seemeth to have taken rootes, yet those are not liuely rootes. The heart of man hath so many secret corners of vanity, is full of so many hiding holes of lying, is couered with so guileful hypocrisie, that it oft deceiueth himself. But let the that glory in such shadowes of faith unnderstand, that therein they are no better than the Diuils, But that first sort of men are farre worse than the Diuils, which doe senselesly heare & understand those things for knowledge whereof the Diuils do tremble. And the other are in this point equal with the diuils, that the feeling such as it is wherein they are touched, turneth onely to terrour and discouragement.

11. I know that some thinke it harde, that we assigne faith to the reprobate, whereas Paul affirmeth faith to bee the fruit of election. Which doubt yet is easilie dissolved: for though none receiue the light of faith, nor doe truely feele the effectuall working of the Gospell, but they that are foreordained to saluation: yet experience theweth that the reprobate are sometime moved with the same feeling that the elect are, so that in their owne judgement they nothing differ from the elect. Wherefore it is no absurdity, that the Apostle ascribeth to them the taste of the heauenlie gifts, that

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A kind of faith faide to bee in them who notwithstanding are no true believers.


The difference between the faith of God's elect and reprobates.

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Christ ascribeth to them a faith for a time: not that they foundlie perceive the spirituall force of grace and assured light of faith: but because the Lorde, the more to condemne them and make them inexecutable, conuyceth himselfe into their minds so farre forth, as his goodnesse may be tasted without the spirit of adoption. If anie obiect, that then there remaineth nothing more to the faithfull whereby to proue certeinly their adoption: I answere that though there be a great likenesse & affinitie betweene the elect of God and them that are endued with a falling faith for a time, yet there liueth in the elect onelie that affiance which Paul peaketh of, that they cry with ful mouth, Abba, Father. Therfore as God doth regenerate only the elect with incorruptible seede for euer, so that the seede of life planted in their hearts neuer perisheth: so soundly doth he seale in them the grace of his adoption, that it mai be stable and sure. But this with standeth not but that that other inferior working of the Spirite may haue his course, even in the reproube. In the meane season the faithful are taught, carefully & humbly to examine themselves, leaft in seed of assurednes of faith, do creep in carelessse confidence of the flesh. Befide that, the reproube do neuer conceive but a confused feeling of grace, so that they rather take hold of the shadow of the sounde bodie, because the holy Spirite doth properly seale the remission of sinnes in the elect only, so that they apply it by speciall faith to their use. But yet it is trueuely said, that the reproube beleue God to be mercifully vnto the, because they receive the gift of reconciliation, although confusedly and not plainlye enough: not that they are partakers of the selle same faith or regeneration with the children of God, but because they seeme to haue as well as they, the same beginning of faith, under a cloke of Hypocrisie. And I denie not, that God dooth so farre give light vnto their mindes, that they acknowledge his grace, but he maketh that same feeling so different from the peculiar testimonie which he giueth to his elect, that they neuer come to the sounde effect and fruition thereof. For he doth not therefore shew himselfe mercifull vnto them, for that hee having truly delivered them from death, doth receiue them to his safeguard, but onely he discloseth to them a present mercie. But hee vouchsafteth to grant to the only elect the lively roote of faith, so that they continue to the ende. So is that objection answered, if God doe truly shewe his grace, that the same remaineth perpetually established, for that there is no cause to the contrary, but that God may enligten some with a present feeling of his grace, which afterwards vanishe away.

Wicked men who by reason of a vanishing foreseens which they feele in the grace of God to wards them for a time, are said to beleue, yet indeed doe neither embrace what they should nor as they should.

12. Also though faith be a knowledge of Gods kindnesse toward vs, and an assured persuasion of the truth thereof: yet it is no maruell that the feeling of Gods loue in temporall things doeth vanish away: which although it haue an affinitie with faith, yet doth it muche differ from faith. I graunte, the will of God is vnchangeable, and the truth thereof doth alwaies stedfastly agree with it selfe, but I denie that the reproube doe procede so farre as to atayne vnto that secrete revelation, which the Scripture sayeth to belong to the elect onelie. Therefore I denye that they doe eyther conceiu the will of GOD as it is vnchangeable, or doe stedfastly embrace the truth thereof, because they abide in a feeling that vanishe away.
Like as a tree that is not planted deepe enough to take liuelie rootes, in
processe of time waxeth drie, although for a fewe yeeres it bringeth forth
not onelie blossomes and leaues but also fruite. Finally, as by the fal of the
first man, the Image of God might have been blotted out of his minde, and
foone, so it is no maruell, if God doe shine vpon the reprobate with certaine
beames of his grace, which afterwarde hee suffereth to bee quenched. And
there is no caufe to the contrarie, but that hee may lightely ouerwash some,
and throughly soke other some with the knowledge of his Gospell. This is
in the meanes time to bee holden for trueth, that howe small and weake
fouer faith be in the elect, yet because it is to them a sure pledge of the spi-
rite of God, and a scale of their adoption, the printe thereon can never
bee blotted out of their heartes: as for the reprobate, that they are ouer-
sped with such a light as afterwarde commeth to nought, and yet the
Spirite is not deceitfull,because hee giueth not life to the seede that he ca-
specth in their heartes, to make it abide alwaies incorruptible, as he doth in
the elect. I goe yet further, for whereas it is evident by the teaching of the
Scripture and by dailie experience, that the reprobate are sometime tou-
ched with the feeling of Gods grace, it must needs be that there is raised
in their heartes a certaine desire of mutuall love. So for a time there liued
in Saul a godlie affection to loue God, by whom he knewe himselfe to bee
fatherly handled, and therefore was delighted with a certaine sweetnesse of
his goodnesse. But as the perswacion of the fatherly loue of God is not fast
rooted in the reprobate, so doe they not foundly loue him againe as his
children, but are led with a certaine affection like hired servantes. For to
Christ onelie was the spirite of loue giuen, to this end, that he should pour
it into his members. And truely that saying of Paul extendeth no further,
but to the elect onelie: The loue of God is powewed abroad into our heartes
by the holi Spirite that is giuen vs, even the same loue that ingendreth
the same confidence of calling vpon him, which I haue before touched. As
on the contrary side wee see God to bee maruellously angrie with his chil-
dren, whom yet hee caeseth not to loue: not that in himselfe hee hatheth
them, but because his will is to make them afraide with the feeling of his
wrath, to the intent to abate their pride of fleche, to shake off their drou-
linesse, and to moue them to repentance. And therefore at one time they
conceiue him to be both angrie with them or with their sinnes, and also
mercifull vnto them: because they not fainedly doe praise to appease his
wrath, to whom yet they fle with quiet assured trust. Hereby it appea-
reth that it is not true that some do counterfaite a shewe of faith, which
yet doe lacke the true faith, but while they are carried with a sodayne
violent motion of Zeale, they deceive themselves with false opinion.
And it is no doubt that flegishnesse so possesseth them, that they doe
not well examine their heart as they ought to haue done. It is likely that
they were suche to whom (as John witnesseth) Christ did not committe
himselfe when yet they beleued in him: because hee knewe them all,
and knew what was in man. If manic did not fall from the common faith
(I call it common,because the faith that lefteth but a time hath a great like-
nesse and affinitie with the liuelie & continuing faith) Christ wold not haue

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John 8:31. saide to his Disciples: If ye abide in my wordes, then are ye truely my Disciples, and ye shall knowe the truth, and the truth shall make you free. For hee speaketh to them that had embraced his doctrine, and exhorteth them to the increas of faith, that they should not by their owne sluggishe quench the light that is given them. Therefore doeth Paul affirm, that faith peculiarly belongeth to the elect, declaring that many vanith away, because they have not taken liuetic roote. Like as Christ also faith in Matthew: every tree that my father hath not planted, shall bee rooted vp. In other there is a groffier kind of lying, that are not ashamed to mocke both God and men. James inueth against that kinde of men, that with deceitfull pretence doe wickedly abuse faith. Neither would Paul require of the children of God a faith unfaigned, but in respect that manie doe presumptiously challenge vnto them selues, that whiche they have not, and with vain coloured deceit doe beguile other or sometime themselves, Therefore hee compareth a good conscience to a chest wherein faith is kept, because manie in falling from good conscience, have suffered shipwracke of their faith.

13 We must also remember the doubtfull signification of the word faith. For oftentimes faith signifieth the sounde doctrine of religion, as in the place that we nowe allcadge, and in the same Epistle where Paul doth have Deacons to holde fast the mysterie of faith in a pure conscience. Againe, where he publisheth the falling awaye of certaine from the faith. But on the other side hee saith that Timothy was nourished vp with the wordes of faith. Againe, where hee saith that prophane vanities and oppositions, falsely named sciences, are the cause that manie parte from the faith: whom in another place he calleth reprobrate touching faith. As againe he chargeh Titus, saying, Warne them that they bee founde in the faith. By foundnesse he meaneth nothing else but purenesse of doctrine, which is easlie corrupted and brought out of kinde by the lightnesse of men. Even because in Christ, whom faith possesseth, are hidden all the treasures of wisdome and knowledge: therefore faith is woorthly extended to signifie the whole summe of heavenlie doctrine, from which it can not be seuered. Contrariwise sometime it is restrained to signifie some particular object, as when Matthew faith, that Christ saue the faith of them that did let downe the manseke of the palse through the tiles: and Christ himselfe crieth out that hee founde not in Israel so great faith as the Centurion brought. But it is likely that the Centurion was earnestly bent to the healing of his daughter, the care whereof occupied all his minde: yet because being contented with the onelie asent and answere of Christ, hee required not Chrisites bodilie presence, therefore in respect of this circumstance his faith was so much commended. And a little here before wee haue shewed, that Paul ta- keth faith for the gift of working miracles, which gift they haue that neither are regenerate by the spirite of God, nor do heartily worship him. Also in an other place hee setteth faith for the doctrine whereby wee are instructed in faith. For where hee wrieth that faith shall be abolished, it is out of question that that is meant by the ministerie of the Church, which at this time is profitable for our weakenesse. In these formes of speach Randeth a proportionall
portional relation. But when the name of faith is unproperly removed, to signify a false profession, or a lying title of faith, that should seem to be as barren a figurative abuse, as when the scar of God is set for a corrupt & wrongfull manner of worshipping, as when it is oftentimes faide in the holy History, that the foraine nations which had been transplantted into S.

14. Now let us againe goe through all the partes of it, eu'n from the beginning, which being diligently examined, (as I think) there shal remaine nothing doutfull. When in defining faith we call it a knowledge, we meane not thereby a comprehending, such as men vs to have of those things that are subject to mans understanding. For it is so farre above it, that mans wit must goe beyond & surmount it, yea, & when it is come vnto it, yet doth it not attain that which it feeleth, but while it is perswaded of that which it conceiueth not, it understandeth more by the very assurednesse of persuasion, than if it did with mans owne capacity throughly perceiue any thing familiar to man. Therefore Paul faith verie well, where he calleth it to comprehend what is the length, breeth, depth, & height, & to know the loue of Christ that farre surmounteth knowledge. For his meaning was to signifie, that the thing which our minde conceiueth by faith, is euerie way infinte, and that this kinde of knowledge is farre higher than all understanding. But yet because the Lord hath disclosed to this Saintes the secrete of his will which was hidden from ages and generations, therefore by good reason faith is in Scripture sometime called an acknowledging: and John calleth it a certaine knowledge, where he testifieth, that the faithful do certainly know that they are the children of God. And undoubtedly they knowe it assuredly: but rather by being confirmed by persuasion of Gods trueth, than by being informed by natural demonstration. And this also the words of Paul doe declare saying, that while wee dwell in the body, we are wandering abroad from the Lord, because we walke by faith, and not by sight: whereby he sheweth that those things which we understand by faith, are yet absent from vs, and are hidden from our sight. And hereupon we determine, that the knowledge of faith standeth rather in certaintie than in comprehending.

15. We further call it a sure and settled knowledge, to expresse thereby a more found constancie of persuasion. For as faith is not contented with a doubtful and rowling opinion, so is it also not contented with a darke & entangled understanding, but requireth a full & fixed assurednesse, such as men are wont to have of thinges found by experience and proved. For vs believe sticke th to fast, and is so deepe rooted in our hearts, and we are so bent vnto it, that this which all men confesse with their mouth to be true, that God is faithfull, no man is without great contention perswaded in his heart.
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cially when hee commeth to the profe, then the wauring of all men dis-
closeth the fault that before was hidden. And not without cause the Scrip-
ture with so notable titles of commendation maintaineth the authoritie of
the word of God, but endeavoreth to giue remedy for the aforesaid disease,
that God may obtaine to be fully beleued of vs in his promises: The words
of the Lord (faith David) are pure wordes, as the Siluer tried in a fornice of
earth, fined leven times. Againe, The word of the Lorde fineth is a shield to
all that trust in him. And Salomon confrming the same, & in a maner in the
same words, faith: Every word of God is pure. But fir the whole 119. Pfla-
me entreateth only in a maner vpon the same: it were superfluous to alledge
any more places. Truly so oft as God doth so commend his word vnto vs, he
doeth therein by the waie reproche vs with our vnbelieuings: because
that commendation tendeth to no other ende, but to root vp al peruerse
doubtinges out of our heartes. There be also manie which so conceive the
mercies of God, that they take little comfort thereof. For they be even ther-
with all pinched with a miserable carefulnesse, while they doubt whether he
will be mercifull to them or no, because they enclose within too narrow
bounds the very fame mercifulnesse, of which they thinke themselves most
assuredly persuaded. For thus they think with themselves, that his merci
in deed great & plentiful poured out vpon manie, offering it selte & ready
for all men: but that it is not certaine whether it wil extend vnto them or no,
or rather whether they shall attaine vnto it or no. This thought when it
stayeth in the mid race, is but an halfe: Therefore it doth not so confirme the
spirit with assured quietnes, as it doth trouble it with vnquiet doubtfulness.
But there is a far other feeling of full assurednesse, which in the Scriptures
is alway assigned to faith, even such a one as plainly setting before vs the
goodnes of God, doth clearly put it out of dout. And that cannot be, but that
wee must needes truely feele & prove in our selues the sweetness thereof.
And therefore the Apostle out of faith deriveth assured confidence, and out
of it againe boldnesse. For thus he faitheth, that by Christ wee haue boldnes,
and an entrance with confidence, which is through faith in him. By which
wordes truely hee saith, that it is no right faith, but when wee are bolde
with quiet minds to shew our selues in the presence of God. Which boldnes
procedeth not but of assured confidence of Gods good wil & our salvation.
Which is so true, that many times this word Faith, is vsed for Confidence.

16 But hereupon hangeth the chiefstay of our faith, that wee doe not
thinke the promises of mercie which the Lord offereth to bee true onely in
other beside vs, & not at all in our selues, but rather that in inwardly em-
bracing them, we make them our owne. From hence procedeth that confidence
which the same Paul in another place calleth peace, vnlesse som had rather
say, that peace is derived of it. It is an assurednesse that maketh the conscience
quiet & cheereful before God, without which the conscience must of necel-
sitie bee vexed, & in a maner torn in pieces with troublesome trembling,
vnlesse perhaps it do forget God &it selte, and so flumber a little while. And
I may truely say, For a little while, for it doth not long enjoy that miserable
forgetfulness, but is with often recourse of the remembrance of Gods judg-
ment sharply tormented. Briefly, there is none truely faithfull, but hee
that.
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that being persuaded with a sound assuredness that God is his merciful & loving father, doth promise him selfe all things upon the truthe of God's goodness: and none but he that trusting upon the promises of God's good will toward him, conceiueth any undoubted looking for of salvation; as the Apostle saith in these words: if we keepe sure to the end our confidence and glorying of hope. For hereby he meaneth that none hopeth well in the Lord; but he that with confidence glorieth that he is heir of the kingdom of heaven, There is none, (I say) faithfull, but hee that leaning upon the assuredness of his owne salvation, doth confidently triumph vpon the Deuils & death, as we are taught by that notable concluding sentence of Paul: I am persuaded (faith he) that neither death, nor life, nor Angels, nor principalities, nor powers, nor things present, nor things to come, shall be able to separate vs from the love of God, wherewith hee embraceth vs in Christ Jesus. And in like manner, the same Apostle thinketh, that the eyes of our minde are by no other meanes well lightned, vnlesse we see what is the hope of the eternall inheritance to which we are called. And eche where his common manner of teaching is such, that hee declareth that no otherwise do we not well comprehend the goodness of God, vnlesse we gather of it the fruites of great assuredness.

17 But (some man will say,) the faithful do find by experience a far other thing within them selves; which in recording the grace of God toward the, are not only tempted with vnquietnesse, which oftentimes chanceth vnto them, but also are sometime shaken with most grievous terrours: so great is the vehemency of temptations to throwe downe their minde: which thing seemeth not sufficiently well to agree with that assuredness of faith. Therefore this doubt must be answered, if we have our aforesaid doctrine to stand. But truely, when we teach that faith ought to bee certaine and assured, we doe not imagine such a certainie as is touched with no doubting, nor such an assurednesse as is assailed with no carefulnesse: but rather we say, that the faithfull haue a perpetuall strife with their owne distrustfulness: So sate be we from settling their consciences in such a peaceable quietnesse, as may be interrupted with no troubles at all. Yet on the other side we say, that in what sorte soever they bee afflicted, they doe never fall & depart fro that assured confidence which they have conceived of the mercy of God. The scripture saith forth no example of faith more plaine, or more notable, than in David, specially if a man beholde the whole continual course of his life: But yet howe hee was not alway of quiet minde him selfe declareth by innumerable complaints, of which at this time it shall be sufficient to choose out a fewe. When he reproocheth his owne soule with troublesome motions, what is it else but that he is angrie with his owne vnbelievingnesse? Why tremblest thou my soule (faith hee) and why art thou disquieted within me? truthe in God. And truely the same discouragement was a plain token of destruction, even as if he thought himselfe to be forsaken of God. And in another place we reade a larger confession there of, where he saith: I said in my overthrowe, I am cast out from the sight of thy eyes. Also in another place he disputeth with himselfe in careful & miserable perplexity yea & quarrelleth of the very nature of God, saying: Hath God.
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Psal. 77. 10. God forgotten to haue mercy? will he cast off for euer? And yet harder is that which followeth: But I haue sayde, To die is mine: charges are of the right hand of the highest. For, as in despaire he condempneth himselfe to destruction, and not onely confesseth himselfe to be tossd with douring, but as if he were vanquished in battell, he leaueth nothing to himselfe, because God hath forfaken him, & hath turned to destroy him, the same hand that was wont to be his helper, Wherfore not without caufe he exhorteth his soule to returne to her quietnesse, because he had found by experience, that he was tossd among troublesome waues. And yet (which is maruellous) in all these assaults, faith vpholdeth the heartes of the godly, and is truely like vnto a Dace trea to endeauer and rise vpward against al burdens, how great focuser they be: as David when he might seeme to be vterly overwhelmed, yet in rebuging himselfe, ceaseth not to rise vp to God. And truely he that striving with his owne weaknesse, reforruit to faith in his troubles, is alreadie in a maner conqueror. Which may be gathered by this sentence and other like: Waite for the Lorde, be strong, he shall strengthen thy heart: wait for the Lord. He reprocheth himselfe of fearfulnesse, & in repeating the same twice, confesseth himselfe to be sometymes suicid and to many troublesome motions. And in the mean time doe not only become displeased with himselfe in these faultes, but earnestly endeauoroueth to amendment. Truly if wee will more necerly by good examination compare him with Ahab, there shall be found great difference. Esay was sent to bring remedy to the careful greese of the wicked king & hypocrite, and spake vnto him in these words: Be in safegard and be quiet:feare not, &c. But what did Ahab? As it was before saide, that his heart was moved as the trees of the wood are shaken with wind, though he hard the promise, yet he ceased not to quake for feare. This therefore is the proper reward and punishment of sibelecf, so to tremble for feare, that in temptation he turneth himselfe away from God, yet doth not open to himselfe the gate by faith. Couterariwise the faithfull whom the weighty burden of temptations maketh to stoupe, & in a maner oppresseth, do constantly rise vp, although not without trouble and hardnesse. And because they knowe their owne weaknesse, they pray with the Prophet: Take not the wordes of truth away from my mouth continually. By which words we are taught, that sometime they become dumme as though their faith were vterly overthrown, yet they faint not, nor turn their backs, but proceed in their battell, & with praire do encourage their faithfullnesse, leaft by favouring themselves they should growe to vnsemeble dulness.

Psal. 116. 7. Faith wrestling with disinclination doth alwayes conquer.

Psal. 27. 14. For the understanding thereof, it is needful to returne to that divisi
don of the fleshe and the spirite, whereof we made mention in another place, which doth in this behalfe most clearly appear. The godly heart therefore feelcth a diuision in it self, which is partly delited with sweetnes by acknowledging the goodnes of God, and partly grieved with bitternesse by feeling of his owne miliery, partly refteth upon the promisse of the Gospell, and partly trembleth by reacon of the testimony of his own wickednesse: partly rejoyneth with conceiving of life, and partly quaketh for feare of death. Which variation cometh by imperfection of faith, forasmuch as we never be
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be in so good case in the course of this present life, as being healed from all disease of distrustfulness to be altogether filled and possessed with faith.

Hereupon proceed those ballots, when the distrustfulness that abideth in the remnant of the flesh, rieth vp to assail the faith that is inwardly conceived. But if in a faithfull minde assuredness be mixed with distrustfulness, come we not then alway to this point, that faith standeth not in a certaine & cleare knowledge, but in a darke & doubtfullie entangled knowledge of God's will toward vs? No, not so. For though we be diversely drawn with undrie thoughts, yet are we not therefore by and by seuered fro faith, though we be vexed with toiling vp & down of distrustfulness, yet are we not there fore drowned in the bottomles depth thereof: and though we bee shaken, yet be we not thrust down out of our place. For this is always the end of this battell, that faith doth at length with wrestling overcome those hard troubles wherewith when the is so besieged the feemeth to be in danger.

19. Let this bee the summe of all. So soone as any drop of faith, be it never so small, is poured into our hearts, wee by and by begin to behold the face of God milde and pleasant, and loving toward vs: yet the same we see from a farre off, & farre distant from vs, but with so sure sight, that we know we are not deceived. For thenes forwa, how much we profit (as we ought continually to profite) as it were by proceeding further, we come vnto so much the neerer, & therefore certainer beholding of him, & by very continuance he is made more familiar vnto vs. So we see, that the mind enlightened with the knowledge of God, is first held wrapper in much ignorance, which by little & little is wiped away. Yet the same minde is not so hindered by being ignorant of some things, or by darkly seeing that which the seeth, but that the enjoyeth a cleare knowledge of God's will toward her, which is the first and principal point in faith. For as if a man being shut vp in prison, have beames of the sunne shining in sidelong at a narrowe windowe, or as it were but halfe glimmering, he wanteth in deede the free beholding of the sunne, yet he seeth with his eyes an undoubted brightness thereof, and receiuent the beste of it: so we being bound with the fetters of an earthly body, howsoeuer we bee on each side shadowed with much darkenes, yet we are sufficiently enlightened vnto perfect assuredness, by the light of God, extending his beames of light vpon vs, though it bee but a little, to shew forth his mercy.

20. Both these points the Apostle verie well teacheth in diverse places. For when he saith, that we know vnperfectly, and prophecy vnperfectly, & see by a dark speaking as by a glasse, he Heweth how slender a little portion of the true godly wisedome is giuen vs in this present life. For though those words do not expressly sheweth that our faith is vnperfect so long as we are gone ynder this burden of the flesh, but that it happeneth vnto vs by our owne imperfection, we have need to be continually exercisd in learning, yet he secretly declareth that that thing which is infinite, can not be comprehended by our small capacity, and narrow compass. And this Paul reporteth of the whole church, but vnto every one of vs, his owne dulnesse is an hindrance and lay that he can not come so nere as were to be wise, But how sure and undeceivable a taste of itselfe, eu'n a small drop of faith doth
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Of the manner how to receive, the same Apostle sheweth in another place, where he affirmeth, that by the Gospel we behold the glory of God with uncouered face, having no veil betwixt us and it, so effectually that we be transformed into the same image. In such entanglements of ignorance there must needs be wrapped together both much doting and fearfull trembling, specially forasmuch as our heart, by a certaine naturall instinct of it selve, is inclined to vnbelievingnes. Beside that, there be tentations which both infinite in number, and divers in kinde, doe oftentimes with great so- daine violence assaile vs. But specially our owne conscience opprest with heauie burden of sinnes lying vpon it, doth sometime lament & grone with it selue, and sometime accuseth it selues; sometime secretly murmureth, and sometime is openlie troubled. Whether therefore adversitie doth shew an apperance of the wrath of God, or the conscience doth finde in it selfe any proofe or matter of his wrath, from thence vnbeliefe doth take weapons & engines to vanquish faith withall: which are allway directed to this end, that we thinking God to be our aduersarie and hatefully bent against vs, shoulde both not hope for any helpe at his hande, and also be affraide of him as of our deadly enemy.

21 To beare these assaults, faith doth arme and fortifie her selue with the worde of God. And when such a tentation assaileth, that God is our enemi, because he is sharpe against vs: faith on the other side answereth, that even when he punisht he is also mercifull, because his chastisement commeth rather of love than of wrath. When faith is striken with this thought, that God is a reservoir of iniquities, against that stroke he setteth his pardoe readie for all offences, so as the sinner resorseth to the mercifullenesse of the Lord. So a godly minde howsoever it be in mervailous wife tossed & vexed, yet at length raiseth vp above all daungers, & never suffereth the confidence of Gods mercy to be plucked away from it: But rather whatsoever conten- tions do trouble & weary it, in the end they come to the assurednes of this confidence. And hereof this is a proofe: that the holy ones, when they think them selves most of all pressed with the vengeance of God, yet even then do make their complaints to the same God: and when it seemeth that they shall not be heard at all, even then neverthelesse they call vpon him. For to what purpose were it, to make their mone to him from whom they hoped for no comfort? truly they would never finde in their hearts to call vpon him, vnlesse they beleueth that there were some help at his hand prepared for them. So the Disciples, in whom Christ blangeth their smalnesse of faith, complained in deed that they perished, but yet they called to him for help. And when he rebuketh them for their small faith, yet hee doth not reiect them from the number of his, nor maketh them of the number of the vn- beleuers, but stirreth them to shake off thy fault. Therefore we affirm againe which we have aboue spoken, that the roote of faith is never plucked out of a godly heart, but sticketh so fast in the bottome, that howsoever it bee shaken & seeme to bende this way or that way, the light thereof is so never quenched or choked vp, but that it lieth at least hidde vnder some embers: and by this token is plainly shewed, that the worde which is an incorrup- tible seede, bringeth forth fruite like to it selue, the spring whereof doeth neuer
neuer wither & vterlie perish. For whereas this is the extremest matter of despair to the holy ones, to feele according to the consideration of present things, the hande of God bent to their destruction: yet Job affirmeth that his hope shall proceede so farre, that though God doe kill him, yet hee will not therefore cease to trust in him. This is the truest therefore. Vnbeliefe reigneth not within the hearts of the godly, but outwardlie assaileth them: neither doth the deadlie wound them with her weapons, but only troubleth them, or so hurtest them, that yet the wound is curable. For faith, as Paul teacheth; suffereth vs. for a shield that being holden vp against weapons, doth so receive the force of them, that it either vterlie driueth them back, or at least doth breaketh their violence, that they cannot perceiue them to danger of life. Therefore when faith is shaken, it is like as if a strong souldier with the violent stroke of a dart be compelled to remove his foot, and giue ground a little: & when faith it selfe is wounded, that is like as if his buckler by some stroke be in some part broken, but yet so that it is not striken through. For alway the godly minde will attaine to rise thus hys as to fay with David, if I walke in the middest of the shadowe of death, I wil feare none euill, because thou art with me. It is in deed to terrible to walke in the darkenesse of death, & it cannot be but that the faithfull, how much strength soever they haue, must be afraid of it. Yet because this thought surmounteth it, they haue God present with them, and prouiding for their safetie, that fear is overcome with assurednesse. For (as Augustine faith) howe greate engines focuer the deuil raieth vp against vs, so long as the poiffegeth not the place of the heart, where faith dwellith, he is cast out of the dores. And so if we may judge by the successe, the faithfull not only escape safe from every batterie, so that by and by receiving freshe courage they are ready to come again into the field; but also that this is fulfilled which Iohn faith in his canonical Epistle: This is the victorie that overcometh the world, even your faith. For he affirmeth that it shall not only win the victory in one or few battelles, or against some one assault, but also that it shall get the ouer hande of the whole world, although it be a thousand times assaileth.

22 There is another kind of feare and trembling, but such a one as by it the assurednesse of faith is so nothing at all diminuished, that thereby it is the more soundly established. That is, when the faithfull either in thinking that the examples of Gods vengeance against the wicked are shewed for lessons for them to learn by, do carefully beware that they happen not to prouoke Gods wrath against themselves with the same offences: or recording with themselves their own miserie, doe learn to hang altogether upon the Lord without whom they see themselves to be more fickle and sooner vanishing than any blast of winde. For when the Apostle, in setting forth the scourges wherewith the Lorde in old time had punished the people of Israel, putteth the Corinthians in feare that they intagl not themselves with like evils: he doth not thereby abate their affiance, but only shaketh away the dulnes of the flesh by which faith is wont more to be oppresse than firghtned. And when hee taketh occasion of the Iews fall to exhort him that standeth, to take heed; y he fall not, he doth not thereby bid vs to water, as though we were not fully assured of our stedfastnes, but only he taketh away.
arrogant presumption & rash trusting too much in our own strength, that after the trusting out of the lewes, the Gentiles being receiv'd into their place, should not too much outragiously triumph against them. Albeit he speakseth there not onely to the faithfull, but also in the same saying comprehendeth the hypocrites that gloried only in outward show. For neither doth he admonish every man particularly, but making a comparison betwene the lewes and the Gentiles, after that he had shew'd that the lewes in this that they were reject'd, did suffer just judgement for their vnbeliefe and unthankfulness, he also exhorted the Gentiles that they should not, by being proud & extolling them selves, lose the grace of adoption lately confered on them. But as in that general rejecting of the lewes, there remained yet some that were not fallen from the covenant of adoption, so out of the Gentiles there might arise some, which without true faith, should bee puffed vp only with foolish confidence of the flesh, & to abuse God's loving kindness to their own destruction. But although you take this as spoke to the elect and faithfull, yet therupon shall follow no inconvenience. For it is one thing to hold down the rash presumption which out of the remainders of the flesh creepeth sometime even into the holy ones, that with vain confidence it waxe not outrageously wanton: and another thing to strike the conscience with fear, that it rest not with full assuredness in the mercy of God.

23 Then, when he teacheth, that with fear & trembling we should work our own salvation, he requireth nothing else, but that we should accustom vs with much abasing of our selues, reuerently to looke vp into the mightines of God. For truly nothing doth so much awake vs to cast all our confidence & assuredness of mind vpon the Lord as doth the distrust of our selues and carelesnes conceived by knowledge in conscience of our own wretchednes. And according to this meaning is that saying in the Prophet to bee taken: In the multitude of thy goodness I will enter into thy temple: I will worship in fear. Where he comly cojoineth the boldnes of faith that leaneth vpon Gods mercy with a reuerent fear, which we must needs feel so oft as comming into the sight of God's majestie, we perceive by the glorious brightness thereof, howe great is our owne filthines. And Salmone faith truly, where he pronounceth the man blessed, that continually maketh his owne heart afraid, for by hardning thereof men fall headlong into evil. But such fear he meaneth as may make vs more heedfull, not such whereby we should be troubled and vterly fall: even such a feare as when the mind confounded in it selfe, doth recover it selfe againe in God: when despairing it selfe, it receiueth by trust in him. Therfore there is no cause to the contrary, but that the faithfull may at one time both be in feare, and also enjoy most assured comfort, in respect sometime they turne their eyes to behold their owne vanity, and sometime they cast the thought of their minde vpon the truth of God. But how (wil some men say) shall feare and faith dwell both in one mind? Euen thus, as contrarily vnreasonable dulnesse, and carelesnes. For whereas the wicked travaile to procure to themselfe a want of grief, that no feare of God might trouble them, yet the judgemen of God to presseth them, that they can not attaine that which they desire. So there is nothing to withstand, but that God may exercise them that be his to humility, that
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that in fighting valiantly, they may restrain themselves under the bridle of modesty. And by the process of the text it appereth, that this was the ent-ent of the Apostle, where he assigneth the cause of fear, and trembling to be the good pleasure of God, whereby he gieeth to them that be his both to will well, and valiantly to goe through with it. According to this mean-ing ought we to take that saying of the Prophet: The children of Israel shall fear God and his goodnesse: because not only godlines engendreth the reverence of God, but the very sweetness & pleasant taste of grace, fill-eth man being discouraged in him self with feare & admiration, to make him hang upon God, & humbly yeeld himself subject to his power.

24 Yet we do not hereby make roome to that most pestilent philosophy, which many haste papists at this day begin to coin in corners. For, because they can not defende that grosse doubtfullnes which hath bin taugh in scholes, they fyle to another deuise, to make a confidence mingled with distrustfulness. They confesse, that so oft as wee looke vnto Christ, wee finde in him full matter to hope well: but because we are always vnworthy of those good things that are offered vs in Christ, they would have vs to waue & stagger in beholding of our own vnworthines: Breely, they place confidence betweene hope & feare, that it altereth from the one to the other, by enterchangable times & courses: & they so compare faith and hope together, that when the one springeth vp, the other is pressed down, when the one ariseth, the other again falleth. So when Sath. feeth, y those open engines wherewith before time he was wont to destroy the assurednes of faith, do now nothing preuail, he endeuoreth by crooked vnderminings to overthower it. But what manner of confidence shalle that be, which shall now and then yeeld to desperation? If (say they) thou consider Christ, there is assured saluation: but if thou returne to thy selfe, there is assured damnation. Therefore of necessitie distrust & good hope must by enterchang-able courses raigne in thy minde: As though we ought to imagine Christ standing a farre off, & not rather dwelling within vs. For therefore we looke for saluation at his hande, not because he appeareth a farre of vs, but because he hath graffed vs into his body, & so maketh vs partakers not only of all his good things, but also of himselfe. Therfore I thus turne this their argument against themselves: If thou consider thy selfe, there is certaine damnation. But because Christ with all his good things is by way of communicating so giuen vnto thee that all his things are made thine, & thou art made a member of him, yea and all one with him: his righteousnesse drowneth thy sinnes, his saluation taketh away thy damnation: he by his worthinesse commeth betwene thee and God, that thy vnworthines come not in the sight of God. Breely, this is true: we ought neither to separate Christ from vs, nor vs from him, but with both hands to hold fast that fellowship whereby he hath coupled himself vnto vs. So the Apostle teacheth vs: The body indeede (faith he) is dead by reason of sinne: but the spir-it of Christ that dwelleth in you is life for righteousnesse. According to these mens trifling deuise he should haue saied, Christ in deed hath life with himselfe: but you, as you be sinners, remain subject to death and damnation. But he faith farre otherwise. For he teacheth that that damnation which
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which wee desere of our felues, is swallowed vp by the salvation of Christ, & to proue it, he wwesth the same reason that I haue alreadie, because Christ is not without vs, but dwelleth within vs, and cleaneth vs from all lesie with vnvisible knot of fellowship, but with a certaine meruelle communication daily more and more, and more and more growtheth, by & in one body, till he bee made altogether one with vs. And yet I denie not, as I haue saide a little before, that sometime there happen certaine interruptions of faith, as the weaknesses thereof is among violent sodaine motions bowed either or thither. So in the thick mist of temptation as the light thereof is choked, but whatsoever happeneth, it causeth not from endearour to seake God.

25 And no otherwise doth Bernard argue, when he purposefully intreateth of this question in his first Homelie in the Dedication of the temple. Oftentimes (I say) by the benefit of God studying vp on the soule, me thinke I find in it two things as it were contrarie. If I beholde the soule itself, as it is in itselfe and of itselfe, I can say nothing more truly of it, than that it is utterly brought to naught. What neede I nowe to reckon vp particularly all the miseries of the soule, how it is loaden with sinnes, covered with darkness, entangled with recountfull entimentes, itching with lusts, subject to passions, filled with illusions, always inclined to cuill, bent to all kindes of vice, finally full of shame and confusion? Nowe if all the righteounesse of it being looked vp by the light of truth be found like a cloth stained with floures, then what shall the vnrighteounesses thereof be accounted? If the light that is in vs be darkness, howe greater shall the very darkness be? What then? without doubt man is made like unto vanity: man is brought to naught: man is nothing. But howe then is he utterly nothing whom God doeth magnifie? How then is he nothing, towarde whom God heart is set? Brethren, let vs take heart againe. Though we bee nothing our owne heartes, peraduenture there may some what of vs lie hidden in the heart of God. O father of mercies? O father of the miserable, howe doest thou set thy heart toward vs? For thy heart is where thy treasure is. But howe be we thy treasure, if we be nothing? All nations are so before thee as if they were not, they shall be reputed as nothing. Even before thee, not within thee; so in the judgement of thy truth, but not in the affection of thy pitie. Thou callest those things that are not, as thought they were. Therefore both they are not, because thou callest those things that are not, and also they are because thou callest them. For though they are not, in respect of theselues, yet with thee they are, according to that sayenge of Paul, not of the workes of righteousness, but of him that calleth. And then hee faith, that this coupling together of both considerations is marvellous. Truely those things that are knit together, doe not the one destroy the other. Which also in the conclusion hee more plainly declareth in these words, Now if with both these considerations we diligently look vp on our selues what we be, yea in the one consideration how we be nothing, and in the other how much we be magnified, thinke our glorying seemeth to be tempered, but peraduenture it is more increased. Truely it is perfectly stablished, that we glory not in our selues, but in the Lorde. If we thinke thus: if he hath determined to saue vs, we shall by and by be delivered: now in this
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we may take courage. But let vs climb vp into a higher watch towre, & seeke for the citie of God, seeke for the temple, seeke for the house, seeke for the spouse. I haue not forgotten, but I say it with feare and reverence, wee I say but in the heart of God. We be, but by his allowing as worthy, not by our owne worthinesse.

26 Now, the feare of the Lorde, whereof commonly in every place wisernes is borne to all the holy ones, and which is in some places called the beginning of wisedome, and in some places wisedome it selfe, although it be but one, yet it proceedeth from a double vnderstanding. For God hath in himselfe the reverence both of a father and of a Lorde. Therefore hee that will truely worship him, will entenduer to shewe himselfe both an obedient sonne and a servisable fervant vnnto him. The obedience that is giuen to him as to a father, the Lorde by the Prophet calleth honour: the servise that is done to him as to a Lord, he calleth fear. The sonne (faith he) honoreth the father, and the fervant the Lord. If I be a father, where is my honour? If I be a Lord, where is my feare? But howsoever he putteth difference betweene them, thou seeft how he confoundeth them both together. Therefore let the feare of the Lorde bee vnnto vs a reverence mingled with that same honour and feare. Neither is it any manuell if one minde receiue both those affections. For he that considereth with himselfe what a father God is vnnto vs, hath cause enough, although they were no hels at all, why he should dread his displeasure more greuously than any death. But also (such is the wantonnenesse of our flesh to runne to licentiousnesse of sinning) to restraine the same by all meanes, wee ought therewithall to take hold of this thought, that the Lorde vnnder whose power we liue, abhorreth all iniquitie, whose vengeance they shall not escape, that in liuing wickedly doe provoke his wrath against themselves.

27 But that which faith that feare is not in charitie, but perfect charitie casteth out feare, because feare centeineth punishment, diagreement with this that we say. For the wicked feare not God in this respect that they dread to incurre his displeasure, if they might doe it without punishment: but because they know him to be armed with power to revenge: therefore they shakke for feare at the hearing of his wrath. And also they so feare his wrath, because they think that it hangeth ouer them, for they looke every moment when it shall fall vpnto their heads. As for the faithfull: they (as is above saide) both feare his displeasure more than punishment, and are not troubled with feare of punishment as if it did hang ouer their necks, but they are made the more ware not to procure it. So faith the Apostle when he speakeith to the faithfull: Be ye not deceived: for this commeth the wrath of God upon the children of vnbeleeue. He threatneth not y Gods wrath wil come vpon the, but putteth the in mind to think vpon this, y the wrath of God is prepared for such wicked doinges as he had recited, y they thefelues should not be willing also to proue it. Albeit it seldom happeath that the reprobate be awakened with onely and bare threatenings, but rather being already grosse and venemensible dul with their owne harde-nes,so oft as God thundreth from heauie they harden the thefelues to obstina-
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cy, but when they are once striken with his hand, then whether they will or
no, they be enforced to feare. This feare they commonly call a servill feare:
and in comparison set it for contrary to free natures & willing feare which
becometh children. Some other doe suttely thrust in a middle kind, be-
cause that same servill and constrained affection sometime to subdueth
mens minde, that they come willingly to the feare of God.

28 Nowe wee understande, that in the good will of God, whereunto
faith is said to have respect, the possession of salvation & eternal life is ob-
tained. For if we can want no good thing, while God is favourable vnto vs,
it abundantly sufficeth vs to the assurednesse of salvation, when he him
selfe doth assure vs of his loue. Let him shew his face (faith the Prophet)
and we shall be safe. Whereupon the Scriptures determine this to bee the
summe of our salvation, that God putting away all enmities, hath receiued
vs into fauour. Whereby they shew, that when God is reconciled vnto vs
there remaineth no perill, but that all things shall prosper well with vs.
Therefore faith, having taken holde of the loue of God, hath promises of
the present life, and of the life to come, and perfect assurednesse of all good
things: but that same such as may be gathered out of the word of God.
For faith doth not certainly promise to it selfe either length or honor or wealth
of his life, forasmuch as God willed none of these things to bee appointed
vnto vs, but is contented with this assurednesse: God will never fail how so
euer many things faile vs that pertaine to the maintenance of this present
life. But the cleere assurednesse of faith resteth in expectation of the life
to come, which is set out of doubt by the word of God. But whatsoever
miseries and calamities bestride vnto them whom God loueth, they can not
worke the contrarie: but that his good will is perfect felicitie. Therefore
when we did meane to express the summe of blessednes, wee named the
fauour of God, out of which springe doth flowe vnto vs all kindes of good
things. And this we may commonly note through out the Scriptures,
that wheneuer mention is made not onely of eternal salvation, but al-
so of any good thing in vs, wee bee alwaye called backe to the loue of God.
For which cause David faith, that the goodnesse of God when it is felt in a
godly heart, is sweeter and more to be desired then life it selfe. Finally, if all
things else doth flowe vnto vs according to our owne wishing, and wee bee
uncertaine of Gods loue or hatred, our felicitie shall be accuserd, and there-
fore miserable: But if the fauourable face of God doe shine vnto vs, euene
our verie miseries shall be blessed, because they are turned to helps of our
saluation. As Paul, when hee heareth vp a rehearsefall of all aduersities, yet
he glorieth that he was not by them scuried from the loue of God: and
in his prayers he alwayes beginneth at the fauour of God, from whence flow-
eth all prosperitie. Likewise David fetteth the onely fauour of God against
all the terroours that trouble vs. If (faith he) I shall walke in the midst of
the shadowe of death, I will feare no euils, because thou art with me. And
wee alwaye feele that our minde doth want, vslese being contented with the
fauour of God, they seeke their peace in it, and haue this inwardly fixed in
them that is saide in the Psalme, Blessed is the people whose GOD is the
Lorde, and the nation whom he hath chosen to him for his inheritance.

29 Woc
29 Wee make the foundation of faith to be the free promise of God, because faith properly faith upon it. For though faith doe beleue God to be true in all things, whether he command or forbid, whether he promise or threaten, and also obediently receive the commandements, and beware of things that he prohibiteth, & hath regard to his threatenings, yet properly it beginneth at the promise, and therein continueth, and thereupon endeth. For faith seeketh for life in God, which is not found in commandements or declarations of penalties, but in promise of mercy, and in no other promise, but such as is freely given. For the conditionall promise, by which we are sent to our owne workes, doth no otherwise promise life, but if we perceiue it to stand in our selves. Therefore if we will not have our faith to tremble and waver, we must lay it with that promise of salvation, which is willingly and liberally offer'd vs of the Lord, rather in respect of our mercie, than of our owne worthinesse. Wherefore the Apostle beareth this witness of the Gospel, that it is the word of faith, which name he taketh both from the commandements and also from the promises of the law, because there is nothing that can establish faith, but that liberall emba Cage, by which God reconcileth the world to himself. Therefore the same Apostle oftentimes maketh a relation of faith and the Gospel together, when he teacheth that the ministerie of the Gospel was committed to him vs to the obedience of faith, that the same is the power of God, to salvation to every one that believeth that in it is revealed the righteousness of God from faith to faith. And no marvel, for if the Gospel is the ministerie of reconciliation, there is no other testimony sure enough of Gods good will toward vs, the knowledge whereof faith requireth. Therefore when we say that faith must rest upon free promise, wee doe not deny but that the faithful doe every way embrace and receive the word of God, but we appoint the promise of mercy to be the proper marke of faith. Even as the faithfull ought in deed to acknowledge God to be the judge and punisher of wicked doings, and yet they properly have regard unto his merciful kindness: forasmuch as he is described to them to be considered such a one as is loving and mercifully, free from wrath, of much goodnes, gentle vs, all, pouring forth his mercy vpon all his workes.

30 Neither yet doe I regard the barkings of Pighius, or such other dogges, when they find fault with this restraint, as though in dividig faith it did take holde but of one piece thereof. I grant (as I have already said) that the generall object of faith (as they terme it) is the truth of God, whether hee threaten or put vs in hope of favour. Wherefore the Apostle ascribeth this to faith, that Noe feared the destruction of the world when it was not yet scene. If the fear of a punishment shortly to come, was the worke of faith, then ought not the threatenings to bee excluded out of the definition of faith. This is indeed true. But the cauillers doe vniustly accuse vs, as though we denied that faith hath respect to all the partes of the worde of God. For our meaning is onely to shewe those two things, first, that faith neuer stedfastly standeth vntill it come to free promise: and then that wee are no otherwise by it to be reconciled to God, but becau
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cause it coupleth vs to Christ. Both those points are worthy to be noted. We seeke such a faith, which may make difference betweene the children of God & the rebrobes, betwene the faithful & the vnbelieuing. If a man do beleue that God both justly commandeth all that he commandeth, and truly threatneth, shall he be therefore called faithful? Nothing leefe. Therefore there can be no fault stay of faith, vnlesse it be grounded vpon the mercy of God. But now to what end do we dispute of faith? Is it not that we may learne the way of salvation? But how doth faith bring salvation but in respect that it graffeth vs into the body of Christ? Therefore there is no inconuenience, if in the definition wee doe enforce the principall effect thereof, and do joine vnto the generall name, in stead of a difference that mark that yeuereth the faithfull fro the vnbelieuing. Finallie, the malicious have nothing to find fault withal in this doctrin, but they must wrap vp Paul with vs in the same blame, which calleth the gospel properly the word of faith.


2. Tim. 1:18.

But hereupon againe wee gather that which we have before declared, that faith doth no leesse neede the worde then the fruit doth neede the lucie root of the tree, because no other (as David testifieth) can trueth in the Lorde, but they that knowe his name. But this knowledge is not according to euerie mans imagination, but fo far as God himselfe is witness of his owne goodnes. Which the same Prophet confirmeth in an other place, saying: Thy salvation is according to thy worde. Againe, I haue trusted in thy worde, saue me. Where is to bee noted the relation of faith to the worde, and then how salvation followeth. And yet in the meantime we do not exclude the power of God, with beholding whereof vnlesse faith sustein it selfe, it can never giue vnto God his due honor. Paul seemeth to rehearse a certaine slender and common thing of Abraham, that hee beleued that God which had promised him the blessed seede, was able to performe it. Againe in another place, speaking of himselfe: I know whom I haue beleued, and I am sure that he is able to keepe that which I haue left with him vntil that day. But if a man wery with himselfe how many doubtings of the power of God doe oftentimes creepe into mans minde, he shall well perceiue that they which do highlie esteeme it as it is worthy, haue not a little profited in faith. We all will confesse that God is able to doe whatsoever he will, but when eu'n the least tentation throweth vs downe with feare, and amazeth vs with horror, thereby appeareth plainly, that we diminish the effectuation of God's power, when we prefer aboue it those things, which Satan threatneth against God's promisses. This is the reason why Esai, meaning to print into the harts of the people assurednes of salvation, doth so honorably in-treat of the infinite power of God. It seemeth of that so soon as he hath begunne to speake of the hope of pardon and reconciliatiou, he by and by turneth to another thing, and wandrith about in long and superfluous circumstances, searching how meruellously the Lorde governeth the frame of Heauen and earth and the whole order of nature, yet is heere nothing that stritteth not past for the circumference of the matter that hee speaketh of. For vnlesse the power of God whereby he is able to doe all things be presentlie set before our eyes, our eares will hardly heare the worde, or will not esteeme it so much as it is worth. Beside that, heere is declared his effectu-
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effectuall power, because godlinesse (as wee haue already shewed in an other place) doth alwaies apply the power of God to vse and woorke, specially it seeth before it selfe those worke of God, whereby hee hath testifid himself to be a father. Hereupon commeth that in the scriptures is so often mention made of the redemption, whereby the Israelites might haue learned that God which was once the author of salvation, will be an ever-lasting preserver thereof. And David putteth vs in mind by his owne example, that those benefits which God hath particularly bestowed vpon euery man, doe afterward auaile to the confirmation of his faith Yea when God seeth to haue forsake vs, it behoueth vs to stretch our wits further, that his auncient benefits may recomfort vs, as it is said in another Psalm, I haue beene mindful of olde dayes. I haue studied vpon all thy worke.

&c. Againe, I will remember the worke of the Lorde, and his meruues from the beginning. But because without the word all quickly vaniseth away that wee conceiue of the power of God and of his workes, therefore we doe not without cause affirme that there is no faith, vnlesse God giue light vnto it with testimony of his grace. But here a question might be mooued, what is to be thought of Sara and Rebecca, both which being moued as it seethem with zeale of faith, passed beyonde the bondes of the worde. Sara, when shee sordently desired the promised issue, gave her bondmaide to her husbande. It cannot be denied but that shee many wayes sinned: but nowe I touch onely this fault, that being caried away with her zeale, shee did not restraine herselfe within the boundes of Gods worde, yet it is certaine that that desire proceeded of faith. Rebecca being certified by the Oracle of God of the election of her sonne Iacob, procured his blessing by cruel crafty meanes: shee deuiced her husband the witnesse & minister of the grace of God: she compelled her sonne to lyesthew by divers guiles and deceits corrupted the truth of God: Finally in making a focere of his promise, she did as much as in her lay, destroied it. And yet this at howe much souer it was cruel, and worthy of blame, was not without faith, for it was necessarie that she shoulde overcome many offences, that she might so earnestly endeavour to attaine that which without hope of earthly profite was full of great troubles and dangers. As we may not say that the holy Patriarch Isaac was altogether without faith, because he being by the same oracle of God admonished of the honour transferred to the yonger sonne, yet ceased not to be more fauourably bent to his first begotten sonne Esau. Truely these examples doe reach, that oftentimes errors are mingled with faith, but yet so that faith if it bee a true faith, hath alwaye the uppore hande. For as the particular errour of Rebecca did not make voide the effect of the blessing, so neyther did it make voyde her Fayth which generally reigned in her minde, and was the beginning and cause of that dooing. Neuerthelesse therein Rebecca vrtued howe ready mans minde is to fall so soone as hee giueth him selfe, neuer so little libertie. But though mans default and weakeenesse doth darken faith, yet it doeth not quench it: in the meane time it putteth vs in minde, howe carefully wee ought to hang vpon the mouth of GOD, and also confirmeth that which wee haue taught, that Faith vaniseth awaye, vnlesse it bee vpholden by the Woorde: as the mindes both of Sara, and Isaac and Rebecca had.
had become vain in their crooked wanderings out of the way, unless they had beene by Gods secret bridle holden in obedience of the word.

32. Againie, not without cause we include all the promises in Christe, forasmuch as in the knowledge of him the Apostle includeth all the Gospel: and in another place he teacheth, that all the promises of God are in him, yea and Amen. The reason whereof is ready to be shewed. For if God promiseth any thing, he therein sheweth his good will: so that there is no promise of his, that is not a testimony of his love, neither maketh it any matter that the wicked when they have great and continuall benefits of Gods liberalitie heaped upon them, doe thereby wrap them selues in so much the more grecious judgement. For if they doe neither think nor acknowledge that those things come vnto them from the hande of God, for if they acknowledge it, they do not with them selues consider his goodnesse, therefore they cannot thereby bee better taught of his mercy than brut beasts, which according to the measure of their estate, doe receive the same fruite of Gods liberalitie, and yet they perceive it not. Neither doeth it any more make against vs, that many times in refusing the promises appointed for them, they doe by that occasion procure to them selues the greater vengeance. For although the effectuall working of the promises doe then only appear, when they have found faith with vs, yet the force and naturall propertie of them is neuer extinguisht by our vnbeliefe or vnthankfulnesse. Therefore when the Lorde by his promises doth proouke man not onelie to receive, but also to thinke vpon the fruite of his bountifulnesse, he doth therewithall declare vnto him his loue. Whereupon we must returne to this point, that every promise is a testifying of Gods loue toward vs. But it is out of question, y no maie there be of God but in Christ, he is the beloved sonne, in whom the loue of the father abideth and resteth, & then from him poureth it selfe abroad vnto vs: as Paul teacheth, that wee haue obtained favor in the beloved one. Therefore it must needs be demurred and come vnto vs by meane of him. For this cause the Apostle in another place calleth him our peace: in another place he setteth him our as a bond, whereby God is with fatherly natural kindnes bound vnto vs. It followeth then y wee must cast our eyes vpon him, so oft as any promise is offered vs.

And that Paul teacheth no absurdity, yet al Gods promises whatsoever they be, are confirmed and fulfilled in him. There be certaine examples y make for the contrarie, For it is not likely that Naaman the Syrian, when hee required of the Prophet the manner how to worship god aright, was instructed concerning the Mediator: yet his godlinesse is praised. Cornelius a Gentile and a Romaine, could scarcely understand that which was known not to all the Jewes, yea and that verie darkly: yet his almes and prayers were acceptable to God, and the sacrifice of Naama,by the prophets answer were allowed. Which thing neither of them could obtaine but by faith. Likewise it may be said of the Eunuche to whomme Philip was carried, which if he had not had some faith, would not have taken vpon him the straue & expenses of so long a journey, to worship. Yet we see, when Philip examined him, howe hee bewraied his ignorace of the Mediator. And truly I grant that their faith was partly unexpressed, not only concerning Christs person, but also concerning his
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his power & the office committed vnto him of the father. Yet in the meane time it is certain, that they were instructed in such principles, as gave them some taf of Christ, although but very small. Neither ought this to seeme strange. For neither woulde Eunuch haue come in haft to Jerusalem from a farte contry to worship an unknown God, neither did Cornelius when he had once embraced the Jewiſh religion spend so much time, without being acquainted with the first grous of true doctrine. As for Naaman, it had beene to fond an abfurditie for Elyzen when he taught him ofmall things, to haue faid nothing of the principall point. Therefore although there were among them a dark knowledge of Christ, yet it is not likely that there was no knowledge because they did vfe them selues in the sacrifices of the law, which much haue bene differenced by the very ende of them, that is Christe, from the falle sacrifices of the Gentiles.

33 But this bare & outward declaration of the worde of God, ought to haue largely sufficied to make it to be beleued, if our owne blindness & stubbornenes did not withſtand it. But our mind hath such an inclination to va·
nitie, y it can never cleaue falt vnto the truth of God, & hath fuch a dulnes, y it is alway blind & cannot fee the light thereof. Therefore there is nothing availablely done by the worde without the enlightening of the holy Ghost. Whereby also appeareth, that faith is farte aboue mans vnderstanding. Neither that it be fufficient that the minde be lightned with the spirite of God, vnlesfe the heart bee alfo strengthened & ftabled with his power. Wherein the schoolemen do altogether erre, which in considering of faith do only take hold of a bare & simpel affent by knowledge, leaving out, y confidence & asurrednees of the heart. Therefore faith is both waies a singular gift of God, both y the mind of man is clenfèd to take the truth of God, & that his heart is ftabled therin. For the holy Ghost not only is the beginer of faith, but alfo by degrees encreafeth it, vultily it the bring vs to the heavenly kingdom. That good thing (faith Paul) which was committed to thy keeping, keepere in the holy Ghost which dwelleth in vs. But howe Paul faith that the holy Ghost is giuen by the hearing of faith, we may easie dif−
folue it. If there had bene but one onely gift of the holy Ghost, then it had bene an abfurditie for him to call the holy Ghoste the effect of faith, which is the author & cause of faith. But when he maketh report of the gifts wherewith God garnishe the Church, & by increafings of faith bringeth it to perfection, it is no marual, if he ascribe those things to faith which maketh vs fit to receiue them. This is reckned a moft strange conclusion, when it is faide, that no man hath to whom it is giuen, can beleue in Christ. But that is partly becaufe they do not confider either how secret & high the heavenely wisedome is, or how great mans dulnes is in conceiving the mysteries of God: and partly because they looke not vnto that asfured & steadfaft constantnees of heart, that is to say, the cheefe part of faith.

34 But if (as Paul preacheth) no man is witneſfe of the will of man, but the spirite of man that is within him, then how shoulde man be sure of the wil of God? And if the truth of God be vnceraine among vs, in those things we prefently behold with our eye, how shoulde it be asfured and steadfafte among vs there where the Lord promifeth fuch things as neither eye feeth.
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nor wit comprehendeth? But herein mans sharpenes of understanding is so overthouene and failth, that the first degree of profiting in Gods schole, is to forfake his own wit. For by it as by a veil cast before vs, we are hindered that we cannot attain the misteries of God, which are not disclosd but to little ones. For neither doth flesh, & bloud disclose nor natural man perceiue those things that are of the spirit, but rather to him the learning of God is foolishnesse, because it is spiritually to be judged. Therefore heere in the help of the holy Ghoste is necessarie, or rather herein his force only reigneth. There is no man that knoweth the minde of God, or hath bin his counsellor, but the holy spirite searcheth out all things, even the deeps secretees of God, by whom it is brought to passe, that we know the minde of Christ. No man (faith he) can come to me, vnlesse my father that sent mee, draw him. Every one therefore that hath heard and learned of my father, commeth. Not that any man hath seene the father, but hee that is sent of God. Even as therefore we cannot come vnnto Christ, but being drawne by the spirite of God: so when we be drawne, wee are lifted vp in wit and mind about our understanding. For the soule enlightened by him, taketh as it were a newe sharpenesse of understanding, wherewith it may beholde heavenly mysteries, with brightnesse whereof it was before dazeled in itselfe. And so mans understanding receiuing brightnesse by the light of the holy Ghost, doeth neuer till then truely begin to taste of those things that belong to the kingdom of God, being before altogether vnfaulourie & without judgement of taste to take a savor of them. Therefore when Chriftie did notably set out vnnto two of his discipulus the mysteries of his kingdom, yet he nothing prevailed, vntill he opened their senses that they might understand the Scriptures. When the Apostles were so taught by his godly mouth, yet the spirite of Trueth must bee sent vnnto them, to pourne into their mindes the same doctrine which they had heard with their eares. The word of God is like vnnto the Sunne that shineth vnnto all them to whom it is preached, but to no profite among blinde men. But wee are all in this behalfe blinde by nature, therefore it cannot perceiue into our mind but by the inward matter the holy ghost, making by his enlightning an entree for it.

35 In another place, when we had to entreate of the corruption of nature, we have more largely shewed how vsit men are to beleue. Therefore I will not weary the readers with repeating the same again. Let this be sufficient that the spirite of faith is called of Paul faith itself, which the spirite giueth vs, but not which we have naturally. Therefore he prayeth that God fulfill in the Thessalonians all his good pleasure, and the worke of faith in power. Wherein calling faith the worke of God, and giuing it that title for a name of addition, and calling it by figure of apposition Gods good pleasure, he denyeth that it is of mans own motion: and not contented therewith he addeth further, \\

iv it is a declaratiō of Gods power: writing to the Corinthians, where he faith, that faith hangeth not vpon the wisdom of men, but is grounded vpon the power of the holy Ghost. He speaketh in deed of outward miracles: but becaufe reproue are blind at the beholding of them, he comprehendeth also that inwardly scale, whereof he maketh mention in
in an other place. And God, the more gloriously to set forth his liberality in so noble a gift, vouchsafeth not to grant it to all universally without difference, but by singular priviledge give it to whom he will. For profe of we have allledged testimonies before. Of which Augustine being a faithfull expostor, crieth out that it would please the Saviour to teach him, and that the verie beleuing it selfe, is of gift and not of deserving. No man (faith he) commeth to mee, vnlesse my father draw him, and to whom it is given of my father. It is maruellous that two doe heare, the one despisth, the other ascendeth vp. Let him that despisth, impute it vnto himselfe: lette him that ascendeth, not arrogantly assigne it to himselfe. In an other place. Why is it giuen to one and not to an other? It grieueth me not to say it, this is the depth of the crosse. Out of I wote not what depth of the judgements of God which we may not search, proceedeth all that we can. What I can, I see: whereby I can, I see not, sauing that I see thus farre, that it is of God. But why him, and not him? That is much to me. It is a bottomlesse depth, it is the depth of the crosse. I maie cry out with wondering, but not shew it in disputing. Finally, the summe commeth to this, that Christ when hee enlighteneth vs, vnto faith by the power of his Spirit, doeth there with all graffe vs into his bodie, that wee maie be made partakers of al good things.

36 Now it remaineth that that which the minde hath received, may be further conuicied into the heart. For the word of God is not througly received by faith, if it swimme in the top of the braine, but when it hath taken root in the bottom of the heart that it may be an invincible defeece to bee & repellse al the engines of tentations. Now if it be true, that the true understanding of the minde is the enlightning thereof, then in such confirmation of the heart, his power much more evidently appeareth, even by so much as the ditruellfulness of the heart is greater than the blindness of the wit: & as it is harder to have the minde furnished with assurednes, than the wit to bee instructed with thinking. Therefore the Spirit performeth the office of a scale, to scale vp in our hearts those same promises, the assurance where of it first imprinted in our wits, and serueth for an earnest to confirme and establish them. Sith ye beleued (faith the Apostle) yee are sealed vp with the holie Spirit of promise, which is the earnest of our inheritance. See you not how he teacheth that by the spirithe the hearts of the faithfull are grauen as with a scale? and how for the same reason he calleth him the Spirit of promise, because he ratificeth the Gospel vnto vs? Likewise to the Corinthians he faith: God which annointed vs, which hath also sealed vs, and giuen the earnest of his Spirit in our hearts. And in an other place when he speaketh of confidence and boldenesse of hoping well, he maketh the pledge of the Spirit the foundation thereof.

37 Neither ye haue I forgotten that which I faide before, the remembrance wherof experience continually reneweth, that is, that faith is toffed with diverse doubtings, so that the minds of the godly are feldo quiet, or at least do not alway enjoy a peaceable state: but with whatsoeuer eneye in them be shaken, either they rise vp out of the verie gulf of temptations, or doe abide fast in their standing. Truely this assurednesse onelie nourisheth and defendeth...
defenderth faith, when we holde fast that which is saide in the Psalme. The Lord is our protection, our helpe in trouble, therefore we wil not feare, when the earth shall tremble, and the mountains shall leap into the heart of the sea. Also this most sweete quietnesse is spoked of in another place: I laie downe and slept, and rose againe, because the Lorde hath sustaine me. it is not meant therby that David was alway with one vindisturbed course framed to a merrie cheerefulnessse: but in respect that he tasted the grace of God, according to his proportion of faith, therefore he glorieth that he without feare despieth al that euere might disquiet the peace of his mind. Therefore the Scripture meaning to exhort vs to faith, biddeth vs to be quiet. In Esaie it is laide: In hope end silence shall be your strength, In the Psalme: Holde thee still in the Lord, and waite for him. Wherewith agreeth that saying of the Apostle to the Hebrues: Patience is needful, &c.

38 Hereby we may judge how pestilent is that doctrine of the Schoolemen, that we can no other wisely determine of the grace of God towards us, than by morall conjecture as euery man thinketh himself worthy ofit. Trullie if we shall weigh by our works how God is minded toward us, I grant that we can attaine it with any conjecture, bee it neuer so slender; but faith ought to have relation to a simple and free promise, there is left no cause of doubting. For with what confidence (I beseech you) shall wee be armed, if we laie that God is fauourable vnto vs vpon this condition, so that the purenesse of our life doe deserve it? But because I have appointed one place properly for the discussing hereof, therefore I will speake no more of them at this present, specially forasmuch as it is plaine enough, that there is nothing more contrarie to faith, then either conjecture or any thing more vnto doubting. And they do very ill write to this purpose that testimony of the preacher which they have oft in their mouthes: No man knoweth whether he be worthy of hatred or loue. For to (speake nothing how this place is in the common translatió corruptly turned) yet very children can not be ignorant what Salomon meaneth by such wordes: that is, that if any man will judge by the present state of thinges, whom God hateth, or whom God loueth, he laboreth in vaine, & troubleth himselfe to no profit for his pains: fith all thinges happen alike, both to the righteous and the wicked, to him that offereth sacrifices and him that offereth none. Wherupon followeth, that God doth not alway witnessse his loue to them to whom he maketh all thinges happen prosperously, nor doeth alwayes vnder the hatred to them whom hee punisheth. And that he doth to condemn the vanitie of mans wits, if it be so dull in thinges most needefull to be knowne: as hee had written a little before, that it cannot be discerned what the soule of a man differeth from the soule of a beast, because it seemeth to die in like manner. If any man will gather thereof, that the opinion that we hold of the immortality of soules, standeth vp6 conjecture: may hee not worthily be counted a mad man? Are they then in their right wits which gather that there is no certeintie of Gods grace, because wee can conceive none by the carnall beholding of present thinges?

39 But they all edge that it is a point of rash presumption, to take vpon vs an undoubted knowledge of Gods will. I woulde indeede graunt it vnto
unto them, if we did take so much upon vs, that we would make the incomprehensible secret purpose of God subject to the slenderness of our witte. But when we simply fay with Paul, that we have receiv'd not the Spirit of this world, but the Spirit that is of God, by whose teaching wee may know those things that are given vs of God, what can they barke against it, but they must slanderously speake against the Spirit of God? But if it be a horrible robberie of God to accuse the revelation that commeth from him, either to be lying, or vaflured or vndoubted, what do we offend in affirming that it is assured? But they fay, that this also is not without great presumptuousnesse, that we dare to glory of the Spirit of Christ. Who would think that their dullnesse were so great that would be counted masters of the world, that they so lowly stumble in the first principles of religion? Surely I would not thinke it credibl, vnlesse their owne writings that are abroad did testify it. Paul pronounceth that they oneie are the children of God, that are mowed with his spirite: and these men would haue them that bee the children of God, to be mowed with their owne spirit, and to be without the Spirite of God. Paul teacheth that we call God our Father, as the holy Ghost ministreth that worde vnto vs, which oneie can beare witnesse to our spirite that we are the children of of God. These men, although they forbid vs not to call upon God, yet doe take awaie his spirite, by whose guiding she should haue beene rightly called vpon. Paul denieth that they are the servants of Christ, that are not mowed with the Spirite of Christ: these men faine a Christianitie that needeth not the Spirite of Christ. Paul maketh no hope of the blessed resurrection, vnlesse wee feele the holy Ghost abiding in vs: they finge a hope without anie such feeling. But peraduenture they will answere, that they do not deny that we ought to be endued with it, but that it is a point of modestie & humilitie not to acknowledge it. What meaneth he then, when he biddeth the Corinthians to trie whether they be in the faith, to pronounce themselves whether they have Christ, whose vnlesse a man do acknowledge to be dwelling in him, he is a reprobate? But by the Spirite that God hath giuen vs (faith John) we know that hee abideth in vs. And what do we else but call the promises of Christ in doubt, when we wil be counted the servants of God without his spirite, which hee hath openly declared, that hee would poure our vpon all his? Beside that, wee doe wrong to the holy Ghost, which doe separate from him faith that is his peculiar worke. Sith these are the first lessons of godlie religion, it is a token of miserable blindness, to haue Christians noted of arroganarie, that dare glorye of the presence of the holy Ghost, without which glorifying Christianitie it selfe doth not stand. But they declare by their example how truely Christ faide, that his Spirit is v混凝土 to the world, & is onely known of them with whom he abideth.

And because they will not goe about to overthrow the stedfastnesse of faith with digging onely of one mine, they affaile it also otherwise. For they fay, that although according to our present state of righteousness, we male gather a judgement of the grace of God, yet the knowledge of perfuance to the end abideth in suspense. A goodlie confidence of salvation forsooth is left vnto vs, if wee judge by morall coniecture, that for a present
moment we be in favor, and what shall become of vs to morow we cannot tel. The Apostle teacheth farre otherwise; I am surely persuaded (faith hee) that neither Angels, nor powers, nor principalities, nor death, nor life, neither present things nor things to come, shall sever vs from the love whereby with the Lord embraceth us in Christ. They seek to escape with a trifling solution, praying that the Apostle had that by speciall revelation. But they are held so hard to slip away so. For there he entreateth of those good things commonly come by faith to the faithful, not those that he himselfe specially feth. But the same Paul in another place putteth vs in f ear with mention of our weakenesse & vnstedfastenesse: Let him that standeth (faith he) beware that he fall not. It is true, but not such a fear whereby we should be overthrown, but whereby we may learn to humble our selues vnder the mightie hand of God, as Peter expoundeth it. Then how against order and truth is it to limit the assurednesse of faith to a moment of time, whose propertie is to passe beyond the spaces of this life, and extend further to immortality to come? Sith therefore the faithfull do impute it to the grace of God, that being lightened with his spirit they do by faith enjoy the beholding of the heavenly life; so far is such glorying from presumptuousnes, that if any man be ashamed to confess it, he doth therein more bewray his extreme vnthankfulness, in vnikindely hiding God's goodnesse, than he doeth declare his modestie or submission.

Because it seemed that the nature of faith could not otherwise better or more plainly be declared than by the subf face of the promise vs which it refeth as upon her proper foundation, so that if the promise be taken away, faith by and by falleth downe or rather vaniseth away; therefore we tooke our definition from thence, which yet varieth not from that definition, or rather description of the Apostle, that he applieth to his discourse, where he faith that faith is a substance of things to bee hoped for, & a certainty of things that are not seene. For by this word Hypothesis substance (for that term he vseth he meaneth as it were, an upholding stay, wherupon on the godly mind leaneth & refeth. As if he should say that faith is a certaine & assured possession of those things are promised vs of God, vnlesse a man had rather to take Hypothesis for affiance, which I mislike not albe it I follow that which is more commonlie receiued. Againe, to signifie that eu to the last day wh the bookes shalbe opened, they are higher than those things that may bee perceived with our senses, or seene with our eyes, or handeled with our handes, and that the same are no otherwise possed by vs, but if we go beyond the capacity of our owne wit, & bend our understanding above all things that are in the world, yea and clime above our felues, he hath therefor added that this assurednes of possession is of things that lie in hope, and therefore are not seene. For plaine appearance (as Paul wrighteth) is not hope, neither hope we for those things that we see. And when he calleth it a certaintie or proofe (or as Augustine hath oft translated it) a conjunction of things not present: for in Greeke it is Elenchos, he faileth as much as he did say, that it is an euident hewing of things not appea ring, a seing of things not seene, a plaine vision of darkie things, a presence of things absent, an open hewing of hidden things. For the mysteries of God, such

Rom. 8:38.

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1. Cor. 10:12.

1. Pet. 5:5.

Dan. 7:10.

Rom. 8:24.

August. Hom. in Joh. 79. 95. De peccat. merit. & rem. lib. 2. ca. 31.
such as they be that pertaine to our salvation,cannot be sene in themselues & in their owne nature as they call it; but we behold them only in his word, of whose trueth we ought to be so fully persuaded,that we ought to hold all that he speakest as it were already done & fulfilled. But how can the minde lift vp it self to receive such a taste of God's goodnesse, but that it must needs be therewith wholly kindled to loue God againg? For that flowing plente of sweetnes which God hath laide vp in store for them that feare him, can not be trueltie knowne, but that it must therewithall vehemently move affection: & whose affection it once moueth, it very rauisht & carieth him beyonde hirselfe. Therefore it is no marueile, if into a peruerse & crooked heart never enteth this affection, by which being conuerted vp into y verrie heauen, we are suffred to come to the most secretly hidden treasures of god, & the most sacred privy places of his kingdom, which may not bee defiled with the entrance of an uncleane heart. For that which the Schoolemen teache, that charitie is before faith and hope, is a meere madnesse. For it is faith onelie that first engendreth charitie in vs. Howe muche more rightly doth Bernard teache; I beleue (faith bee) that the testimonie of conscience, which Paul calleth the glorie of the godlie, consisteth in three things. For first of al it is necessarie to beleue y thou canst not haue forgiuenes of sins, but by the pardon of God; then y thou canst haue no good work at all; vnlesse he also giue it: last of al y thou canst by no works deserue eternall life, vnlesse it also be giuen freely. A little after he addeth y these things suffice not, but y there is a cettaine beginning of faith, because in beleuing that sins cannot be forgiuen by God, we ought alio to beleue that they are not forgiuen vs, til also we be perswaded by the testimonie of the holy Ghost, that salvation is laid vp in store for vs; because God forgiueth sinnes, he himselfe giueth merits, & he hiselphe also giueth rewards, that wee may not stay still in this beginning. But these & other things shalbe to be entreated of in places fit for them. Now let it onely suffice to know what faith is.

42 Now wheresoeuer this lively faith shalbe, it cannot be possible but that it hath with it the hope of eternall saluation: as an vnindividable companion: or rather that it engendreth or bringeth it forth out of it selfe, which hope of faith being taken awaie, how eloquently, gloriously, soeuer we talk of faith, yet we are conuerted to have no faith at all. For if faith (as is above saide) be an as sured persuasion of Gods trueth, that it cannot lie vnto vs nor deceuie vs, nor become voide, then they that have conceiued this assurednesse, trueth doe therewithall looke for a time to come that God shall performe his promises, which in their persuasion cannot be but true: so that briefeli, hope is nothing else, but a looking for those things which faith hath beleued to be trueth promised of God. So faith beleueth y God is true, hope looketh for the performance of his trueth in conuenient time. Faith beleueth that he is our Father, hope looketh for him to shewe himselfe suche a one towarde vs. Faith beleueth that eternall life is giuen vs, hope looketh that it be one day receiued. Faith is the foundacion whereupon hope resteth, hope nouriseth & sustayneth faith. For as no man can looke for anie thing at Gods hande, but he that hath first beleued his promises; so againe the weaknesse of our faith must with pacient hope and expectation bee sustayned and cherishe; that...
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that it fall not as fainting for wearinesse. For which reason Paul doeth well place our salvation in hope. For hope, while it in silence loketh for the Lord, restrayneth faith that it fall not headlong with tooe must hast: hope stregeth faith, that it waver not in Gods promises, nor beginne to doubt of the truth of them: hope refreseth faith that it waxe not wearie: Hope streggeth faith to the utmost bounde, that it faine not in the mid course, nor in the very beginning. Finally, hope by continually renewing and restoring, it makest it now and then to rise vp frether than it selve to continuance. But how many waies the helps of hope are necessarie to the stregthening of faith, shall better appeare, if we consider with howe manie sorts of temptations they are affliated and shaken, that have embraced the word of God. First, the Lord in dittring his promises doeth oftentimes holde our minde longer in suspence than we would with: here it is the office of hope to performe, that which the Prophet commandeth, that though his promises doe tarie, yet we should waite still for them. Sometime he suffereth vs not onelie to faile, but also seemeth to be highly displeased: here it is much more necessarie to have hope to helpe us, that according to the sayinge of an other Prophet, wee maie still looke for the Lord, that hath hidden his face from Iacob. There rise vp all corneres (as Peter faith) that ask: where is his promise or his comming? for as much as since the fathers slept, all things do continue from the beginning of the creation. Yea the flesh & the world do whisper the same thing in our ears. Heere must faith stayed with suffrance of hope be helden fast fixed in beholding of eternitie that it may account a thousand yeres like as one day.

43 For this conyoning and alliance the Scripture sometimes confoundeth the names of Faith and Hope. For when Peter teacheth that we are by the power of God preserves through faith, vnto the discloasing of salvation, he giueth that vnto faith which did more sily agree with hope, and not without cause, forasmuch as we have alreadie taught, that hope is nothing else but the nourishment & strength of faith. Sometimes they are joyned together: as in the same Epistle. That your faith & hope should be in God. But Paul to the Philippians our offaith deriveth expectation, because in patiently hoping, we holde our desires in suspence, till Gods convenient opportunity be opened. Al which matter we may better understand by the tenth chapter to the Hebrues, which I haue alreadie alleaged. Paul in an other place, although he speake unproperly, yet meaneth the same thing in these words: We looke in the spirit through faith for hope of righteousnes, even because we embracing the testimonie of the Gospell concerning his free loure, do looke for the time when God shall openly shew that which is now hidden vnder hope. And now it is plain how foolishly Peter Lombard layeth two foundations of hope that is the grace of God, and the desiring of works. Hope can haue no other marke to be directed vnto, but faith: & we haue alreadie declared that faith hath one only mark the mercie of God, to which it ought to looke (as I may so speake) with both eyes. But it is good to heare what a lively reason he bringeth. If faith (he) thou darest hope for any thing without desimerings, ye shall not be worthie to be called hope, but pre-sumption. Who (gentle reader) wil not worthily abhorre such beasties, that say,
say, it is a rash and presumptuous decree, if a man have confidence that God is true of his word. For where the Lord willeth vs to look for all things at his goodness, they say it is presumption to lean and rest upon it. A master meeteth for such scholars as he found in the mad schools of filthie babblers. But as for vs, when we see that we are commanded by the oracles of God to conceive a hope of salvation, let vs gladly presume so much upon his truth, as trusting upon his onlie mercie, casting away the confidence of works, to be bold to hope well. Hee will not, deceuie that saide: Be it vnto you according to your faith.

The iiij. Chapter.

That we are regenerate by faith. Wherein you are instructed of Repentance.

A lbeit wee have alredie partly taually how faith possesseth Christ; and how by it wee enjoy his benefites: nevertheless this were yet darke, vnlesse we did also make declaration of the efects that we feel therby. Not without caufe it is saide, that the sum of the Gospell standeth in repentance and in forgiueneffe of sinnes. Therefore leaving out these two pointes, whatsoeuer we shall saie of faith, shall bee but a hungry & vn-perfect, yea and in maner vnprofitable disputation of faith. Now forasmuch as Christ doth give both vnto vs, and wee obtaine both by faith, that is to say, both newnesse of life and free reconciliation, reason and order of teaching required, that in this place I beginne to speake of both. Our next passage from faith shalbe to Repentance, because when this article is well perceiued, it shall the better appeare how man is justifie by only faith and mere pardon, and yet how real holines of life (as I may so call it) is not seuered from free imputation of righteousnes. Now it ought to be out of question, that Repentance doth not only immediately follow faith, but also spring out of it. For whereas pardon & forgiuenece is therefore offered by the preaching of the Gospell, that the sinner being delivred from the tyranny of Satan, from the yoke of sinne, and from miserable bondage of vices, may passe into the kingdom of God, truly no man can embrace the grace of the Gospell, but hee must returne from the errors of his former life into the right way, and apply all his study to the meditation of repentance. As for them that thinke that repentance doth rather go before faith than flow or spring forth of it, as a fruite out of a tree, they never knew the force thereof, and are moued with too weake an argument to thinke so.

2. Christ (say they) and John in their preachings doe first exhort the people to repentance, & then they afterward saide that the kingdom of heauen is at hande. Such commandement to preach, the Apostles received, such order Paul followed, as Luke reporteth. But while they superficiously sticke vpon the joyning together of syllables, they marke not in what meaning the wordes hang together. For why the Lord Christ & John do preach in this manner: Repent yee, for the kingdom of heauen is come neere at hand; doe they not fetch the cause of repentance from very grace and promise of saluation? Therefore their wordes are as much in effect as if they had saide: because the kingdom of heauen is come neere at hand, therefore repent.
repent yee. For Matthew, when hee hath shewed that John so preached faith that in him was fulfilled the prophecy of Esaias, concerning the voice crying in the wilderness, Prepare the waye of the Lorde, make straights the pathes of our God, But in the Prophet that voice is commanded to begin at comfort and glad tydinges. Yet when we refer the beginning of repentance to faith, we do not doe a certaine meane space of time, wherein it bringeth it out, but we meane to shew that a man cannot earneftly apply himselfe to repentance, vnlesse hee know himselfe to bee of God. But no man is trulie persuaded that he is of God, but he that hath first received his grace. But these things shall be more plainly discoursed in the proceef following. Peraduenture this deceived them, that many are first by terror of conscience tamed, or framed to obedience, before that they haue throughly digested, yea before they haue tasted the knowledge of grace. And this is the feare at the beginning, which some account among vertues, because they see that it is neere to true and just obedience. But our question is not here how diversely Christ draweth vs vs to him, or prepareth vs to the endeavours of godliness; only this I say, that there can be no vprightnesse found where reigneth not the Spirit which Christ received to communicate the same to his members. Then according to that saying of the Psalme, With thee is mercifulnesse, that thou maist bee feared, no man shall ever reuerentlie feare God, but hee that trufteth that God is mercifull vnto him: no man will willingly prepare himselfe to the keeping of the law, but he that is persuaded that his services please him; which tenderness in pardoning and bearing with faultes, is a signe of fatherly favoure. Which is also shewed by that exhortation of Osee, Come let vs returne to the Lord, because he hath plucked vs and he will heale vs: hee hath stricken vs, and hee will cure vs, because the hope of pardon is vsed as a pricke to make them not to lie dull in their sinnes. But their doting error is without all colour of reason, which to begin at repentance do appoint certaine daies to their new convertes, during the which they must exercise themselves in penance: & when those daies are once past, they admit them to the communion of the grace of the Gospell. I speake of manie of the Anabaptists, speciallie those that marvellously rejoynce to be counted spiritual, and their companions the Iesuites, & such other dregs. Such fruits forsooth that spirit of giddines bringeth forth, to determine repentance within compass of a few daies, which a Christian man ought to extend in continuance throughout his whole life.

3 But certaine learned men, even long before these times, meaning to speake simply & sincerely of repentance, according to the truth of scripture, have said that it consisteth of two parts, mortification, and viuificatio. Mortification they expound to bee a forsow of the soule and feare conceived of the acknowledging of sinne, and of the feeling of the judgement of God. For when a man is once brought into knowledge of sinne, then hee trulie beginneth to hate and abhorre sinne: then he heartily misliketh himselfe, confesseth himselfe to bee miserable and lost, and wisheth himselfe to bee in an other man. Further, when hee is touched with some feeling of the judgement of God (for the one immediately followeth vpon the other) then he lieth striken and overthrown, then he trembleth, humbled & cast downe,
downe, then he is discouraged and despayreth. This is the first part of repentance, which they have commonly called contrition. Viification they expound to bee the comfort that growth of faith, when a man overthrown with conscience of sinne, and stricken with feare of God, looking afterwa|ds vnto the goodnes of God, vnto the mercy, favour and salvation, that is through Christ, raiseth vp himself, taketh breath againe, recouereth courage, and returneth as it were fro death to life. And these words, if they have a right expostion, do aptly enough expire the nature of repentance. But where they take Viification for the cheerfulnesse, which the mind receives being brought into quietnesse from trouble and feare, therein I agree not with them: for as much as it rather signifies a desire to live holily & godlie which growth of regeneration, as if it were faide, that man dieth to himselfe, to begin to live to God.

4 Some other, because they saie this word diversly taken in Scripture, haue made two sortes of repentance; and because they should make them differently knowned by some marke, they haue called the one Repentance of the Law, by which the sinner wounded with the fearing iron of sinne, & worn away with feare of the wrath of God, sticketh fast in that trouble & cannot wind himselfe out of it. The other Repentance they call of the Gospel, by which the sinner is indeed greeuously vexed with himselfe, but he raiseth vp higher and taketh holde of Christ, the salue of his soule, the corner of his feare, the hauen of his miserie. Of the repentance of the lawe they put those examples: Cain, Saul, and Iudas. Whole repentance when the scripture rehearseth vnto vs, it meaneth that they acknowledging the greeuousnesse of their sinne, were afraide of the wrath of God, but in thinking vpon God onlie as a reuenger and judge, they fainted in that feeling. Therefore their repentance was nothing else but a certaine enterie of hell, whereinto they being entred into this present life, begane alreadie to suffer punishment, from the face of the wrath of Gods Majestie. The repentance of the Gospel, wee see in all them, that being galled with the spurre of sinne in themselues, but recomforted and refreshed with confidence of the mercie of God, are turned vnto the Lorde. Ezechias was striken with feare, when he received the message of death: but he prayed weeping, and looking vnto the goodnes of God, hee tooke againe good confidence vnto him. The Ninivites were troubled with the horrible threatning of destruction: But they clothed themselues in sackcloth and ashes & prayed, hoping that the Lord might be turned to the & turned fro the furor of his wrath. David confessed he had too much sinned in numbring of people, but he said further, Lord take away the wickednesse of thy servant. Hee acknowledged his offence of adulterie, when Nathan rebuked him, & did cast himselfe downe before the Lorde, but therewithall he also looked for pardon: Such was the repentance of them that at the preaching of Peter were pricked in their heart, but trusting vpon the goodnes of God, they said furthmore: Ye men and brethren, what shall we do? And such was the repentance of Peter himselfe, which wept indeede bitterly, but he ceasst not to hope well.

5 Although all these things be true, yet the very name of repentance
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The definition of repentance.

Acts 20:21. (To far as I can learn by the Scriptures is otherwise to be taken. For where they comprehend faith under repentance, it disagreeeth with that which Paul faith in the Acts, that hee testified to the Jews and Gentiles repentance vnto God and faith in Jesus Christ, where he reckoneth repentance & faith as two diverse things. What then? Can true repentance flande without faith? No: But though they cannot bee seuered, yet they must bee distinguished. As faith is not without hope, and yet faith and hope are diverse things: so repentance and faith, although they hang together with one perpetual bond, yet they rather would bee conioyed than confounded. And truly I am not ignorant, that vnder the name of repentance is comprehended the whole turning vnto God, whereof faith is not the least part: but in what meaning it is so comprehended, shall most easily appeare when the force and nature thereof shall bee declared. The name of repentance in Hebrew is derived of convertering or returning, in Greeke of changing of the minde or purpose, and the thing it selfe doeth not ill agree with either derivations, whereof the summe is, that we departing from our selves should turne vnto God, and putting off our olde minde, shoulde put on a newe. Wherefore in my judgement, repentance maie thus not amisse be defined: that it is a true turning of our life vnto God, proceeding from a pure and earnest feare of God, which consisteth in the mortifying of the flesh and of the olde man, and in the quickening of the spirit. In this sense are to bee taken all the preachinges wherein either the Prophets in olde time, or the Apostles afterwarde exhorted the men of their time to repentance. For this onelie thing they trauelled to perswade, that confounded with their owne finnes, and pricked with feare of the Lordes judgement, they shoulde fall downe and bee humbled before him, against whom they had offended, and with true amendment returne into his right way. Therefore these wordes, To bee turned or returne vnto the Lorde, To repent, doe pence, are among them vset without difference in all one signification. And therefore also the holy historie faith, that men repent after the Lorde, when they that liued wantonly in their owne lustes, not regarding him, doe beginne to follow his woorde, and are readie at their capaines commandement to goe whither hee calleth them. And John and Paul vset these wordes, to bring foorth fruittes worthis of repentance, for, to lead such a life as may reprent and testifie such an amendment in all their doings.

6 But before wee goe anie further, It shall bee profitable that we doe more plainly set out at large the definition that wee have made. Wherein there bee chiefly three points to bee considered. First when we call it a turning of life vnto God, wee require a transforming, not onelie in outward workes, but also in the soule it selfe, which when it hath put off her oldnesse, then beginneth to bring foorth the fruittes of workes agreeable to her renewing. Which when the Prophet goeth about to express, hee com- maundeth them whom hee calleth to repentance, to make them a newe hearte. Therefore Moses oftentimes meaning to shew howe the Israelites might repent, and soe rightely turned vnto the Lord, teacheth that it bee done with all their heart, and with all their soule (which manner of spea-
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king we see often repeated of the Prophets) and naming it the circumcising of the heart, hee (maketh awaye all inward affections. But there is no place whereby a man may better perceive what is the natural propriety of repentance than the fourth Chapter of Jeremiy. If thou returnest to me, O Israel, (saith the Lord) returneth to me, plow vp your arable land and sowe not upon thorns. Be circumciseth to the Lord, and take awaye the uncircumciseth skinnes of your heartes. See how hee pronounceth that they shall nothing preuaile in taking vp them the following of righteousnesse: ynes wickednesse be first pluckt out of the bottome of their heartes. And to move them thoroughly, hee warneth them that they have to do with God, with whom there is nothing gotten by dalying, because he hath a double heart. Therefore saith saith the foolish endeavours of hypocrites, which did in deed busily go about an outward repentance in ceremonies, but in the meanese time they had no care to loose the bundles of wickednesse wherewith they held poore men fast tied. Where also he very wel theweth in what due-\*ng vnfained repentance properly standeth. 7 The second point was, that we taught that repentance procedeth of an earnest feare of God. For, before that the minde of a sinner be inclined to repentance, it must be stirred vp with thinking vp upon the judgement of God. But when this thought is once thoroughly settled, that God wil one day go vp into his judgement feare, to require an account of all sayings and doings; it will not suffer the silly man to rest, nor to take breath one minute of time, but continually stirreth him vp to thinke vp a newe trade of life, whereby he may safely appear in that judgement. Therefore oftentimes the Scripture, when it exhorteth to repentance, makest mention of the judgement: as in Jeremiy: least peraduenture my wrath go out as fire, and there be none to quench it, because of the naughtinesse of your worke. In Paulus sermon to the Athenians: And wheras hitherto God hath borne with you times of this ignorance, now he giueth warning to men, that all men euer where may repent them, because he hath appointed the daie wherein he will judge the worlde in equitie. And in manie other places. Sometime it declareth by the punishments already extended, that God is a judge, that sinners should thinke with themselues, that worse thinges hang ouer them if they doe not repent in time. You have an example thereof in the 29.G 0f Exodus. But because the turning beginneth at the abhorring & hatred of sin, therefore the Apostle maketh forowfulnesses, such as is according to God, the cause of repentance. And he calleth forowfulnesses according to God, when we are not onlie afraid of punishment, but do hate & abhorre sin in selfe, forasmuch as we understand it displeaseth God. And no maruel. For vnlesse we be sharply pricked, the forowfulnesses of our flesh could not be corrected, yea prickings would not suffice for the dulnes & forowfulnesses thereof, vnlesse God in stretching out his roddes shoulde pence more deeply. This is also an obstinacie which must be beaten downe as it were with beetles. Therefore the peruer-
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For though man's life were absolutely furnished with all points of vertues, if it be not applied to the worshipping of God, it may in deed be praised of the world, but in heauen it shalbe mere abomination, forasmuch as the chief part of our righteousness is to give God his due right and honour, whereof he is wickedly robbed, when we bend not our selues to yeeld de vs subject to his government.

3 Thirdly, it remaineth that we declare what is meant by this that we saie, that Repentance consisteth in two partes, that is to say, mortifying of the flesh, and quickning of the spirite. The Prophets do plainly expresse it, although somewhat simple and grossly according to the capacity of the carnall people, when they saie: Cease from e vil and doe goodnes. Againe: bee washed, be cleane, take away the euill of your works from mine eyes, Cease to doe peruerfly, learne to doe well, seek judgement, help the oppressèd, &c. For when they call men awake from wickedness, they require the death of the whole flesh, which is stuffed full of wickednes and peruerse fesse. It is in deede an unceasie and hard thing to put off our selues, and to depart from our natural disposition.

Neither can it be thought that the flesh is throughly dead, vnlesse all that wee haue of our selues be abolishe. But forasmuch as all the affection of the flesh is enemie against God, the first entrie to the obeying of his law, is the forsaking of our owne nature. Afterward they expresse the renuing by the fruits that follow thereof, as righteousnesse, judgement and mercie. For it were not enough to do those duties rightly, vnlesse the minde it selfe and the heart haue first put on the affection of righteousnes, judgement and mercie. That is done when the spirit of God hath so sooked in new thoughts and affections, our soules first washed with his holines, that they may rightly be counted newe. And truely as we are naturally turned awake from God, so vnlesse the forsaking of our selues do goe before, we can never go toward that which is right. Therefore we are so oft comman
ded to put off the olde man, to forfake the worldly and flesh, to bid our lustes farewell, & to be renued in the spirit of our minde. Moreover the very name of mortification doth put vs in mind how hard it is to forget our former nature: because we therby gather that we are not other wise framed to ye feare of God, nor do leare the principles of godlines, but when we are violently slaine with the word of the Spirit, and so brought to nought even as though God should pronounce, that to have vs to be accounted among his childre there needeth a death of all our common nature.

9 Both these things do happen vnto vs by the partaking of Christ. For if we do truly communicate of his death, by his power the olde man is crucified, and the body of sin dieth, the corruption of our former nature may live no more. If we be partakers of his resurrection, it is the we are raised vp into a newnes of life, that may agree with the righteousness of God. In one word I expounde repentance to bee regeneration, which hath no other marke whereunto it is directed, but that the image of God which was by Adams offence sowly defaced and in a manner vterly blotted out, may be renued in us. So the Apostle reacheth, when he faith: but we representing the glory of God with vncovered face are transformed into the same image, our glory into glory, as by the spirit of the Lord. Againe: Be ye renued in the spirite of your
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your minde and put on the newe man, which is created according to God in righteousnesse and holinesse of truth. Againe in another place: putting on the newe man, which is renewed after the knowledge and image of him that created him. Therefore by this regeneration wee bee by the benefit of Christ restored into the righteousnesse of God, from which we were fall'n by Adam. After which manner it pleaceth the Lord wholly to restore all those who he adopteth into the inheritance of life. And this restoring is fulfilled not in one moment, or one daie, or one yeare, but by continually, yea and sometimes slowly proceedinges God taketh away the corruptions of the flesh in his elect, cleanseth them from filthines, and consecrateth them for temples to himselfe, renewing all their senses to true purenesse, that they may exercise themselves all their life in repentance, and know that this war hath no end but in death. And so much the greater is the lewdnes of that filthie raile & apostata Staphilus, which foolishly faileth that I confound the state of this present life with the heauenlie glorie, when I expound by Paul the image of God to be holinesse and true righteousnesse. As though when anie thing is defined, we should not seeke the whole fulnes & perfection of it. And yet we denie not place for increases: but I say that how were any man approcheth to the likenes of God, so much the image of God shineth in him. That the faithfull may attaine hereunto, God assigneth them the race of repentance wherein to run at their life long.

10 The children of God therefor are so delievered by regeneration from the bondage of sin, not that having now obtained the full possession of libertie, they should seeke no more trouble by their flesh, but that they should haue remaining a continual matter of strife, wherwith they may be exercis'd, and not only be exercis'd, but also may better learne their own weaknes. And in this point all writers of sound judgment agree together, that there remaineth in man regenerate a feeling of evil, from whence continually spring desires that allure & stir him to sin. They confessse also that the holy ones are still holden intangled with that disease of lusting, that they cannot withstand but that sometime they are tickled and stirred either to lust or to covetousnesse, or to ambition or to other vices. Neither is it needful to labour much in searching what the olde writers haue thought herein, forasmuch as onlie Augustine may be sufficient for it, which hath faithfullie and with great diligence gathered all their judgements. Therefore let the readers gather out of him, such certaintie as they shall desire to learn of the opinion of antiquitie. But there may seeme to be this difference betwene him & vs, that he when he graunteth that the faithful so long as they dwell in a mortal body are so holden bound with lusts, that they cannot but lust, yet dares not call that disease sin, but being content to express it by the name of weaknesse, he teacheth then only it becometh sin, when either work or consent is added to couete or receiuing, yea, when wilfully doth to his first desire: but we account the very same for sin, yea is tickled with any desire at all against the law of God, yea we affirm that the very corruption that ingredeth such desires in vs is sin. We teach therefore that there is alwaies sin in the holy ones until they be vncovered of the mortal bodie, because there remaineth in their flesh, a perseverance of lusting that fighteth against vprightnesse.

Col. 3.10.  1.Cor. 7.12.  2.Cor. 4.4.

In the regen-
tate there remaineth sin full concupis-
cence, which concupisence is
sinne and not
weaknesse only
as S. Augustine
termed it.

Lib. ad Boni. 4.
Li.1. & 2. contra
Julianum.
And yet he doth not alway forbear to vfe the name of Sinne, as when hee faith: This Paul calleth by the name of Sinne, from whence spring all Sinnes vnto a fleshy concupiscence. This as much as pertaineth to the holie ones, loofeth the kingdom in earth, and perfeth in heaven. By which wordes he confesseth, that the faftfull are guilty of Sinne, insuch as they are fubject to the lustes of the fleshe.

Therefore we fo say, that the olde man is cruified, and the lawe of Sinne abolisshed in the children of God, that yet there remaine some leauinges, not to have dominion in them, but to humble them by knowledge in confidence of their owne weaknesses. And wee confefs that the fame are not imputed, as if they were not: but wee affirme that this commeth to passe by the mercie of God, that the holy ones are delivered from this guiltinesse, which otherwise should iustifie bee reckoned Sinners and guilty before God. And this sentence it shall not bee harder for vs to confirme, forasmuch as there are fufficient testimonies of the Scripture vpon their matter. For what would we have more plain, than that which Paul crieth out to the Romanes chapter 7: Fift both wee haue in an other place shewed, and Anguiſhe proveth by ftronge reasons, that Paul there speaketh in the person of a man regenerate. I speake not of this, that bee veth these wordes Euill and Sinne, that they which will speake againft vs maie not cauill againft thofe woordes, but who canne denie, that a ftringing againft the lawe of GOD is euill, who can denie a withstanding of justice to bee Sinne? Finally, who will not graunt that there is a fault, where is a spiritual miferie? But all these things are reported of this disease by Paul. Againe, wee haue an afurred demonstration by the Lawe, by which this whole queftion may easily be discussed. For wee are commanded to loue God with all our heart, with all our foule, with all our powers. Sith all the partes of our foule ought to be so occupied with the loue of God, it is certaine, that they satisfi fee not the commandement that conceiue in their heart any desire be it never fo little, or suffer anie fuch thought at all to enter into their minde, as may withdraw them from the loue of God into vanitie? For what are not the powers of the foule, to be affected with fodaine motions, to comprehend with wit, to conceiue with minde? Therefore, when these do open a way for vaine or corrupt thoughts to enter into them, doe they not then that they are euene fo much void of the loue of God? Whencefore, who fo confefseth not that all the lust of the fleshe are Sinnes, and that the fame disease of lusting, which they call feeding, is the well spring of Sinne, he must needs denye that the transgression of the law is Sinne.

If any man thinke it an abfurde, that all the desires wherewith man is naturally moued in affection, are vniuerfally condemned, where-
as they be put into man by God the author of nature. We answere, that wee
do not condemne those desires that God hath so engraven into the minde
of man at the first creation, that they cannot be rooted out without deftoie-
ing the very nature of man, but only outrageous & vnbridled motions that
fight against the ordinance of God. But now with by reason of the peruerse-
nes of nature all her powers are infected & corrupted, that in all her doings
appeareth a continual disorder & intemperance, because the desires cannot
be euersed from such intemperance: therefore we say that they are corrupt.
Or (if you will take the whole sentence in fewer words) we teach that all
the desires of men are evil: & we accuse them to be guiltie of sin, not in that
that they are natural, but for that they are inordinate: and we call them in-
ordinate, because no pure or cleane thing can come out of a corrupt & vn-
cleane nature. And Augustin doth not so much varie from this doctrine as
he appeareth in shew, while he somewhat too much searcheth the enuie that
the Pelagians laboured to bring him into, he sometime forbeareth to vfe the
name of sinne. Yet where he woteth that the law of sinne still remaining in
the hollie ones, the onely guiltines is taken away, he plainly sheweth that he
doeth not so much disagree from our meaning.

13 We wil alleadge some other sentences, whereby that better appeare
what he thought. In the second booke against Iulian: This lawe of sinne is
both released by the spirituall regeneration, & abideth in the mortall flesh,
released herein, because the guiltines is taken away in the sacramet whereby
the faithfull are regenerate: & it abideth, because it worketh the desires aga-
inst which the faithfull do fight. Againe, Therefore the law of sin (which
was also in the members of so great an Apostle) is released in baptisme, but
not ended. Againe, The law of sinne (of which yet remaining the guiltiness,
is in baptisme discharged) Ambrose called wickednes: because it is wicked-
ness for the flesh to lust against the Spirit. Againe, Sinne is dead in respect of
that guiltines wherin it held vs, & eu’n being dead, it still rebelleth till it be hea-
led with perfection of burial. And yet plainer in the fifth book. As the blind-
nesse of heart is both a sinne, whereby man beleueth not in God: and also a
punishment of sinne, whereby a proud heart is chastised with worthy corre-
ction: and the cause of sinne when any thing is committed by the error of
a blinde heart; so the lust of flesh against which a good spirit lufterth, is both
sin, because there is in it disobedience against the government of the mind:
and also the punishment of sinne, because it is given for recompence to the
deresyings of the disobedient: and the cause of sinne in man, when he con-
senteeth by defection, or in man, when he is borne by infection. Here with-
out any doubtfull speech he callith it sinne, because when error was once ou-
erthrown, and the true reformed, he lefte feared slanderous reports.
As in the 41. Homely upon Iohn, where doubtlesse he speaketh according to
the true meaning of his minde, he saith: If in the flesh thou serue the law of
sinne, do that which the Apostle himselfe saith: let not sinne reigne in your
mortall bodie to oose the desires thereof. He saith not, let it not be, but
let it not reign. So long as thou liuest, sinne must needs bee in thy mem-
bers at least, let reigne be taken from it. Let not that be done which it com-
mandeth. They that defende that lust is no sinne, are woont to object that

Rom.6,12.

Dd 4 saying
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saying of James, Lust, after that it hath conceived, bringeth forth sinne. But this is easily confuted. For vnlesse wee thinke that hee speaketh of onely ill workes or actuall sinnes, euil will it selfe, shall not bee accounted sinne. But where he calleth mischievous deeds & wicked offences the offsprings of sin, & giueth vnto them the name of sinne, it doth not by and by follow thereof, but that to lust, is an euil thing and damnable before God.

14 Certaine Anabaptistes in this age, deuise I wote not what phantastike intemperance in stead of spirituall regeneration: saying that the children of God restored into the state of innocencie, now ought no more to be carefull for bridling of the lust of the flesh; that the Spirit is to be followed for their guide, ynder whose guiding they never goe out of the waie. It were incredible that mans minde couldie fall to so great madnesse, vnlesse they did openly & proudly babble abroad this doctrine. Truely it is monstrous. But it is meete ye such should suffer the punishment of such blasphemies boldnesse, that so haue persauded their minde to turne the truth of God into a lie. Shall all the choose of honestie & dishonestie, right & wrong, good and euill, vertue & vice, be taken away? Such difference (faie they) commeth of the cursednes of old Adam, from which wee are exemped by Christ. So nowe there shall be no difference betweene fornication & chastitie, plane dealing & futeletie, treue & lyuing, justice & extortion. Take away vaine & are, faie they, the Spirit wil command thee noe euil thing, so that thou boldly and without feare yeeld thee to the guiding thereof. Who can choose but be astonished at these monstrous things? Yet it is a common Learning among them, which blinded with madnesse of lustes, haue put of all common reason, but what Christ (I beseech you) do they frame vnto vs, and what spiritie do they belch out? For we rekonowledge one Christ, & his only Spirit whom the Prophets haue commended, whom the Gospell giuen vs doeth preach, of whom wee there heare no such thing. That Spiritie is no patronne of mankill, whoredom, drunkennes, pride, contention, couetousnes, & guile: but the author of loue, chastitie, sobrietie, modestie, peace, temperance and treue. It is not a giddie spirit, & runneth headlong without consideration through right & wrong, but is full of wisdom, & understanding, that discerneth rightly betwenee iuft & vnjust. It stirreth not vnto dissolute & vnbridled licenciousnesse, but maketh difference betwenee lawfull and vnlawfull, and teacheth to keepe meare & temperance: but why doe we labour anie longer in confuting this beastly rage? To Christians the Spirit of the Lorde is not a troublesome phantastie, which either themselues haue brought forth in a dreame, or haue received being forged of other: but they reverentie seeke the knowledge of him at the Scriptures, where these two thinges bee taught of him: First that he is giuen vnto sanctification, that hee might bring vs into the obediencie of God wil, being purged from vnleanenesse & desilings, which obedience cannot stand, vnlesse lusts be tamed & subdue, whereby these men would giue the bridale at libertie. Secondly wee are taught that wee are so cleansed by his sanctification, that wee are still besieged with many vices & much weakeenesse, so long as we are enclosed in the burden of our body: whereby it commeth to passe, that beeinge farre distant from perfection, wee haue neede alway to encrease somewhat, and being entangled
tangled in vices, we have neede daily to wrestle with them. Whereupó also followeth, that crying of sloth and carelesnesse, we must watch with heedful mindes, that we be not compassed vnware with the snares of our flesh. Vnlesse peraduenture we thinke that we have proceeded further than the Apostle, which yet was wearied of the Angell of Satan, that his strength might be made perfect with weaknes: & which did unsanainly represent in his flesh that diuision of the flesh, and of the spirite.

15 But whereas the Apostle in describing of repentance reckoneth seven either causes or effectes or parts thereof, he doeth that of a very good cause: and these they be: endeuer or carefulnesse, excusing, indignation, feare, desire, zeale, punishment. Neither ought it to seeme any abfurdistie, I dare not certainly determine whether they ought to be counted causes or effectes. For both may be defended in disputation. They may be also called affections joyned with repentance: but because, leaving out those questions, we may understand what Paul meaneth, we shall be content with a simple declaration of them. He faith therefore, that of the heauinesse which is according to God, ariseth carefulnesse. For he is touched with an earnest feeling of displeasure because he hath sinned against his God, is therefore all stirred vp to diligence & heedfulnesse, to winde himselfe clearely out of the snares of the duell, to take better heede of his snares, to fall no more from the governaunce of the holy ghost, not to be oppossed with securitie. Next is Excusing, which in this place signifieth not the defence, whereby a sinner to escape the judgement of God, either doeth denie that he hath offended, or diminisheth the hainousnes of his fault, but a purgation which standeth rather in crying of pardon, than in defence of his caufe. Like as the children that are not reproued when they acknowledge and confesse their faultes, do yet vse entreating, and that it may take place, they protest by all means that they ca, that they haue not cast away the reuerence that they owe to their parents. Finally, they so excuse them, as they goe not about to prooue themselues righteous and innocent, but onely that they may obtaine pardon. Then followeth indignation thereby the sinner fretreth inwardlie with himselfe, quarreleth with himself, is angrie with himself, when he recordeth his owne peruersenesse & his owne vnthankfulnesse to God. By the name of feare, hee meaneth that trembling that is striken into our mindes so oft as we thinke both what we haue defered, and how horrible is the seueritie of Gods wrath against sinners. For wee must needs then be vexed with a mercuriall, vnquietenesse, which both intruisteth vs to humilietie, and maketh vs more ware against the time to come. Nowe if out of feare does spring that carefulnesse, whereof he had spoken before, then wee see with what linking they hang together. It seemeth to mee that he hath vsced this worde Defire for diligence in our dutie and readie carefulnesse to obey, whereunto the acknowledging of our owne faultes ought cheefely to prouoke vs. And thereunto also belongeth zeale, which hee joyneth immediately next vnto it. For it signifieth a fearfulnesse, wherewith we bee kindled when we be spurreted forward with these pricking thoughtes, what haue I done? Whither had I throwne my selfe headlong, if the mercy of God did not help mee? The last of all is punishment, for the more rigorous that wee bee 

C 5 to our
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to our selves, & the straightlyer that we examine our owne sinnes, so much
more we ought to trust that God is favourable and mercifull vs.
And truely it is not possible, but that the soule being staken with horror of
the judgement of God must needs do some execution in the punishing of
it selfe. Truely the godly do feele what punishments are shame, confusion,
mourning, loathing of themselves, & other affections that spring out of ear-
nest acknowledging of sinnes. But let vs remember that there is a measure
to be kept, that sorrow do not swallow vs vp, because nothing more readiey
happeneth to seareful consciences than falling to dispair. And also by that
craftie meane whomsoever Satan findeth ouerthrown with dreade of
God, hee more and more drowneth them in the gulf of sorrowe, that they
may never rise vp againe. Truely the seare can not be too great which end-
deth with humilitie, and departeth not from hope of pardon. But alway(as
the Apostle teacheth) the sinner must beware, that while he moue himself
to the loathing of himselfe, he dispaire not, oppressed with too great fear, for
so doe we flece away from God which calleth vs to him by repentance. Upon
which point this lesson of Bernard is very profitable: Sorrow for sinnes is
necessary, if it bee not continual. I counsell you sometime to returne your
fault from greevous and painfull remembrance of your owne wayes, and to
clime vp to the plaine grounde of chearefull remembrance of benefites of
God. Let vs mingle hone with wormewood, that the holome bitternesse
may bring vs health, when it shall be drunke tempered with sweetenesse.
And if yee thinke of your selues in humilitie, thinke also of the Lorde in
goodnesse.
16 Now it may be also perceived what be the fruities of repentance, even
the dueties of godlineesse toward God, and of charitie toward men, & ther-
withall a holinesse & purenesse in all our life. Finally, the more earnestly that
any man examineth his life by the rule of Gods lawes, so much the sorer to-
kens he sheweth of his repentence. Therefore the holy ghost oftentimes,
when hee exhorteth vs to repentance, calleth vs sometime to all the com-
mandements of the lawe, sometime to the dueties of the second table. Albeit
in other places after that he hath condemned uncleannesse in the very
fountaine of the heart, he descendeth afterward to outward testimonies yet
do set out true repentance, of which thing I will hereafter set before the rea-
ders cies atable in the description of a Christian life. I will not gather tes-
rimonies out of the prophets, wherein they partly scorn at their follies that
go about to appease God with ceremonies, & so thew that they bee mere
mockeries; and partly do teach that outward vprightnesse of life is not the
principall part of repentance, because God looketh vpon the heart: who so
ever is euen meanly exercisid in the scripture shall perceiue of him selfe
without any other mans putting in mindes, that when we haue to doe with
God, we labour in vaine, vnlesse wee beginne at the inward affection of the
heart. And the place of Joel shall not a little helpe to the understanding of
the rest, where hee faith: Teare your hearts and not your garmentes. Also
both those pointes are expressed in these words of Iames: Yee wicked do-
ers, cleanse your hands: yee double men, purge your heartes. Where in-
deede there is an addition joyned to the first part, but after is shewed the
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The verie fountain and beginning that they must wipe away their secrete filthines, that there may be an altar set vp to God in the very heart. Befide this there are also certaine outward exercises, which we vs privately as remedies to humble our selues or to tame our flesh, & publikely for the declaration of repentance. And they proceed from that punishment of which Paul speaketh, for these are the properties of an afflicted minde, to bee in

lothomesse, mourning and weeping, to flee gorgeousnesse & all trimming, and to for sake all delights. Then hee that feeleth how great an euill is the rebellion of the flesh, seeketh all remedies to bridle it. Moreover hee that well be thinking him, how grievous a thing it is to haue offended the justice of God, cannot rest vntill he haue in his own humility given glory to God. Such exercises the old writers do oftentimes rehearsse, when they speake of the fruits of repentance. But albeit they doe not place the whole force of repentance in them, yet the readers shal pardon me, if I speake what I thinke it seemeth vnto me that they stand to much vpon them. And if any man will wisely ye w it, I trueth he will agree with mee, that they haue two waies gone beyond measure. For when they so much enforced, & with inmeasurable commendations aduanced that bodily discipline, this in deed they obtained, that the people did the more earnestly embrace it, but they in a manner darkened that, which ought to haue bene of much greater importance. Secondly, in giuing punishments they were somewhat more rigorous then ecclesiastical mildnesse may beare, as we shal haue occasion to shewe in another place.

17 But because many when they heare weeping, fasting & ashes spok en of, both often in other places & specially in Joel, they measure the chief part of repentance by fasting & weeping; therefore their error is to be taken away. That which is there spoken of the turning of the whole heart to the Lord, of cutting their hearts and not their garments, is properly belonging to repentance; but weeping & fasting are not ioyned as continual or necessary effectes thereof, but are spoken of in respect of a special circumstance. Because he had prophesied, that there was a moit grievous destruction, therefore he counselleth them to prevent the wrath of God, not onely in repenting, but also in yttering tokens of their sorrow. For as a man standing to be arraigned, yeth humbly to abase himselfe with an overgrown beard, vncombed hair & blakke apparel, to moue the judge to pittie: so it behooved them when they stoode accused before the judgement seate of God in piteous array to befeech him not to extend his rigour. But although ashes and sackcloth did peraduenture more fitly agree with those times; yet it is certaine, that weeping & fasting shold be to a very convenient good vs among vs, so oft as the Lord seemeth to threaten vs any plague or calamitie. For when he maketh any danger to appear, he doth after a certaine manner gue warning, that he is prepared or armed to revenge. Therefore the Prophet did well, when he exhorted his countrimen to weeping and fasting, that is to the sorrowfull manner of accused men, whose offences he said a little before, were had in examination. Even as y Pastors of the Church shoulde not doe ill at this day, if when they see any ruine hanging over the neckes of their people, they would cry out vpon them.
Of the manner how to receive them to make haste to fasting and weeping: so that they would with greater and more inward care and diligence, alway enforce that which is the principal point, that they must cut their hearts and not their garments. It is out of doubt, that fasting is not alway ioyned with repentance, but is appointed peculiarly for times of miserable plagues: and therefore Christ ioyneth it with wayyling, when he acquiteth the Apostles from need thereof, untill the time that being spoiled of his presence, they should be tormented with griefe. I speak of solemn fasting. For the private life of the godly ought to be tempered with honest sparing & sobriety, that in the whole course there of may appeare a certaine kind of fasting. But because all this matter shall be to be declared againe in the place where we shall entreat of the discipline of the Church, therefore I doe now the more slenderly touch it.

18 But this one thing I will ad here by, the name of repenteance is aplyed to this outward profession, then it is vnproperly turned fro the natural meaning which I haue abowe set forth of it. For it is not so much a turning vnto God as a confession of fault, with a beseeching of God not to charge them with the paine & guiltinesse. So to do penance in ashes & sackcloth is nothing else, then to vster a displeasednes when God is angry with vs for grecuous offences. And this is a publike kinde of confession, whereby we condemn our selues before the Angels & the world, do present the judgement of God. For Paul rebuking their slouthisnes that tedely bear w their own faults, faith: if we did judge our selues, we should not be judged of God. But it is not alway necessary to make men openly of counsell and witnesss of our repentance: but to confess privately to God is a part of true repentance which cannot be omitted. For there is nothing more unreasonable than to looke to haue God to pardon vs the sinnes in which we flatter our selues & do hide them by hypocrisy, lest he should bring them to light. And it behooueth vs not only to confess those sinnes which we daily commit, but more grecuous offences ought to drawe vs further, and to call againe into our remembrance things that seeme long ago buried. Which leffon David giueth vs by his example. For beeing touched with shame of his newly committed fault, he examineth himselfe even to the time when he was in his mothers wombe, & confesseth that euen then he was corrupted & infected with the fikthinesse of the flesh. And this he doth not to diminishe the hainousnes of his fault, as many hide them selues in the multitude, & seek to escape punishment by wrapping other with the.

But David doth farre otherwise which with simple plainnesse enforcest his fault in saying, that being corrupt from his first infancy, he hath not cease to heape euils vpon euils. Also in another place he likewise examineth his passed life, that he craueth the mercy of God for the sinnes of his youth. And truely then only shall we prooue our droustinesse to bee shaken away from vs, if groning vnder our burden and bewailing our euils, we ask relief of God. It is moreover to be noted, that the repentance which we are commanded continually to apply, differeth from that repentance, that lifteth vp as it were from death, them that either haue filthily fallen, or with unbridled licentiousnesse haue thrown forth themselues to sinne, or after a certaine manner of rebellious revolting, haue shaken off the yoke.
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yoke of God. For the Scripture oftentimes, when it exhorteth to repentance meaneth thereby as it were a passage or rising againe from death into life: and when it rehearseth that the people did penance, it meaneth that they were turned from their idolatry and other grosse offences. And in like manner Paul threateneth mourning vs to sinners that have not done penance for their wantonness, fornication and unchastity. This difference is to be diligently marked, least while we heare few are called to penance, a more than careless assurance should creepen vp vs, as though the mortifying of the flesh did no more belong vs, the care whereof the corrupt desires that alway tickle vs, and the vices that commonly bud vp in vs, do not suffer vs to releafe. Therefore the speciall repentance which is required but of some, whom the Devil hath violently carried away from the fear of God, and fast bound with damnable snares, taketh not away the ordinary repentance which the corruptnesse of nature compelleth vs to apply throughout all the whole course of our life.

19 Nowe if that be true, which is moste evidently certaine, that all the summe of the Gospell is contained in these two principall pointes, Repentance and forgiveness of sinnes: do we not see, that the Lord doth therefore freely justify them that be his, that hee may also by the sanctification of his Spirit restore them into true righteousness? John the Angel sent before the face of Christ to prepare his waies, preached: Repent ye, for the kingdom of heauen is come neere at hande. In calling them to repentance, hee did put them in mind to acknowledge themselves sinners, & all that was theirs, to be damnable before the Lorde, that they might with all their hearts desire the mortifying of their flesh and a newe regeneration in the Spirit. In telling them of the kingdom of God, he called them to faith. For by the kingdom of God which he taught to be at hand, he meant forgiveness of sinnes, salvation, and life, and all that ever we get in Christ. Wherefore in the other Evangelistes it is written, John came preaching the baptism of repentance vnto forgiveness of sinnes. And what is that else, but that they being oppressed and wearied with the burden of sinnes, should turne to the Lorde, and conceiue good hope of forgiveness and salvation? So Christ also beganne his preaching: The kingdom of God is come neere at hand: repent ye, and beleevie the Gospell. First he declareth that the treasures of Gods mercy are opened in him, and then hee requireth repentance, and last of all confidence in the promises of God. Therfore when he meant brealy to comprehend the whole summe of the Gospell, he saide that he must suffer and rise againe from the dead, and that repentance and forgiveness of sinnes must be preached in his name. The Apostles also preached the same after his resurrection, that he was raised vp by God, to give to Israel repentance and forgiveness of sinnes. Repentance is preached in the name of Christ, when men doe heare by the doctrine of the Gospell that all their thoughts, their affections, and their endeavours are corrupt & faulty, and that therefore it is necessary that they bee born againe if they will enter into the kingdom of God. Forgiveness of sinnes is preached when men are taught. Christ is made to them redemption, righteousness, salvation and life: in whose name they are freely accounted righteous
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and innocet in the sight of God, whereas both these graces are received by
faith, as I have in another place declared; yet because the goodness of God
whereby sinners are forgiven, is the proper object of faith, therefore it shall be
good that it be diligently distinguished from repentance.

20 Nowe as the hatred of sinne, which is the beginning of repentance,
openeth vs the first enterie into Christ, which sweeth himselfe to none
but to miserable and afflicted sinners, which groan, labor, are laden, are
hungry and thirsty, and pine away with sorrow and misery: so must we endue
ourselfe toward repentance, throughout all our life applye it, and folowe it to
the end, if we will abide in Christ. For he came to call sinners, but to repen-
tance; he was sent to bleste the unworthy, but so that every one should tune
himselfe from his wickednesse. The Scripture is full of such sayings. Where-
fore when God offereth forgiveness of sinne, he likewise vext to require
on our part repentance, secretly declaring thereby, that his mercy ought to
be to men a cause to repent them, Doe faith he? judgement and righteousness,
because salvation is come neere at hande. Again, there shall come to Sion a redeemer, & to them that in Iacob repent from their sinnes. Again,
Seek ye the Lord while he may be found: call upon him while he is neere. Let
thine wicked leaves his way: & the wickednesse of his thoughts, & be turned to
the Lord, and he shall have mercy on him. Again. Turn ye and repent, that
your sinnes may be done away. Where yet is to be noted, that this condi-
tion is not so annexed as though our repentance were a foundation to de-
ferue pardon, but rather (because the Lord hath determined to have mercy
upon men to this end that they should repent) he teacheth men whither
they shall trauel if they wil obtain grace. Therefore so long as we shall dwell
in the prison of our body, we must continually wrestle with the vices of our
corrupt flesh, yea with our own natural soule. Plato saith in certain places,
that the life of a Philosopher is a meditatio of death, but we may more tru-
ly say, that the life of a Christia[on] man is a perpetuall studye and exercise of
mortifying the flesh, till it being utterly slaine, the spirite of God get the do-
mination in vs. Therefore I think that he hath much profited, that hath learn-
ed much to mislike him selfe: nor that he should sticke fast in that mire &
go no further, but rather that he should haue and long toward God, that
being grased into the death and life of Christ, he should study upon a con-
tinuall repentance: as truely they cannot otherwise doe, that haue a natural
hatred of sinne: for no man euer hated sinne, vnlesse hee were first in loue
with righteousness. This doctrine, as it was moste simple of all other, so I
thought it best to agree with the truth of the scripture.

21 Now that Repentance is a singular gift of God, I thinke it be so well
knowne by the doctrine aboue taught, that I need not to repeate a long dis-
course to prove it againe. Therefore the Church prayeth and b橱e his admi-
ration the benefite of God, that he hath given the Gentiles repentance
unto salvation. And Paul commandinge Timothie to bee patient and milde
towards the vndeceivers, faith: If at any time GOD give them repen-
tance that they may repent fro the snares of the deuils God in deed affir-
meth that hee wilde the conversion of all men, & directeth his exhortati-
ons generally to al men: but the effectual working thereof was from the
Spirite
Spirite of regeneration, because it were more easy to create vs men, than of our owne power to put on a better nature. Therefore in the whole course of regeneration we are not without cause called, the worke of God create to good wootkes, which hee hath prepared that wee shoulde walke in them. Whomsoever the Lordes will is to deliver from death, those he quickekeneth with the spirit of regeneration: not that repentance is properly the cause of salvation, but because it is already seene that it is vnseparable fro faith and from the mercy of God: fith (as Efsay testifieth) that there is a redeemer come to him, and to those in uoeb are returned from their wickednesse. This truely standeth stedfastly determined, that where ever liueth the feare of God, there the spirit hath wrought vnto the salvation of man. Therefore, in Efsay, when the faithfull complaine and lament that they are forfaken of God, they reckon this as a token of beeing reprobates, that their hartes were hardened by God. The Aposte also meaning to exclude apostatas from hope of salvation, appointeth this reason, that it is impossible for them to be renewed vnto repentance: because God in renewing them whom he will not haue perished, sheweth a token of his fatherly favour, and in a manner draweth them vnto him with the beams of his cheerefull and merie countenance: on the other side with hardning them, he thundreth against the reprobate, whose wickednesse is vnpartable. Which kinde of vengeance the Aposte threatneth to wilfull apostatas, which when they depart from the faith of the Gospeell doe make a scorne of God, reprochfully despiše his grace, and desile and tredse vnder the blood of Chrift, yea as much as in them is they crucifie him againe. For he doeth not (as some fondly rigorous men would haue it) cut of hope of pardon from all wilfull sinnes, but teacheth that apostatas is vnworthie of all excuse: so that it is no maruell that God doth punishte a contempt of him solfe so full of sacrilege, with vnslaueable rigor. For he faith that it is impossible, that they which haue once bene enlightened, haue tafted of the heauenly gift, haue bene made partakers of the holy Ghost, haue tafted of the good worde of God, and the powers of the worlde to come, if they fall, shoule bee renewed to repentance, crucifying againe of newe, and making a scorne of the sonne of God.Again in another place:Is faith hee) wee willingly sinne after knowledge of the truth received, there remaineth no more sacrifice for sinnes, but a certaine dreadfull expectation of iudgement, &c. These also be the places out of the wrong understanding whereof, the Nauitians in old time haue gathered matter to play the mad men: with whose rigorousnesse certaine good men being offended, beleuued this to be a counterfaite Epistle in the Apostles name, which yet in all partes do truly fauour of an Apostolike spirite. But because wee contenede with none but with them that alloewe it, it is easy to shewe, how these sentences doe nothing maintaine their errour. First it is neceffarie that the Aposte agree with his master, which affirmeth that all sinne and blafphemye shall be forgien, except the sinne against the holic Ghost, which is not forgien neither in this world nor in the world to come. It is certaine (I say) that the Aposte was contented with this exception, vnlesse wee will make him an aduersarie to the grace of Chrift. Whereupon followeth, that...
pardon is denied to no special offences, but only to one, which proceeding of a desperate rage, cannot be ascribed to weaknes, and openly sheweth that a man is possest of the devil.

22 But to discourse this, it behooveth to enquire what is that same so horrible offence, that shall have no forgiveness. Whereas Augustine in one place defineth an obstinate stiffness even unto death, with despite of pardon, that doeth not well agree with the very wordes of Christ, that it shall not be forgiven in this world. For either that is spoken in vain, or it may be committed in this life. But if Augustine's definition be true, then it is not committed, vnlesse it continue even unto death. Whereas some other say that he sinnet against the holy Ghost, that enuie the grace bestowed upon his brother: I see not from whence that is fetched. But let vs bring a true definition, which being once proved with sure testimonies, shall easily by it suffice overthrow the all the rest. I say therefore, that they sinne against the holy Ghost, which of set purpose resift the truth of God, with brightnesse whereof they are so dazeled, that they cannot pretend ignorance, which they doe only to this end to resift. For Christ meaning to expound that which he had saide, immediately addeth: He y speaketh a word against the sonne of man, it shall be forgiven him: but he that blasphemeth against the holy Ghost, shall not be forgiven. And Matthew for the blasphemy against the holy Spirit, putteth the Spirit of blasphemy. But howe can a man speake a reproche against the Sonne, but it is also spoken against the holy Ghost? They that stumble vnware against the truth of God, not knowing it, which do ignorantly speake euill of Christ, haung yet this mind, that they would not extinguish the truth of God disclos'd vnto them, or once with one wordc offend him, whom they had knowne to be the Lordes annointed, these men sinne against the father and the sonne. So there are many at this day, that doe moste hatefully detest the doctrine of the Gospel, which if they did know it to be the doctrine of God, they would be ready to worship with all their heart. But they whose conscience is convinced, that it is the worde of God which they for sake and fight against, and yet cease not to fight against it, they are said to blaspheme the holy Ghost forasmuch as they wrestle against the enlightning that is the worke of the holy ghost. Such were many of the Jewes, which when they could not resift the Spirit that spake by Stephen, yet endeavoured to resift. It is no doubt but that many of them were carried vnto it with zeale of the lawe, but it appeareth that there were some other that of malicious wickednes did rage against God himselfe, that is to say against the doctrine, which they were not ignorant to bee of God. And such were those Pharisees, against whom the Lord inuiteh, which to overthrow the power of the holy Ghost, defamed him with the name of Beelzebub. This therefore is the spirit of blasphemy, when mans boldnesse of set purpose, leapeth forth to reproch of the name of God. Which Paul signifieth when he faith, that he obtained mercy, because he had ignorantly committed those things through vnbeleeue, for which otherwise he had bin vnworthy of Gods favoure. If ignorance joined with vnbeleeue was the caufe that he obtained pardon, thereupon followeth, that there is no place for pardon, where knowledge is ioned to vnbeleeue.

23 But if thou marke it well, thou shalt perceiue that the Apostle speakeh
keth not of one or other particular fal, but of the vniversal departing where
by the reprobate doe forsake salvation. And it is no maruell, that they who
John in his canonick Epistle affirmeth not to have bene of the elect, from
whome they went out, doe feele God vnappereable. For hee direceth his
speach against them, that imagined, that they might return to the Christi-
an religion, altho' they had once departed from it: and calling them fro
this false and pestilent opinion, he faith that which is most true, that there
is no way of returne open for them to the communion of Christes, that witt-
ingly and willingly have cast it away: but they cast it not away, that onely
in dissolute licentiousnesse of life transgresse the word of the Lord, but they
that offer purpose cast away his whole doctrine. Therefore the deceite is in
these wordes of falling and sinning. Because the Nouatians expound Fall-
ing to be, if a man being taught by the lawe of the Lorde, that he ought not
to steele or to commit fornication, abstinence not from stealing or fornic-
cation. But contrariwise I affirm, that there is a secrete comparison of con-
traries, wherein ought to bee repeated all things contrarie to that which
was first spoken, so that here is expressed not any particular fault, but the
whole turning away from God, and (as I may so call it) the Apostasie of the
whole man. Therefore when he faith, they which have fallen after that they
haue once bene enlightened, and haue tasted the heavenly gift, and beenne
made partakers of the holy ghost, and also tasted the good worde of God
and the powers of the world to come: it is to be understood of them, that
with adusied vngodlineesse haue choked the light of the holy spirite, haue
spit out againe the taste of the heauenly gift, haue estranged them selves
from the sanctification of the holy Ghost, haue troden vnnder foote the
wordes of God and the powers of the world to come. And the more to ex-
pressse that adusied purpose of wickednesse, in another place afterward hee
added this word by name Wilfully. For when he faith, that there is left no
sacrifice for them, he finne willingly after knowledge of the truth received,
he doth not deny, y Christ is a continuall sacrifce to purge the iniquities
of the holy ones (which he expressly crieth out almost in the whole Epistle,
where hee declareth the priesthood of Christe) but he faith, that there re-
maineth no other when that is once forsaken: and it is forsaken, when the
truth of the Gospel is offer purpose renounced.

24 But whereas some doe thinke it too harde and too far from the ten-
der mercifulnesse of God, that any are put away that flee to beseeching
the Lordes mercy: that is easly aanswered. For hee doeth not say, that par-
don is denied them if they turne to the Lorde: but he orserly denieth, that
they can rise vnto repentance, because they are by the juft judgement of
God striken with eeuell blindnesse for their vnthankfulness. And it ma-
kethe nothing to the contrarie that afterward hee applieth to this purpose
the example of Esaus, which in vaine attempted with howling & weeping to
recouer his right of the first begotten. And no more doth that threatening
of the Prophets, when they crye, I will not heare. For in such Phrases of
speche is meant neither the true conversion, nor calling upon GOD, but
that carefullnes of the wicked wherewith being bound, they are compelled
in extremity to looke vnto that which before they carelessly neglected,
that there is no good thing for them but in the Lord's help But this they do not so much call upon, as they mourn that it is taken from them. Therefore the Prophet meaneth nothing else by crying, and the Apostle nothing else by weeping, but that horrible torment which by desperation freteth and vexeth the wicked. This it is good to marke diligently, for else God should disagree with himselfe, which crieth by the Prophet that he will be mercifully to soone as the sinner turneth. And as I have already saide, it is certain that the mind of man is not turned to better, but by God's grace preventing it. Also his promise concerning calling upon him, will never deceive. But that blinde torment wherewith the reprobate are diversely drawn, when they see that they must needs seek God, that they may find remedy for their euis, and yet doe flee from his presence, is vnpersonally called Conversion and prayer.

25 But a question is moued, whereas the Apostle denieth that God is appeased with fained repentance, howe Ahab obtained pardon and turned away the punishment pronounced vpon him, whose yet it appeareth by the rest of the course of his life to have bene onely struck amased with louden scare. He did indeede put on sackcloth, scattered ashes vpon him, lay vpon the grounde, and (as it is testified of him) hee was humbled before GOD: but it was not enough to cut his garments when his heart remained thicke and swollen with malice. Yet we see howe God is turned to mercy. I aunswere that so sometime hypocrites are spared for a time, but yet so that euery wrath of GOD lieth vpon them, and that is done not so much for their sakes, as for common example. For whereas Ahab had his punishment mitigate vnto him, what profite got hee thereby, but that he shoulde not seele it alieue in earth? Therefore the course of GOD although it were hidden, yet had a fast abiding place in his house, and hee himselfe went into eternall destruction. This same is to bee scene in Esay. For though hee had a repulse, yet a temporall blessing was granted him at his weeping. But because the spirituell inheritance, by the Oracle of God could not rest but with one of the brethren, when Iacob was chosen and Esau refuseth that putting away did exclude the mercy of GOD: this comfort was left him as to a beastly man, that hee shoulde be fatte with the fat of the earth and the drawe of Heauen. And this is it that I said euem nowe, that it ought to bee referred to the example of the other, that wee should learne the more chearfully to apply our mindes and endeavorours to repentance, because it is not to be doubted that when we are truly & heartily turned, God will bee ready to forgie vs, whose mercifulnesse extendeth itselfe euene to the vnworthy, so long as they shewe any greese at all. And therewithall wee bee also taught, howe terrible judgement is prepared for all the obstinate, which nowe make it a sport with no lesse shamelesse face than yron heart to despise and set downe by the threatnings of God. After this manner wee oftentimes reached out his hande to the children of Israel, to releue their miseries, although their crimes were counterfeit, and their heartes double and false, as him selfe in the Psalm complainteth, that they by and by returned to their nature, and so minded with so friendly gentle dealing to bring them to earnest conversion, or to make
make them vnexecutable Yet in releasing punishmentes for a time, he doth not binte himselfe to a perpetual lawe thereby, but rather riseth sometimes more rigorously against Hypocrites, and doubleth their pains, that thereby may appear how much faining displeaseth him. But (as I haue said) he shewed some examples of his readiness to giue pardon, by which the godly may be encouraged to amendment of life, & their pride may be the more greeciously condemned, that stubbornely kick against the pricke.

The iiiij. Chapter.

That all that the Sophisters babble in their Schooles of Penance, is far from the pureneffe of the Gospell. Where it is esteemed of Confession and satisfaction.

Nowe I come to discouer those things, which the Schoole Sophisters haue taught of repentance. Which I will runne ouer in as fewe wordes as may bee, because I minde not to goe through all, leaft this booke, which I labour to drawe into a short abridgement, should growe to a huge greatnesse. And the Sophisters have entangled it in so many volumes, being a matter otherwise not verie hard, that a man shall hardly finde how to get out, if he once fall into their degrees. First, in defining, they shewe that they never understood what repentance was. For they take hold of certaine sayings of the olde writers, which doe nothing at all expressthat nature of repentance, as that to repent is to wepe for sinnes passed, and not to commit sinnes to bee wept for: Againe, that it is to lament euils passed, and not to commit againe other euils to be lamented: Againe, that it is a certaine sorrowfull reuenge, punishing in him selfe that which he is sorry to haue committed: Againe, that it is a sorrow of heart, and bitternesse of soule, for all euils that a man hath committed, or to which he hath consented. But, to graunt these things well saide of the fathers (which a contentious man might easie enough deny) yet they were not spoken to this entent to describ repentance, but only to exhorte them to whom they wrote, that they should not fall againe into the same offences, out of which they had bene drawn. But if we lift to runne all such titles of commendation into definitions, then other may also be adiouned as rightfully as they. As this of Chrystiane, Repentance is a medicine that destroiyeth sinne, a gift given from heaven, a maruellous vertue, a grace surmounting the force of the lawe. Yea and the doctrine which they afterwardteache, is somewhat worse than these definitions. For they finde so earnestly in outward exercises, that a man can gather nothing els out of infinit volumes, but that repentance is a discipline and rigorouenesse that trefeth partly to tame the flesh, and partly to chastise and punish vices: but they keepe maruellous silence of the inward renewing of the minde that draweth with it correction of life. There is in deed much talk among them of Contrition and Attri- tion, they torment soules with many doubts, and do thrust into them much trouble and carefullnesse: but when they seeme to have thoroughly wounded the harts, they heal the bitternesse with a light sprinkling of ceremonies.
And when they have thus curiously defined repentance, they divide it into contrition of heart, confession of mouth, and satisfaction of worke, no more logically than they defined it, although they would seeme to have wasted all their age in framing or lylogismes. But if a man will goe about to prove by the definition (which kinde of argument is of force among logicians) that a man may wepe for his finnes pasted, & commit no more to be wept for, that he may bewaile his eulps pasted, and commit no more to be bewaile, and that he may punish himselfe for that which he was sorry to have committed, &c. although he doe not confeffe with his mouth: howe will they maintaine their diuision? For if that true penitent man doe not confeffe, then repentance may be without confession. But if they answere, that this diuision is referred to repentance, in respect it is a sacrament, or is meant of the whole perfection of repentance, which they comprehend not in their definitions, then is there no cause to blame me, but let them lay the fault in themselves that make not a purer and plainer definition, I truely (according to my grossnesse) when any thing is disputed of, doe referre all things to the verie definition, which is the stay and ground of the whole disputation. But admit that to be their mannerlike licence. Nowe let vs particularly consider all the partes in order. Whereas I do negligently leape over as trifles those things that they with great gravity of countenance do publish for mysteries, I do it not unwittingly, (neither were it very painfull for me to confute all that they think theselves to have deepe & futeely disputed,) but I would think it against conscience to weary the readers with such trifles without any profit. Truly it is easy to knowe by the questions which they moue and toffe, and wherewith they miserably encomber them selues, that they prate of things that they knowe not. As for example : whether the repentance of our sinne plesereth God, when obstinacy endureth in other. Again whether the punifhmenres layd vpon man by God, do availe to satisfaction. Again whether repentance may be oftentimes reiterate for deadly finnes: where they lowly and wickedly define, that penance is daily done but for veniall finnes. Likewise they verie much torment themselves with a groffe errour, vpon the saying of Hierome, that repentance is a second bound after shipwracke, Wherein they shew that they never walked frō their brutish daules, to feele so much as a fare off the thousandth part of their faults.

2. But I would the readers should note, that here is not a quarrell about the shadow of an affe, but the moste earnest matter of all other is intreated of, that is to say, forgivenes of finnes. For whereas they require three things to repentance, contrition of heart, confession of mouth, and satisfaction of worke: they doe therewithall teach that those three things are necessarie to the obtaining of forgivenesse of finnes. But if it hechooe vs to knowe any thing at all in all our religion, this truely behooueth vs moste of all, I meane to vnderstande and knowe well by what meane, with what lawe, vpon what condition, with what easinesse or hardnesse the forgivenesse of finnes is obtained. If this knowlege stande not plaine and certaine, the confience shall haue no rest at all, no peace with God, no confidence or assurrednes, but continually trembleth, wauerevth, is troubled, is tormented.
is vexed, horribly dreadeth, hateth and fleeth the sight of God. But if the
forgiveness of sinnes hang upon those conditions to which they doe
bind it, then nothing is more miserable, nothing in more lamentable
case than wee. They make Contrition the first part of obtaining
pardon, and they require that to be a true Contrition, that is to say
perfect and full: but in the meantime they do not determine when a man
may be assured, that he hath to the full measure perfectly performed this
contrition, truly I grant that every man ought diligently and earnestly
to enforce himself, with bitterly weeping for his sinnes, to whet himself
to more and more to a loathing and hatred of them. For this is a sorrow
not to be repented, that breedeth repentance into salvation. But when there
is such a bitterness of sorrow required as may proportionally anw are the
greatness of the fault, and such as may in balance counter-pose with the
truth of pardon, here the poore consciences are mercifully tormented &
troubled, when they fee them selves charged with a due contrition of sins,
and do not to attaine the measure of that due, that they can determine
with themselves, if they have duly performed so much as they duly ought.
If they say that wee must doe as much as lieth in us, then come we all to
the same point that we were at before: for how dare any man assure himself
that he hath imploied all his force to bewail his sinnes? So when
the consciences having long wrastled with themselves, and long been
exercised with ballots, doe at length finde they have no rest in, yet somewhat
to call themselves, they enforce themselves to a sorrow, and wring out
teares to make perfect their contrition.

3 But if they say that I slander them: let them come forth and shew
any one man, that by such doctrine of contrition hath not either bene dri-
ven to despair, or hath not set for his defence a counterfaiting of sorrow
in stead of true sorrow, against the judgement of God. Wee haue also
our selfes saide in one place, that forgiveness of sins never commeth without
repentance, because none but the afflicted & wounded with conscience
of sinnes, can sincerely call upon the mercy of God: but wee haue
therewithall further saide, that repentance is not the cause of the forgiv-
eness of sinnes. As for those tormentes of soules, which they lay must be
performed of due and, we haue taken them away: wee haue taught the sin-
ner not to looke vpon his owne contrition nor his owne tears, but to sa-
ffe both his eyes vpon the onely mercy of God. Wee haue onely put him
in minde that Christ called the labouring and laden, when hee was sent to
publish glad tidings to the poore, to heale the contrite in heart, to preache
remission to captives, to deliver prisoners, and to comfort them in the
mourne. From which should be excluded both the Pharisees, filled with their
own righteounesse, doe not acknowledge their owne poorety, and al the de-
spisers that carcleffe of Gods wrath doe seeke no remedy for their euilles.
For such doe not labour, nor are laden, nor contrite in heart, nor bond, nor
captive. But there is great difference betwene a man to deferue forgivenuesse of sinnes with due and full contrition, which the sinner can ne-
uer perfoure: and instructing him to hunger & thirst for the merice of
G O D, that by the acknowledging of his owne miserie, by his owne

The pardon of our sinnes doth not depend upon the measure of our contrition.

Cap. 4. Of the manner how to receive vnquierenesse, wearinesse and captivitie, it may bee shewed him, where he ought to secke for reliefe, rest and libertie: and finallie, he may bee taught in the humbling of himselfe, to give glory to God.

4 Concerning confession, there hath beene alwaies great strife betwixt the Canonistes and the Scholediunyes: while the one forte affirme, that confession is commanded by the speciall commandement of God, & the other forte deny it and say, that it is commanded onlie by the Ecclesiasticall constitutions. But in this contention hath appeared the notable shamelesnesse of the diuines, that haue corrupted and violentlie wrested as manie places of scripture, as they alladge for their purpos. And when they say, that they could not so obteine what they required, they which would be thought more subtle then the rest escaped away with this shift, their confession came from the lawe of God, in respect of the substance of it, but afterward receivd forme of the lawe Positiv. Even as the foolishest fort among the lawyers doe say, that Citations came from the lawe of God, because it is saide: Adam where art thou? And likewise Exceptions, because Adam answered as it were by way of exception sayinge: The wife that thou gauest me. But that both citations and exceptions received forme given them by the Chiefl lawe. But let vs see by what arguments they proue this confession, eitherFormed or Unformed to bee the commandemente of God. The Lorde (say they) sent the leprous men to the Priests, But what? Sent he them to confession? Who euer hard it spoken, that the Leuiticall Priests were appointed to heare confessions? Therefore they fie to Allegories, And say: it was commanded by the Lawe of Moses, that the Priests shoulde discern betweene leprosie and leprosie: sinne is a spirituall leprosie therefore it is the priestes office to pronounce vpon it; Before that I answerd them, I ask it this way, If this place make them judges of the spirituall leprosie why do they draw to them the knowledge of naturall and fleshly leprosie? This forsooth is not to mocke with the Scriptures. The lawe giueth to the Leuiticall Priests the knowledge of the Leprosie, therefore let vs take it vpon us, Sinne is a spirituall leprosie, therefore let vs also be examiners of sinne. Nowe I answere: sith the priesthood is remoued, it is necessarie that the Lawe be remoued also. All priesthoods are remoued to Christ, and fulfilled and ended in him, therefore to him onely all the right and honour of priesthood is also remoued. If they love so well to followe allegories, let him set Christ before them for the onely priest, and heape vpon his judgement feate the free jurisdiction of all things: this we can easilly bee contented to suffer. Moreover their allegorie is verie vnfit, that setteth among the ceremonies that lawe which is meerey politike. Why then did Christ send the leprous men to the Priests? That the Priests shoulde not caull that he did breake the lawe that commanded the man healed of the leprosie, to bee shewed before the Priest and purged with offering of sacrifice, therefore he commanded the leprous men being cleansed, to doe that which belonged to the lawe, Goe (faith he) and shewe your felues to the Priest, and offer the gift that Moses hath commanded in the Lawe that it shoulde bee for a witness he vnto them. And truely this miracle should have beene a witness vnto them, for they
they had pronounced them leprous, & now they pronounce them healed. Are they not whether they will or no compelled to become witnesses of Christ's miracles? Christ leaueth to them his miracle to be examined, they cannot deny it. But because they still daily with it, therefore this work is for a witness unto them. So in another place: This Gospel shall be preached in all the world, for a witness to all nations. Again: Ye shall be led before kings & governors, for a witness to them, that is, in the judgement of God they may be more strongly convinced. But if they had rather follow Chrysostome, he also teacheth that Christ did this for Jews false, that he should not be accounted a breaker of the lawe. Albeit so clear a matter I am ashamed to allege the witness of any man: whereas Christ pronounceth that he leaueth the right of the lawe whole to the priests as to the professed enemies of the Gospell, which were alway bent to carpe against it, if their mouth had not beene stopped. Wherefore that the popish sacrificing priests may still keepe this profession, let them openly take parts with them which must of necessity be restrained by force; that they speake not ill against Christ. For this nothing belongeth to his true ministers.

5 They bring their second argument out of the same fountain, that is from an allegorie, as though allegories were of great force to confirm any doctrine. But let them be of force, if I do not pronounce that I can make a fairer shewe of them for my side, then they can for theirs. They say, The Lord commanded his Disciples, that when Lazarus was raised vp, they should unbind & loose him from his bonds. Here first they lie; for it is nowhere read that the Lord said this to the Disciples: and it is much more likely that he saide to the Jews that stood by him, that the miracle might be made the more evident without suspicion of fraud, & his power appeare the greater, that without any touching, with his onely word he raised vp dead men. For thus I expound it: that the Lord, to take away all wrongfull opinion from the Jews, willed them to roll away the stone, to seele the lyncle, to behold assured tokens of death, to see him rising by the only power of his word, and them first to seele him living. And this is the judgement of Chrysostome. But let vs graunt that this was spoken to the Disciples: what will they get thereby? That the Lord gave his Apostles power to loose. But how much more fitly and more handily might these things be applied by way of allegorie, to say that by this signe the Lord meane to instruct his faithful, to loose them that he had raised: that is, that they should not call into remembrance those sinnes that he had forgotten; that they should not condemne them for sinnes whom he had acquited; that they should not reproch men with those things that he had forgiven: that they should not be rigorous to punish, & lightly offended, where he is mercifull & easily entreated to spare: Truely, nothing ought to move vs more to readiness to forgive, than the example of the Judge that therein he will be vnpeable to them that be too rigorous & vngentle. Nowe let them goe and boast of their allegories.

6 But nowe they joine more necesse hande with vs, when they fight (as they thinke) with open sentences. They that came to John's Baptisme, did confesse their sinnes, and James willeth that we confesse our sinnes one to another.

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Matthew 24:14, Matthew 10:18.

Hom.12. de muliere Chananee.

Christes comman
ding to loose the
bondes from La
zarus whom he
raised out of the
graue furious
ally alleged to pro
e auricular confe
fion.

Ser. contra
Judas, Gentiles
& heretic.

Auricular con
fession was ke
pved either by
their acknowled
ning of their sin
whom John did
baptize, or by S.
James th ready
ning men to make
their mutual confe
fions.
Of the maner how to receiue another. No marueile if they that woulde bee baptised did confesse their sinnes, for it was said before that John preached the baptism of repentance, and baptised in water vnto repentance. Whom should he then haue baptized, but them that had confessed the sequels sinners? Baptisme is a token of the forgiuenesse of sinnes: and who shoulde be admitted to this token but sinners, & they that acknowledge them sequels to bee such? Therefore they confessed their sins, that they might be baptized. And not without a cause doth Iamæ bid vs confesse one to another. But if they did make what followeth next after, they would understand, that this also maketh little for them. Confesse (faith he) one to another your sinnes, & pray one for another. He ioyneth together mutual confession & mutuall prayer. If wee must confesse to priests only, then must we also pray for priests only. Yea, what and if it might follow of the wordes of Iamæ that onely priests might confesse? for when he willeth that we should confesse one to another, hee speaketh onely to them that may heare the confessions of other: his word is in Greeke Allelous, mutually, interchangeably, by turns, or (if they so like best to terme it) by way of reciprocation one to another. But so interchangeably none can confesse, but they that are meeete to heare confessions. Which prerogative Sith they vouchsafe to graunt only to priests, we do also put ouer the office of confessting to them only. Therefore away with such triflings, & let vs take the very meaning of the Apostle which is simple & plain: ye is, that we should lay our weakeesse one in anothers bosom to receive mutual counsel, mutuall compassion, & mutuall comfort one of another: that we being naturally privy to the weakesse of our brethren, shoulde pray for them to the Lord, Why do they then alledge Iamæ against vs: which do so earnestly require the confession of the mercy of God? But no man can confess Gods mercy, vnlesse he haue first confessed his owne miserie. Yea we rather pronounce him accused that doeth not before God, before his Angels, before the Church, ye and before all men confesse himselfe a sinner. For the Lord hath concluded all under sinnes, that all mouths might be stopped, and all flesh humbled before God, and wee onely justified and exalted.

7 But I marueile with what face they dare affirm, that the confession whereof they speake, is of the lawe of God: the vse whereof wee graunt in deede to be verie auncient, but such as wee are able to prove in old time to haue bene at liberty. Truely euen their owne cronicles declare, that there was no certaine Lawe or constitution of it before the times of Innocent the third. Surely, if they had had a more ancient lawe, they would rather have taken hold thereof, than haue bin contented with the decrees of the councell of Laterane, and so made them selves to bee laughed at, euen of children. In other things they stick not to make forged decrees, which they father upo the most auncient Councels, that they may with very reverence of antiquitie dazzle the eyes of the simple. In this point, it came not in their minde to thrust in such a false pack. Therefore by their owne witnesse, there are not yet pasted three hundred yeares since Innocent the third laied y snare vpon men, & charged them with necessity of Confection, But to speake nothing of the times the verie barbarousnesse of the worde s miniseth the credite of that law.
lawe. For where these good fathers command oneic one of both kindes, male and female, once every yeare to confess all his sins to his owne priest, pleasant men doe merily take exception, that in this commandement are contained oneic Hermaphroditus, and saie that it belongeth not to such a one as is either male or female onlie. Since that time, a more grosse beastlines hath bewrayed itself in their scholers, they cannot expound what is meant by his owne priest. Whatsoever al the Popes hyred bablers do prate, we hold both that Christ was never the author of this lawe that compelled men to reckon vp their finnes, & also that there passed a thousand & two hundred yeares from the resurrection of Christ before that anie such law was made. And so, that this tyrannie was then first brought in, when all godliness & learning being destroyed, the visors of Pastors had without choice taken all licentiousness vpon them. Moreover there are evidenc testimonies both in histories and other auncient writers, which teach that this confessed was a politike discipline redeemed by the Bishops, not a lawe made by Christ or his Apostles. I wil alleadge but one out of manie, which shall be a plain proof thereof. Sozomenus reporteth that this constitutio of bishops was diligently kept in all the West churches, but specially at Rome. Whereby hee sheweth that it was no vniuersall ordinance of all Churches. But he faie that there was one of the priests peculiarly appointed to serue for this office. Whereby hee doth sufficiently confute that which these men do sallie say of the keies giuen for this vse vniuersally to the whole order of priesthoode. For it was not the common office of all priests, but the special duty of some one that was chosen thereunto by the bishop. The same is he, whom at this day in all cathedral Churches they call Penitentiarie, the examiner of hainous offences, and such whereof the punishment pertaineth to good example. Then hee faith immediatly after, that this was also the manner at Constantinople, till a certaine woman faining that she came to confession, was found so to have coloured vnder that pretence the vnhoneste company that she vse with a certaine Deacon. For this act, Nectarius a man notable in holinesse and learning, bishop of that Church, tooke away that custome of confessing. Here, here let these akses lift vp their eares. If auricular confessio were the lawe of God, how durft Nectarius repell and destroy it? Will they accuse for an heretike and schimmatike Nectarius a holy man of God, allowed by the consenting voyces of all the olde fathers? But by the same sentence they must condemn the Church of Constantinople, in which Sozomenus affirmeth that the manner of confessing was not only let slip for a time, but also discontinued even till within time of his remembrance. Ye also let them condemn of apostasie not only the church of Constantinople, but also the East Churches which have neglected that law, which (if they say true) is inuiolable and commanded to all Christians.

8 This abrogation Chrysolome, which was also bishop of Constantinople, doth in so manie places evidently restifie, that it is maruell that these dare mutter to the contrarie. Tell (faith he) thy fins that thou maist do the a-waie, if thou be ashamed to tel any man the sins that thou haft done, tel the daily in thy soule. I do not say, Confesse them to thy fellow seruant, that may reproach thee: tell them to God that taketh care of them. Confesse thy sins vpon Pfal. 50.
Cap. 4. Of the manner how to receive upon thy bed, that there thy conscience may daily recognize her evils. Again; but now it is not necessary to confess when witnesses be present: let the examination of thy sins be done with thy thoughts: let this judgement be without witnesses: let only God see thee confessing. Again; I do not lead thee into a stage of thy fellow servants, I do not compel thee to disclose thy sins to men, rehearse & utter thy conscience before God. Shew thy wounds to the Lord the best surgeon, and ask of him. Shew to him that will reproach thee with nothing, but will most gently heal thee. Again; Tell not a man, least he reproach thee, for neither is it to bee confessed to thy fellow servant, that may utter it abroad, but to the Lord. To the Lord shew thy wounds which hath care of thee, that is both gentle and a Philosopher. Afterward he bringeth in God speaking thus: I compel thee not to come into the mids of a stage, and call men to witness, tell thy sins to me alone privately, that I may heal thy sore. Shall we say that Chrysostome did so rashly, when he wrote this and other like things, that he would deliver mens confessions from these bonds wherewith they be bound by the law of God? Not so. But he dare not require that as of necessity, which he doth not understand to be commanded by the word of God.

9 But that the matter may be made the plainer & easier, first we will faithfully rehearse, what kind of confession is taught by the word of God: & then we will also declare their inventions, but not all (for who could drawe uprie such an infinite sea?) but onely those wherein they comprehend the sum of their secret confession. Here I am loth to rehearse how oft the old translator hath giveth in translation this word Confesse in stead of Praise: which the grossly vnlearned men commonly know; sauing that it is good to have their presumptuousnesse bewraied, that do give away that which was written of the praises of God, to their owne tyrannical commandement. To prove that confession availeth to cheare the mindes they thrust in that place of the Psalm: In the voice of reioicing and confession. But if such change may serve, then we shall have what we lift, proued by what we lift. But seeing they are so become past shame, let the godlie readers remember that by the just vengeance of God they have bin cast into a reproue mind, that their presumption should be the more detestable. But if we will rest in the simple doctrine of Scripture, we shall not be in danger of any such deceites to beguile vs. For therein is appointed one order of confessing, that forasmuch as it is the Lord that forgiveth, forgettest, and putteth away sins, therefore we should confess our sinnes to him for to obtaine pardon; he is the Philosopher, therefore let vs shewe our diseases vnto him. It is he that grieueth & offended, therefore let vs seek peace at his hand. He is the knower of hearts, and privie to all thoughts, therefore let vs make haft to powre out our hearts before him. Finally it is he that calleth finners, therefore let vs not delay to come to him. I have (faith David) made my sinne known vnto thee, and have not hidden my vnrighteousnesse. I haue said, I will confess against me my vnrighteousnesse to the Lord, & thou haft forgiven the wickednes of my heart. Such is the other confession of David. Have mercy vpon mee O God, according to thy great mercy. And such is the confession of Daniel: We have sinned, Lord we have done peruerely, we have committed iniquities, and haue bin rebellious
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in swaring from thy commandements. And such are other confessions that are commonly found in the Scripture, the rehearsal whereof would almost fill a great volume. If we confesse our sinnnes (faith John) the Lord is faithfull to forgive vs our sinnnes. To whom should wee confesse euie to him; that is, if we fall downe with a troubled & humbled heart before him, if heartily accusing and condemning our selves before him we pray to be acquitted by his goodnes and mercie.

10 He that heartily & before God shall embrace this confessions, shall undoubtedly have both a tongue readie to confesse, so oft as it shalbe needed for him to publish the mercie of God before men, & not onlie to whisper the secret of his heart to one man, & once & in his eare, but oft & openly, & in the hearing of all the world simply to rehearse both his owne shame and the magnificence & glory of God. After this maner when David was rebuked of Nathan, he was pricked with the sting of conscience, & confessed his sinne before both God & man. I haue (faith he) sinned to the Lorde, that is to say, now I alledge nothing for my excuse, I vs no shiftes, but that al men may judge me a sinner, and that the same thing which I would haue had scret from the Lord, may be also open to men. Therefore a willing confession before men alway followeth the secret confession that is made to God, so oft as it is profitable for the glorie of God or for the huling of our selues. For this reason the Lorde in old time ordained in the people of Israel, that the priest should first speake the words, & the people sayin after him should openly confesse their iniquitie in the Church. For he forelew that this help was necessarie for them that every man might bee the better brought to a just reknowledging of himselfe. And meete it is that with the confession of our owne miserie we should among our selues, and before al the worlde, gi

11 And it is convenient that this kind of confession be both ordinary in the church, & also extraordinarily vued in speciall maner, if it happen at any time the people to be guiltie of anie generall fault. Of this second kinde we have an example in that solenn confession which al the people vued by the meanes and guiding of Esdras & of Nehemia. For whereas that long banishment, the destruction of the City & Temple, the dissolving of religion, was the punishment of the common reuoluing of the al: they could not acknowledge the benefit of deluierance in such a fort as was meete, vnlesse they did first condemne themselves. Neither maketh it matter, if in a whole Congregation some few sometime be innocent. For sith they be the members of a feeble and diseased body, they ought not to boast of healthfulness. Yea it is not possible but they must also themselves gather some infection & beare part of the blame. Therefore fo oft as we be afflicted, either with pestilence or war, or barrenness or any other plague: if it be our due to flee to mourning, to fasting, and to other signes of guiltinesse; then confession it self, whereupon all these things doe hang, is not to be neglected. As for the ordinarie confession, beside that it is commended by the Lordees owne mouth, there is no wife man that considering the profit thereof, dare disallow it. For where as in all holy assemblies we make our apperance in the sight of God and the Angels: what other beginning maie there bee of our pleading, but our re-

1. Ioh. 1, 5.  2. S.12.13.  3. Leu.16.19.  4. Publique con-

fessio of sinnnes not only in partic-

ular persons but in general assemblies also both or-

dinarie and sometines extraordi-

narie allowable and very needful. Nch.1.7.
Cap. 4. Of the manner how to receive knowledge of vnworthinesse. But that (some man will say) is done by every prayer. For so oft as we pray for pardon, we thereby confess our sinnes, I grant. But if you consider how great is our carelessnesse, or drowsinesse, or sluggishnes, you wil grant me that it should be a profitable ordinance, if by some solemn vse of confession, the Christian common people shoule bee exercised to humbling themselves. For though the ceremony that the Lord commanded the Israelites, was parcel of the nurture of the law, yet in some manner it also belongeth to vs. And truely we see that this vse is in well ordered Churches profitably observed, that every Sunday the minister shoule rehearse a forme of confession in the name of himselfe & of all the people, wherein he accuseth all of wickednes, and craveth pardon of the Lord. Finally, with this key the gate to prayer is opened as well privately to euery man, as univerally to all men.

12 Moreover the Scripture alloweth two formes of private confession, one that is made for our owne sake, whereof that saying of James is spoken, that we shoule confess our sinnes one to another, for his meaning is, that disclosing our wickedneses one to another, we shoule one helpe another with mutuell counsel and comfort. The other forme that is to be used for our neighbours sake, to appease him and reconcile him vnto vs, if he haue in any thing beene offended by vs. Now in the first kinde of confession, although James in this hath assigned no man by name, into whose bolesome we should vnload our felues, leaueth vs a free choise, to confesse to him who shal seeme meetest vnto vs of all the flocke of the Church: yet we ought principally to choose the Pastors, because they are for the most part in comparison of the other to be judged meetest. I saie that they are meetest in comparison of the rest, because the Lord appointeth them by the verie calling of their ministry, at whose mouth we should be instructed to subdue & correct our sinnes, and also may receive comfort by trueth of pardon. For as the office of mutuell admonishment and reproving is committed to all men, yet it is specially enjoyned to the ministers. So when we all ought to comfort & confesse one another in confidence of Gods mercie, yet wee see that the ministers, to assure our consciences of the forgiveness of sinnes, are ordained as it were witnesses and pledges thereof, in so much that they be saide to forgive sinnes and loose souls. When thou hearest this to bee ascribed vnto them, thinke that it is for thy profite. Therefore let euery one of the faithful remember this to be his duty, if he be privately so vexed & troubled with the feeling of sinnes that he cannot winde out him selfe without help of another, not to neglect the remedie that the Lord hath offered him: that is, for his relief to vse the private confession to his owne Pastor: and for his comfort to crave the private helpe of him, whose duty it is both publiquely and privately to comfort the people of God with the doctrine of the Gospel. But alwaies this moderation is to be vsed, where God appointeth no certainty, not to binde consciences with a certayne yoke. Hereupon followeth that such Confession ought to bee free: not to bee required of all men, but to bee commended to those onelie that shal understande themselves to have need of it. Then that euery they that vse it for their need, shoulde not bee compelled by anie commaundement, or trained by anie deceit,
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deeit, to reckon up all their sinnes, but so farre as they shall thinke it be-
houseful for them, that they may receive sound fruit of comfort. Faithful Pa-
stors ought not only to leave this libertie to the churches, but also to main-
taine it, and stoutly stand in defence of it, if they will have tyrannie absent
from their ministerie and superstition from the people.

13 Of the other sort of confession Christ speaketh in Matthew. If thou
offer thy gift at the altar, and there remembrest that thy brother hath an-
thing against thee, leave thy gift there, and go, & first be reconciled to thy
brother, and then come and offer thy gift. For so charity hath bin appaire-
d by our fault, is to be repaired by acknowledging and craving pardon of the
offence that we have committed. Under this kind is contained their con-
fession that have sinned euie to the offending of the whole Church. For if
Christ maketh so great a matter of the private offence of one man, to forbid
from holi mysteries all them that have sinned against their brother, til they
be with just amends reconciled: how much greater reason is it, that he that
hath offended the church with any euil example, should recover the favour
of the church with acknowledging his fault? So was the Corinthian recei-
ued againe to the communion, when he had yielded himselfe obedient to cor-
rection. Also this forme of confession was vied in the old church, as Cypri-
ian maketh mention. They do penance (faith he) in due time, & then they come
to confession, and by laying on of the hands of the bishop & the Cleary, they
receive leave to come to the communion. Any other order or forme of con-
fession, the Scripture vterly knoweth not, & it is not our dutie to bind con-
sciences with new bonds, whom Christ most sharply forbiddeth vs to bring
in bondage. In the meane time I do so much not spake against it that the
sheep should present themselves to their shepheard when they meane to be
partakers of the holy supper, that I would most gladlie haue it evry where
observed. For both they that have an encombrde conscience, may from
thence receive singular profit, & they that are to be admonished do by that
meane prepare place for admonishment, but so alway that tyrannie and su-
perfition be away.

14 In these three kindes of confession, the power of the keies hath place:
that is, either when the whole church with solemn reknowledging of their
faultes craueth pardon; or when a private man, by any notable fault hath
bred common offence, doth declare his repentance: or when he that for the
vnquietnesse of his conscience, doth neede helpe of the minister discloses
his weaknesses vnto him. But there are diverser waies of taking awaie offence,
because although thereby also the peace of conscience is provided for, yet
the principal end is, that hatred should be taken awaie, & mens mindes knit
together with a bond of peace. But this wch that I have spoken of, is not to be
depiified, that we maie the more willingly confess our sinnes. For when the
whole church standeth as it were before the judgement seate of God, con-
fesseth it selfe guiltie, and hath one only refuge vnto the mercie of God: it is
no slender or light comfort to haue there present Christes embassador, hav-
ing comendement of reconciliation, of whom it may heare absolutio pro-
nounced vnto it. Here the profitablenes of the keies is worthily commeded,
whence this embassage is performed rightlie, & with such order & religiousnes
as
Cap. 4. Of the manner how to receive

as becometh it. Likewise when he that had in a manner estranged himself from the Church, receiveth pardon and is restored into brotherly unity, how great a benefit is it that he understandeth himself to be forgiven by them, to whom Christ hath faide: To whomsoever ye forgive sins in earth, they shall be forgiven in heaven. And of no lesse effectualnes and profit is private abjuration, when it is asked by them that have neede of speciall remedy to relieve their weakness. For it happeneth oftentimes, that he which heareth the general promises that are directed to the whole congregation of the faithful, remaineth nevertheless in some doubt, and hath stilt an vnquiet mind, as though he had not yet obtained pardoe: & the same ma, if he have disclo-
sed to his person the secret same of his mind, and heareth peculiarly directed to himselfe that saying of the Gospel, Thy sins are forgiven thee, be of good hope, establisheth his minde verto assured: & is delivered from that trembling, wherewith he was before tormented. But when we speake of the keies, we must take heed that we dreeke not of a certain power severed from the preaching of the Gospel. In another place we have occasion more fully to declare this matter againe, where we haue entreat of the governement of the church and there shall we see that all the power to bind and to loofe, which Christ hath giuen to his Church, is bound to the worde. But this is most true in the mysterie of the keies, the whole force whereof standeth in this, that the grace of the Gospel be publikely & privately sealed vp in the heartes of the faithful, by them whom the Lord hath ordained: which can not be done but by onelie preaching.

15. But what say the Romish diuines? They decree that euery one of either kinde, so foone as they come to the yeeres of discretion, must yearely once at the least confesse all their sins to their owne priest: and that their sin is not forgiuen, vnlesse they have firmly conceived an intent to confesse it: which intent if they performe not when occasion is offered that they may do it, there is now no more entrie open for them into Paradise. And the priest hath the power of the keies, wherwith he may loofe and bind a sinner: because the word of Christ is not in vain. Whatsoever ye bind, &c. About this power they stoutly fight among themselues. Some faie that there is but one keie in substance, that is the power to bind and loofe: and as for knowledge, that it is in deede requisite for a good vsr, but that it is onelie as an accessearie & not essentially joined with the other. Some other, because they saw this to be too much an unbridled licence, have reckoned two keies, discretio & power. Other againe, why they saw the leud boldnes of priests to be restrained by this moderation, haue forsook other keies, that is to saie, authoritie, of discerning which they should vsr in giuing determinate sentence: & power, which they shold practice in executing of their sentence: & knowledge standeth by as a counsellor. But they dare not simplicie expound this binding and loosing to bee to forgive and put awaye sinnes, because they heare the Lorde crying out in the Prophet: It is I, and none other but I: it is I, it is I that put awaye thy sinnes, O Israel. But they saie it is the priests office to pronounce who be bound or loofed, and to declare whose sinnes are forgien or retained: and that he doth declare it, either by confession when he absolveth and retaineth sinnes, or by sentence when he excommunicateth &
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receive it againe to partaking of the Sacraments. Finally, when they understand that they be not yet out of this doubt, but that it still may be objected against them, that oftentimes their priests do binde and loose men vnworthie, which are not therfore bound or loofed in heaven; then (which is their last refuge) they answere that the giuing of the keyes, must be construued with a limitation, that is to saie, that Christ hath promised, that before his judgment seat such sentence of the Priest shall be allowed as hath bin unjustly pronounced, according as the desertings of him that is bound or looed, did require. Moreover, they saie, that these keyes are giuen by Christ to all Priests, and are delivered to them by their Bishoppes, at the time of their promoting to priesthood: but the free vs of them, remaineth onlie with such as doe exercise Ecclesiasticall offices: and that the excommunicate and suspended Priests have in deede the keyes, but rustie and bound vp. And they that saie these things may well seeme modest and sober in comparison of the rest, which upon a newe anuiall have forg'd newe keyes with which they saie the treasurie of the Church is locked vp. These keyes we shall hereafter trie in place fit for it.

16 Now I will in few words answere to every one of these particularly. But at this present I speake not by what right or what wrong they binde the soules of the faithfull with their lawes, forasmuch as we will consider that when place serveth. But where they charge men with a lawe of reckoning vp all their sinnes: where they say that sinne is not forgien but vp condition, if there be an intent conceiued to confess it: where they babble that there remaineth no entrie into Paradise, if occasion of confessing bee neglected: this is in no wise to bee suffered. Must all sinnes be reckoned vp? But David, (Who as I thinke) had well studied vp the confession of his sinnes, yet cried out: who shall understand his errors? Lord cleanse me from my secret sinnes. And in an other place. My iniquities have passed above my head, & like a weightie burden haue waxed heauie above my strenght. Truely he understood how great was the bottomlesse depth of our sinnes: how many were the fortes of our mischiefous doings, how many heads this monster Hydra did beare, and how long a tale she drew after her. Therefore he went not about to reckon vp a registre of them, but out of the depth of euils, he cried vp to the Lord: I am overwelmed, I am buried and choked, the gates of hel haue compassed me, let thy hand drave mee out, which am drowned in the great pit, and am fainting and readie to die. Who now may thinke vp the numbring of his sinnes, when he saith that David can make no number of his?

17 With this butcherie, the soules that haue bin touched with anie feeling of God, haue bene more cruelly vexed. First they called them selfes to account: then they dividde sinnes into armes, into boowes, into branches, and into twiggges, according to these mens rules: then they weighed the qualities, quantities, and circumstancies. And so the matter went a little forward. But when they had proceeded a little further, than was on eche side skie, and on eche side sea, no hauen, no safe roade: he mo that they had passe over, the greater heape alway did thrust it selfe into their sight, yea they rose vp as high mountains, & there appeared no hope, not so much as after long.
long compassings, any waie to escape. And so they did sicke fast betweene
the sacrifice and the stone, & at last was found no other issue but desperatio.
Then these cruel butchers, to cause the wounds that themselves had made,
laid certaine gentle plaisters, that every man should do as much as he could.
But new cares again rofe vp, yea new torment did fle the silly soules, as to
think: I have not employed time enough, I have not endeauored my selfe
with such diligence as I ought, I have paused ouer many things by negligence,
& the forgetfulness commeth by negligence is not excusable. Then were
there ministred other plaisters to affluage such pains, as, Repent thee of thy
negligence; if it be not altogether careless, it shall be pardoned. But all these
goings cannot close vp the wound, and are not so much easement of the evil,
as poyson couered with honie, that they should not with their bitterness
offend the first taff but enter into the bowels before that they be perceiued.
Therefore this terrible saying alway calleth upon them & soundeth in their
cares: Confesse all thy sinnes, And this horror cannot be appeased but by
assured comfort. Here let the readers consider, how possible it is to bring in
to account all the doings of a whole yeere, and to gather together what sins
they have done every day: for as much as experience prooueth to every man,
that when at euening he shall reckon vp the faultes but of one daie, his memory
is confounded therwith, so great a multitude & diversitie presenteth
it self. For I speake not of grosse & blockish hypocrits that thinke they have
done sufficiently, if they have noted three or foure of the greatest sins: but
I speake of the true worshippers of God, which when they see themselues
oppressed with the examination that they haue made, do add to this saying of John:
If our owne heart do accuse vs, God is greater than our heart: &
so they quake for feare at the sight of that judg, whose knowledge far sur-
imounteth our understanding.

18 But whereas a great part of the world rested them vpon such flatte-
ries, wherewith so deadly a poyson was tempered, this came not so to passe,
because they beleuued that God was sattisfied, or because they themselues
were fully sattisfied: but that the anchor cast as it were in the mid sea, should
rest a little from failing; or as a wayfaring man weary and fainting, should lie
downe in the way. I labour not much in prouing this. For everie man maie
be witnessse to himselfe, I will in a short summe shew, what manner of law
this was. First simplic it is impossible, and therefore it can doe nothing but
deflote, damn, confound, and cast in ruine & desperation. And then when
it hath ledde sinners from the true feeling of their sinnes, it maketh them
hypocrites and ignorant of God and themselves. For while they are wholly
busied in reckoning vp of their sinnes, in the mean time they forget the
secret sinke of vices, their hidden iniquities, and inward filthines, by know-
ledge wherof they should chiefly have weighed their miserie. But this was a
most certaine rule of confession, to acknowledge and confess the bottom-
leffe depth of our cuil to bee so great as passeth our vnderstanding. After
this rule we see that the Publicans confession was made. Lorde be merci-
full to me a sinner; as if he should saie: All that euery I am, I am altogether
a sinner, and I can not attaine with witte or express with tongue the great-
ness of my sinnes: let the bottomleffe depth of thy mercie swallow vp the
bottom-
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bottomlesse depth of my sin. But then thou wilt saie, what? are not all our
sinnes to bee confessed? is no confession acceptable to God, but that which
is knitt't vp in these two wordees, I am a sinner? No, but rather wee muft
endeavour our selues as much as in vs lieth, to pour out our heart before the
Lorde, and not onelie in one worde confesse our selues sinners, but also
truely and heartily acknowledge our selues to bee such: and with all our
thought recorde, howe great and diuerse is our filth of sinnes, not onelie
that wee bee vncleane, but what, howe great, and in howe manie partes is
our vncleanesse: not onelie that we be debtors, but with howe great debties
we be laden, and how many waies charged: not onelie that wee bee wounded,
but also with howe manie and deadlie strokes wee bee wounded. With
this reknowing when the sinner hath wholly powerd out himselfe be-
fore God, let him earnestly & sincerely thinke, that yet there remaine moe
sinnes, & that the secret corners of their cuils are so depe, that they cannot be
thoroughly disclosed. And he crieth out with David: Who understandeth his
errors? Lord cleanse me from my hidden sinnes. Now where they affirme
that sinnes are not forgiven, but with an intent of confesling firmly con-
cieved, and that the gate of paradise is shut against him that negligeth oc-
casion offered when he may be confessed, God forbid that we should grant
them that. For there is no other forgiveness of sinnes, than alwaies hath
beene. It is not read that all they have confessed their sinnes in the care of
some priest, ye we read to have obtained forgivenes of sin at Christes hand.
And truely they could not confess, where there were neither any priestes
confessors, nor anie confessing at all. And in manie ages after, this confession
was vnheard of, at which time sinnes were forgiven without this condi-
tion. But that wee may not neede to dispute longer about this, as about a
doubtfull matter, the word of God is plaine, which abideth for ever: Whene-
souer the sinner repenteth, I will no more remember all his iniquities. He
that dare adde any thing to this worde, bindeth not sinnes, but the mercie
of God. For whereas they say, that judgement cannot bee giuen but when
the caufe is heard, wee have a solution in readiness, that they doe pre-
sumptuously take that upon themselfes, which haue made themselves jud-
ges. And it is a maruel that they do so boldly frame to themselves such prin-
ciples, as no man in his right wit will grant. They boast that the office of
Binding & Loosing is committed to them, as though it were a certaine in-
jurisdiction ioyned with Inquisition. Moreover their whole doctrine crieth
out, that this authoritie was vnknowne to the Apostles. Neither doeth it
belong to the priest, but to him which doeth abolution, to know certainly
whether the sinner be loosed or no: forasmuch as hee that heareth can
ever knowe whether the reckoning be iust and perfect. So shoulde there
be no abolution but such as is restrained to his words that is to be judged.
Moreover the whole order of loosing and binding of faith and repentance,
which two things are hidden from the knowledge of man, when sentence
must be giuen vpon another man. It followeth therefore that the assurance
of binding and loosing is not subiect to the judgement of an earthly judge:
because the minister of the word, when hee doeth his office, can not giue
abolution but conditionally: but that this is spoken for the sinnes fake,
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Whose sinnes ye forgive, &c. that they should not doubt that the pardon which is promised by the commandement and worde of God, shall be ratified in heauen.

19 Therefore it is no maruell, if we condemn and desire to have utterly taken away this Auricular confession, a thing so pestilent and so malignant wares hurtfull to the Church: but if it were a thing by it selfe indifferently, yet forasmuch as it is to no vse nor profite, and hath given cause to so many wickednesse, sacrileges and errors, who will not thinke that it ought to bee presently abolished? They doe indeede reckon vp some good vies, which they boast vp on as verie profitable, but these either false or of no value at all. One only they commend with a singular prerogative, that shame is a great punishment of him that confesseth, whereby the sinner both is for a time to come made warre, and preuenteth the punishment of God in punishing himselfe. As though we did not humbe a man with shamefastnesse enough when we call him to that high judgement seate of heauen, I mean to the hearing of God. It is forsooth verie well profited, if for shame of one mans knowledge wee cease to sinne, and bee not ashamed to have God witnes of our cuill conscience. Although the verie fame is also most false, for it is to bee seen that by nothing growth greater confidence or licentiousnesse to sinne, than when men hauing made confession to a priest, think they may wipe their mouth and saie, I did it not. And not only they are made all the yeere long the holder to sinne, but all the rest of the yeere bearing themselves bolde vpon confession, they never sigh unto God, they never returne to themselves, but hauing sinnes vpon sinnes, till they vomit vp all at once as they thinke. And when they have once vomited them vp, they thinke them selves discharged of their burden, and that they have taken away from God the judgement that they have giuen to the priest, and that they have brought God in forgetfulness when they have made the priest privie. Moreouer who doth merily see the day of confession at hand? Who goeth to confession with a cheerful heart, and commeth not to it rather against his will, and as it were drawing backward, like as if he were taken by the necke and drawn to prison. Verie peraduenture he see the verie priests, that vse joyfully to delight themselves with mutuall rehearsals of their doings, as it were with merie tales? I wil not defile much paper with monstrous abominations whereof auricular confession swarmeth ful. Onelie this I saie, If that holy man did not unwisely, that for one rumor of fornication tooke away confession out of the Church, yea out of the remembrance of his flock: then we be thereby put in minde what is needfull to bee done at this daie vpon infinite whoredomes, adulteries, incests, and bawdries.

20 Where the Confessors alledge for this purpose the power of the keys, and doe thereupon set the peupel and proue of their kingdome, as the proverbe is: it is to be seen howe much they ought to auail. Then (faie they) are the keyes giuen without cause? Is it saide without cause: Whateuer you looke vpon earth, shall bee also looed in heauen? Doe we then make the worde of Chriu vnde? I auowe there was a weightie cause why the keyes should bee giuen, as both I haue euene now already decla.
Therefore die Lorde oucrthrowcn. For Chriftdidnotgiuchis declared, which Ic CO Qfwhatfoeuerdorctheyboaftthat bine powerisgiucntocuilldifpocersofit. dcnie coramaunded akc none they ther thou thie, they mentes, IjeOhofttobeavaine worde is Ghoft.Idenic moftof Church worthie whereas to promife, haue that confefTe, haue of the kingdomeofGod, and embrace the grace of Chrift. Whereas to promife, haue of that and according to good. Neither the promise of Chrifm Ys binde, or loofe. Neither maie they dallie & faie, that the yaying of Chrif is limited according to the deserings of him that is bound or loofed. And wee also confefTe, that none can bee bounde or loofed, but they that are worthie to bee bound or loofed. But the messengers of the Gofpell and the Church haue the worde, by which they measure this woorthineffe, in this worde the messengers of the Gofpell may promise to all men forgivencesse of Sinnes in Chrift by faith, they maie proclaime damnation into all and vpon all that embrace not Chrift. In this worde the Churche pronounceth that fornicators, adulterers, theuces, manfleyers, couteous men, vntrusted men, haue no parte in the kingdome of God, and bindeth such with most sure bonedcs. With the same woorde the Church looseth them whom it comforteth beeing repentant. But what power shall this bee, not to know what is to bee bounde or loofed, and not to bee able to bine or loofe without knowledge? Why then doe they faie that they loose by authoritie giuen vnto them, when the loosing is vnccertaine? What haue wee to do with this imaginatiae power, if there be no vse of it? But I haue it alrea-
die prooved that either there is no vse of it, or so vncertaine an vse as maie be accounted for none at all. For whereas they confesse that there is a great part of Priests that doe not rightlie vse the keyes, and that the power without lawfull vse is of no effect. Who shall assured mee that he of whom I am loosed is a good vse of the keyes? if hee be an euill vse of it, what hath hee else but such a voide disposing of them, as to faie, what is to be bound or loosed in thee I know not, forasmuch as I lacke the right vse of the keyes, but if thou deserue I loose thee. But so much might doe, I will not faie a laie man (for they could not beare that with patient cares) but a Turke or a Diuell. For it is a much as to faie, I have not the worde of God the sure rule of loosing, but there is power given mee to loose thee, if thy deseruings be so. We see therefore what they meant, when they defined the keyes to bee the authoritie of discerning, and power of executing: and that knowledge is adjoyned for a counsellor, and like a counsellor scruteth for a good vse: vn doubtedly even they desired to raigne at their owne will, licentiously without God and his word.

22. If anie man take exception and faie, that the lawfull ministers of Chrift shall be no lesse doubtfull in their office, because the absolution that hangeth vpon faith shall alwaie remaine doubtfull: and then that sinners shall have either none or a colde comfort, because the minister himselfe which is no competet judge of their faith, cannot be assured of their absolution: wee have answere thereunto in readiness. For they faie that no sinnes are forgiven by the priest, but such whereas of himselfe hath bene the hearer; so by their opinion, the forgiveness hangeth vpon the judgement of the priest, & if he doe not wisely discerne who be worthie of pardon, the whole doing is void and of no effect. Finally the power wherof they speake, is a jurisdiction adjoyned to examination, whereunto pardon and absolution is restraine. In this point is found no sure ground, but rather it is a bottomlesse depth. For where the confession is not found, the hope of pardon is also lame, and then the priest himselfe must needs sticke in suspence while hee can not tell, whether the sinner doe faithfully reckon vp all the euill deedes. Finally (such is the ignorance and rudenesse of priests) the most part are no fitter to doe this office, than a homemaker to plowe the ground, and the rest in a maner all ought worthily to suspect themselues. Hereupon therefore riseth the perplexitie and doubtfulness of the Popes absolution, because they will have it grounded vpon the person of the priest, & not only that, but also vpon knowledge, that he may judge only of things informed, examined and proved. Nowe if a man shoule aske of these good doctors, whether a sinner be reconciled to God, when some sinnes are forgiven: I see not what they have to answere, but that they shal bee compelled to confesse that all is vnprofitable, that the priest pronouceth of the forgiveness of those sinnes that he hath reheard, so long as the other sinnes are not deliuered to condemnation. On the behalf of him that confesseth how hurtful careufulness holdeth his conscience bound, appeareth hereby that when he resteth vpon the priests discretion, as they call it, hee can determine nothing certainly by the worde of God. The doctrine that we teach is free and cleare from all these absurdities. For the absolution is conditi-
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ditionally, that the sinner should trust that God is mercifully vnto him, so that hee sycerely secke the cleansing of his sinnes in the sacrifice of Christ, & obey the grace offered him. So hee can not erre, which according to the office of a preacher, proclameth that which is giuen him in instructions by the worde of God. And the sinner may embrace a sure and cleare absolution, when that simple condition is annxed of the embracing the grace of Christ, according to that generall doctrine of the maister himselfe, Bee it done to thee according to thy faith. Which hath beene wickedly despised in the Papacie.

23. How foolishly they confounde those things that the Scripture teacheth of the power of keyes, I have promised that I will speake in another place, and there shall be a more convenient place for it, when I come to intreat of the gouernement of the church. But let the readers remember that those things are wrongfully wresed to Auricular and secreete confession, which are spoken by Christ partly of the preaching of the Gospel, and partly of excommunication. Wherefore when they object that the power of looing is giuen to the Apostles, which priestes may use in forgiving sins acknowledged vnto them, it is plaine that they take a falle and fonde principle, because the absolution that seerueth faith, is nothing else but a witnesse of pardon taken out of the free promise of the Gospel. As for the other confession, that hangeth upon the discipline of the Church, it dependeth nothing to seerueth sinnes, but rather to example, that common offence of the Church may be taken awaie. But whereas they scrape together here & there testimonies, to proue that it sufficeth not to confesse sinne either to God onlie or to laie men, vnlesse a priest be the heare of them, their travell therein is but leawd, and such as they maie bee ashamed of. For when the auncient fathers counsell sinners to vnburden themselves to their owne pasture, it can not be expounded of particular rehearsal which then was not in vse. Then, Lombard and such like (such was their sinister dealing) seeme of fette purpose to haue giuen themselves to fained bookes, by pretence whereof they might deceive the simple. They doe indeede truely confesse, that because absolution alway accompanieth repentance, therefore there properly remaineth no bond when a man is touched with repentance, although hee haue not yet confessed, and therefore that then the priest doeth not so much forgive sinnes as pronounce and declare them forgiven. Albeit in the word of declaring they slie bring in a grosse error, thrusting a ceremonie in stead of doctrine. But whereas they patch vnto it, that he is absolved in the face of the Church that had alreadie obtained pardon before God: they do inconueniently draw to the pecuilar vse of euery particular man, that which wee haue alreadie saide to bee appointed for the common discipline, where the offence of a hainous and notorious fault is to bee taken awaie. But by and by after, they depraye and corrupt moderation, adding an other manner of forgiving, with an enioynge of penaltie and satisfaction, wherein they presumptuously claime to their owne sacrifices a power to part that in hales, which GOD hath in all places promiseth vs whole together. For when hee simplicie requireth repentance and faith, this partition or exception is a verie robberie of God. For it is ineffect as much
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as if the priest taking upon him the person of a Tribune, should become intercessour to God and woulde not suffer God of his meere liberalitie to receive him into fauour, that hath lien prostrate before the Tribunes seats and there hath bin punished.

24. The whole summe commeth to this point, that if they will make God the author of this counterfaite confession, therein is their falsehood condemned, as I have proued them false forgers in the fewe places that they alleadge. But sith it is evident that it is a lawe made by men, I say that it is both tyrannical & made iniuriously against God, who binding mens consciences to his worde, will have them free from the bondage of men. Now when for the obtaining of pardon, there is a necessitie prescribed of that thing which the Lordde woulde to bee free, I saie that this is a sacriledge not to be suffered, because there is nothing more properlie belonging to God, than to forgive sinnes, wherein consi?itth salvation for vs. Morcoter I haue shewed that this tyrannic was first brought in, when the worldes was oppressed with filthie barbarousnesse. I haue also taught that it is a pestilent lawe, that either throweth downe headlong into desperation the poore soules in whom feeuer abideth a feate of God: or where there reigneth carelesnes, delighteth them with vaine flatteries, & so maketh the dower. Last of all I haue declared, that whatsoever mitigations they bring, tend to no other end, but to entangle, darken and deprawe pure doctrine, and hide vngodlines with deceitfull colours.

25. The third place in Repentance they assigne to satisfaction, wherof all that euer they babble may bee ouerthrown with one worde. They saie that it is not enough for him that repenteth, to abstaine from his former euils, and change his behauiour into better, vnlesse he make satisfacti?on to God for those thinges that he hath done: And that there be many helps by which wee may redeem our sinnes, as weepings, fastings, oblations and the workes of charitie. With these we must winne the Lordde to bee favourable, with these we must pay our debts to the righteousness of God, with these we must make amendes for our defaultes, with these we must desyre pardon. For although by the largenes of his mercie hee hath forgien our fault, yet by the discipline of his justice he reteneth the paine, & that this is the paine that must bee redeemed with satisfactions. But in effect all that they falsehood to this point, that wee doe indeed obtayne pardon of our sinnes at the mercifull effe of God, but by means of the deserting of our works, by which the offence of our sinnes may be recompen?ed, that due satisfaction may bee fully made to Gods righteousness. Against such lies, I saie the free forgien effe of sinnes, than which there is nothing more euidently spoken of in the scripture. First, what is forgienes, but a gift of meere liberalitie? For the creditor is not said to forgie, he acknowledgeth by acquittance that the mony is paid, but he saith without any payment willingly of his owne liberalitie cancelleth the debtors bond. Secondly, why is this word, Freely, added, but to take away al opinion of satisfaction? With what confidence therefore doe they yet set vp their satisfaction, that are stricken downe with so mightie a thunderbolt? But what when the Lord crieth out by Esai? It is, it is, that doe put away iniquities for mine owne sake, and will
will not be mindfull of thy sinnes: doest he not openly declare, that he fetcheth the cause and foundation of forgiuenece anlone from his own goodnes? Moreover whereas the whole Scripture beareth this wittesce of Christ, that forgiuenece of sinnes is to be receuied by his name, dooth it not thereby exclude all other names? How then doe they teach that it is receuied by the name of satisfactions? Neither can they denie that they give this to satisfactions, although they faie that the same be vsed as helpe by waie of meanes. For whereas the Scripture faith, By the name of Christ, it meaneth that we bring nothing, we alledge nothing of our owne, but rest vpon the only commendation of Christ. As Paul, where he affirneth that God is reconciling the world to him selfe in Christ, for his sake not imputing to men their sinnes, he immediatly theweth the meane & maner how, because he that was without sinne, was made sinne for vs.

26 But (such is their peruerstie) they say that both forgiuenece of sinnes and reconciliation are performed both at one time, when we are in Baptisme receuied into the fauour of God by Christ: that after baptism we must rise againe by satisfactions, and that the blood of Christ profite the thing, but as far as it is distributed by the keyes of the Church. Neither do I speak of a doubtful matter, forasmuch as they have in most euideu cy writings bewraied their own filthines, & not one or two of them, but all the Schoole-men univerually. For their matter after that he had confessed that Christ had paied the penalty of sinnes vpon the tree, according to the doctrine of Per- son, immediately correcteth his saying with adding this exception, that in baptism all temporal penalties of sinnes are released, but after baptism they are minished by the help of penance, that so the crosse of Christ and our penance maie worke together. But John faith farr else otherwise, if any sin, wee haue an advocate with the Father, even Jesus Christ, which is the propitiation for our sinnes, I write vnto you children, because your sinnes are forgiuen you for his names sake. Truelie, hee speakeast to the faithfull, to whom when he setteth forth Christ to be the propitiation of sinnes, he sheweth that there is no other satisfaction, by which God being displeased, maie be made fauourable and appeased. He doeth not faine: God was once reconciled vnto you by Christ, nowe secke you other meanes, but hee maaket him a perpetuall advocate, alway to restore vs by his intercession into the fauour of his father: a perpetuall propitiation, by which our sinnes maie be cleansed awaie. For this is euery true that the other John faide: Beholde, the Lambe of God, beholde him that taketh awaie the sinnes of the world, He taketh them away (faith he) him selfe and none other, that is to say, for as much as he alone is the Lambe of God, hee alone alfo is the oblation for sinnes, he alone is the propitiation sacrifice, he alone the satisfaction. For whereas the right and power to forgiue belongeth properly to the father, in the respect that he is distinguishe from the sonne, as we have alreadie seen: Christ is here set in another degree, that taking vpon him selfe the paine due vnto vs, he hath taken away our guiltinesse before the judgement of God. Whereupon followeth, that we haue no otherwise be partakers of the satisfaction made by Christ, vntleffe the same honour remaine whole with him, which they doe wrongfully take to them selves that goe about to appease
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God with their owne recompensings.

27 And heere it is good to consider two thinges: that Christ may haue his due honour kept vnto him whole and unminished: and that the confi-
ences being assured of the forgiuenesse of sinne, may haue peace with God.

Esaie faith, that the father hath laide the iniquities of vs all vpon his sonne,
that we shoulde be healed by his stripes. Which thing Peter rehearsing in oth-
er wordes faith: that Christ did in his body beare our sins vpon the tree.

Paul writeth that sinne was condemned in his flesh, when he was made sin
for vs. That is to saie, that the force and curse of sinne was slaine in his flesh,
when he was givene to be a sacrifice, vpon which the whole heape of our
sins with all their malediction & curse, with the dreadful judgement of God,
and condemnation of death shoulde bee cast. Heere those trullings are in no
case to be heard, that after the first purging, every one of vs doth none other
wise seele the effectuallnesse of the passion of Christ, than after the measure
of satisfactorie repentance; but so oft as we fall, we bee called backe to the
onelie satisfaction of Christ. Nowe set before thee their pestilent follies, as
for example: That the grace of God worketh alone in the first forgiuenesse
of sinnes: that if we afterward fall, to the obtaining of a second forgiuenesse
our workes doe woorke with it. If these thinges may haue place, do these
things that are here before assigned to Christ remaine safe vnto him? It is
a marvellous great difference, between this that our iniquities are laid vpon
Christ, that they should be cleansed in him, & this that they are cleansed by
our owne works: betwene this that Christ is the procuring of mercy, and this
that God must be made mercifull by workes. But if wee speake of pacifying
the conscience: what pacification shall this be for a mans conscience, to
haec that his sinnes are redeemed by satisfactions? When shall he certainly
know the measure of his satisfaction? Therefore he shall alway doubt whether
he haue God mercifull or no, hee shall alwaies be vexed, and alwaies quake for
feare. For they that rest vpon light pettie satisfactions, doe too contemptu-
ously esteeme the judgement of God, and doe little consider how great is
the grievousnesse of sinne, as wee shall declare in another place.

But although we grant them to redeeme some sinnes with just satisfaction; yet what wil
doe when they are opprest with so manie sinnes, for satisfaction
whereof an hundred lies although they were wholly applied thereto
cannot suffice? Beside that, all the places wherein the forgiuenesse of sinnes
is affirmed, doe not belong to yonglinges, but to the alreadie regenerate
children of GOD, and them that haue beene long nourished in the bo-
some of the Church. That embassadoge which Paul so honourably extol-
leth, I beseech you in the name of God, be ye reconciled vnto God, is not di-
rected to strangers, but to them that haue beene alreadie regenerate. But he,
bidding satisfactions farewell, sendeth them to the crosse of Christ So when
he writeth to the Colossians, that Christ by the blood of the crosse hath paci-
cified all things in heauen or in earth, wee refrained not this to the onelie
moment wherein we are received into the Church, but extendeth it to our
whole course. Which easly appeareth by the processe of the text, where hee
faith, y the faithful have a redemption by the blood of Christ, that is for-
giuenneses of sinnes: Albeit it is superfluous to heape together more places, that
readily
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readily offer themselves to be founde.

28 Heere they fle to the sanctury of the foolish distinction, that some
sines are veniall, and some deadly: that for deadly sines is great satisfac-
tion due, that veniall sines are purged with more eay remedies, as with say-
ing of the Lordes prayer, with prinking of holy water, with abolution at
the masse. So they mock & trifle with God. But whereas they alway have in
their mouth veniall and deadly sine, yet they could never discern the one
from the other, suyng that they make vngodlines and vncleanees of heart
a veniall sine. But we (as the scripture the rule of right and wrong teach-
eth vs) doe pronounce, that the reward of sines is death, and that the soul
that sinneth is worthy of death. But that the sines of the faithfull are ve-
niall, nor for that they doe not deserve death, but because by the mercie of
God there is no condemnation to them that are in Christ Iesus, because
they are not imputed:because they are taken away by pardon. I know howe
vniustly they slander this our doctrine. For they say, it is the Stoiks stra
g conclusion, concerning the equalitie of sines. But they shall easilie be con-
vinced by their owne mouth. For I demand of them, whether among the
very same sins that they confess to be deadly, they do not acknowledge one
to be greater than another. It doth not therefore immediately followe, that
sines are equall, because they are altogether deadly. When the scripture
definitively saith, that the reward of sines is death, that the obedience of
the Lawe is the way of life, and that the tresgreession of the law is death,
they can not escape this sentence. What ende of satisfying then will they
find in so great a heap of sines? If the satisfaction of one day be the satis-
faction of one sine, while they are about that one satisfaction, they wrap the
selues in many sines, with the iustest man passeth no one day wherein hee
falleth not many times. Nowe when they shall prepare themselues to make
satisfaction for the sines, they shall heape vp great numbers, yea rather
innumerable. Then the hope of satisfying being cut of, what do they stay
vpon? how dare they still thynke of satisfying?

29 They goe about to winde out themselues: but (as the proverb is) the
water still cleaeth upon them. They forge a distiction of fault and penal-
ty. They confess that the fault is forgiven by the mercy of God, but that
when the fault is forgiven, the penaltie remaineth which the rightouesnes
of God requireth to be paid: and that satisfaction doe properly belong to
the release of the penalty. Good God, what a skipping lightenesse is this;
now they confess that the forgiveness of the fault lieth freely open for men
which sometime they teach men to defere with prayers and weepinges,
and all other kindes of preparations. But yet still, all that is taught vs in the
scripture concerning the forgiveness of sines, doth directly fight against
this distinction, Which although I thinke that I have alreadie more than
sufficiently confirmed, yet I will adde some other testimonies wherewith
these winding snakes may be holden so fast, that they shall not be able once
to folde in the toppe of their tale. This is the newe Testament which the
Lorde hath conuantaunted with vs in his Christ, he will not remember our
iniquities. What he meant by these worde, we learne by another Prophet,
where the Lord saith: If the righteous turne away from his rightouesnesse,
I will
I will not remember all his righteousnesses. If the wicked depart from his wickedness, I will not remember all his iniquities. Whereas he faith that he will not remember their righteousnesses, this is as much to say, that he will have no regard of them in respect to reward them. Therefore not to remember sins, is as much as not to call them to punishment. The same thing is called in another place to cast it behind his back, to wipe it away like a cloud, to drowne it in the bottome of the sea, not to impute it and to hide it. By such manner of speech the holy ghost doth plainly expresse his meaning unto vs, if we would apply it to him willing to learne. Truely, if God do punish sinnes, he imputeth them; if he taketh vengeance, he remembereth them; if he call them to judgement, he doth not hide them: if he examine them: he doth not cast them behind his backe: if he looke upon them, he hath not wiped them away like a cloude, if he lift the, he hath not cast them into the bottome of the sea. And in this manner doth Augustine expound it in plaine wordes. If God have covered sinnes, then he would not looke upon them: if he would not looke upon them, then he would not marke them: if he would not marke them, then he would not punish them: he would not know them, hee had rather pardon them. Why therefore did he say that sinnes were covered, that they should not be scene? What was meant by this that God did see sinnes, but that he did punish them? But let vs here also out of another place of the Prophet, vpon what conditions the Lorde forgiueth sinnes. If (faith he) your sinnes be as scarlet, they shall bee made white as snowe: if they be red like crimson, they shall be as wool. And in Jeremy wee reade thus: In that day the iniquitie of Jacob shall be sought for, and shall not be founde: the sinne of Judah, and it shall not be. Because I will be fauourable to the remaunts that I shall preferre. Will thou briefly understand what is the meaning of those wordes? Weigh on the other side what is meant by these speeches, that the Lord doth bind vp iniquities in a sack, doth gather them into a bundell and lay the vp, and doth grave them with an yron pointell in an Adament stone. If they signifie (as it is out of doubt) that vengeance shall be given for recompence, then is it also not to be doubted, but that by contrarie sentences the Lord affirmeth, that he remitteth all recompensing of vengeance. Heere I must before the Readers not to harken to my glosse, but onely that they will suffer the wordes of God to take some place.

What, I pray you, had Christ done for vs, if we should still be compelled to suffer paine for sinnes? For when we say that he did bear all our sins in his body vpon the tree, we mean nothing else thereby, but that he suffered all the pain and punishment that was due vnto our sinnes. And the same hath Ephes more luely declared where he faith: the chastisement (or correction) of our peace, was vppon him. What is the correction of our peace but the pain due to sinnes? but which we should have suffered before that we could be reconciled to God? Ynleas he had entred into our stead: Lo, thou seest plainly, that Christ suffered the paines of sinnes, to deliver them that were his from them. And so as Paul inaketh mention of the redemption perfourmed by Christ, hee vseth to call it in Greeke Apolustrofis, whereby hee meaneth not redemption, as it is commonly taken, but the verie price
price and satisfaction of redemption. After which manner he writeth, that
Christ gave himselfe Antithesis, a price of ransome for vs. What propitiation is there with the Lorde (faith Augustine) but sacrifice? And what sacrifice is there, but that which is offered for vs in the death in Christ? But that which is appointed in the law of Moses for cleansing the offences of sinnes, ministreth vs a strong battell against. For the Lord doth not there appoint this or that manner of satisfying, but requireth the whole recompence in sacrifices. Whereas yet in other things, he doeth most diligently and in most exact order sett out all the ceremonies of expiation. Howe commeth it to pase, that he commandeth to recompence faultes committed, with no workes at all, but requireth only sacrifices for satisfaction, but because his will is so to declare, that there is onely one kind of satisfaction, whereby his judgement is appeased? For the sacrifices that the Israelites did then offer, were not weighed by the worke of men, but were esteemed by their truth, that is to say, by the onely sacrifice of Christ. But what manner of recompence the Lorde receiueth of vs, Osee hath verie well expressed in few wordes. Thou shalt (faith he) take away iniquitie, O God. Lo, heere is forgivenesse of sinnes. And we shall pay thee valnes of our lippes: Lo, here is satisfaction. I knoewe that they yet doe subtly slippe away, when they make distinciton betwene euerlasting paine, and temporall paines. But when they teach that temporall paine is any kind of punishment that God taketh as well of the body as of the soule, except onely euerlasting death, this restraining of it doth little help them. For the places that we have above restated, doe expresslie meane this, that God receiueth vs into fauour with this condition, that in pardoning the fault, he pardonest all the paine whatsoever wee have thereby dererued. And so oft as David or the other Prophetes doe crave pardon of sinnes, they do also therewithall pray to be releafed of the paine. Yea, the verie feeling of God's judgement doth drue them thereunto. Againe, when they promise mercy at the Lords hand, they do in manner alwaie of purpose preach of the paines and the forgivenesse thereof. Truely, when the Lord in Ezechiel pronounceth that he will make an end of the exile in Babylon, and that for his owne sake, not for the Jewes sake, he doth sufficientlie shewe that both are of free gift. Finally, if wee be delivered by Christ from guiltines of fault, the paines that come thereof, must needs ceafe.

31 But forasmuch as they do also arm themselves with testimonies of Scripture, let vs see what manner of arguments those be that they allege. David (say they) being rebuked by Nathan the Prophet of adulterie & manslaughter received pardon of his sinne, and yet he was afterward punished by the death of his sonne that he had gotten by that adulterie. Wee are taught to redeem with satisfactions such paines as were to be extended after forgivenesse of the fault. For Daniel aduised Nebu hadner to redeem his sinnes with almes, and Salomon writeth that for equitie and godlineese, iniquities are forgiven. And in another place, that with charitie the multitude of sinnes is covered. Which sentence Peter also confirmineth. Againe, in Luke the Lorde faith of the woman that was a sinner, that many sinnes are forgiven her, because she hath loued much. Howe peruerslie and wrong

Places of Scrip-

ure suppos'd to
Of the maner how to receiue the doings of God, But if they had marked (as they should not have overpa.ssed it) that there are two kinde of God's judgment, they would have scene in this rebuking of David, a farre other maner of punishment, than such as might be thought to tend to reuengement.

But because it not a little behoueth vs to vnderstand wherunto the chastifements haue respect, wherewith God correcteth vs for our finnes, and how much they differ from those examples wherewith he pursueth the wicked and reprobate with indignation: therefore I thinke it shall be not beside the purpose to comprehend it shortly in a summe. For the order of plaine teaching, let vs call the one kinde of judgement, the judgement of reuengement, the other of Chastifement; it is to be vnderstood, that God so punisheth his enemies with the judgement of reuengement, that he vseth his wrath against them, confoundeth them, destroyeth them, and bringeth them to nought. Therefore let vs take that to be properly the vengeance of God, when his punishing is joyned with his indignation: with the judgement of chastifement he dealeth not so cruelly, as to bee angrie nor punisheth to destroy, nor sendeth downe his lightening to kill. Therefore it is not properly punishment or vengeance, but correction and admonishment. The one is the doing of a judge, the other of a Father. For the judge when hee punisheth an evil doer, he hath regard to the offence, and punisheth the verie fault: when the father somewhat rigorously correcteth his childe, hee doth it not to be reuenged on him, or to punish him, but rather to teache him, & make him warier in time to come. Chryfoste at a certaine place vseth a similitude somewhat differing from this; but yet it commeth to the same point. The sonne (faith he) is beaten, and the seruant also is beaten, but the one is punished as a bondseruant, because he hath offended, and the other is chastised as a free man and as a sonne needing correction. To the one his correction serueth for proffe and amendment, to the other for a scourge and punishment.

But that we may haue the whole matter shortly & in a ready summe, let this bee the first of two distinctions. Wheresoever punishment is to reueng; there sheweth it selfe the curse and wrath of God, which hee alway withholdeth from the faithfull. Contrariwise, Chastifement both is a blessing of God, and beareth a testimony of his love, as the Scripture teacheth. This difference is commounly every where sufficiently expressed in y word of God. For whatsoever afflictions the wicked suffer in this present life, therein is painted out unto vs as it were a certaine entrie of hell, to whence they do already see a farre off their eternall damnation: and they are so far from being amended or taking any profit thereby, that rather by such beginnings they are prepared to the most cruel hell that at length abideth for them. But the Lord chasticing chasteth his seruants, but he doth not put them to death. Therefore they confess that to be beaten with his rodde, was good for them unto true instruction. But as we read euerie where that the holy ones suffer such punishments with quieter mind, so they have alway praised to escape the first kind of scourges. Chastice me Lorde (faith Iere-my,) but in thy judgement, not in thy wrath, least thou destroy mee. Pour out thy wrath vpon the nations that haue not knowne thee, and vpon the kingdomes.
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kondomes that have not called upon thy name. And David saith: Lord rebuke me not in thy wrath, nor correct me in thine anger. And it maketh nothing to the contrary, that oftentimes it is said, that the Lord is angry with them that be his, when he punisheth their sins. As in Esay: I will confess to thee, O Lord, because thou hast ben angry with me: thy wrath is turned, & thou hast comforted me. Again. Habacuc. Thou that hast ben angry shall remember mercy. And Michael: I will bear the wrath of the Lord, because I have sinned against him. Where hee putteth vs in minde that not onely they that are iustly punished, nothing preuaile with murmuring against him, but also that the faithfull have allwage of their sorrow, in considering the purpose of God. For after the same manner it is said that he doeth desile his own inheritance, which yet (as we knowe) he wil never desile. But that is spoken not in respect of the purpose or meaning of God y punisheth, but of the vehement feeling of sorrowe which they feele that suffer any of his feuerity whatsoeuer it be. But hee not onely priceth his faithfull with no small rigour, but sometimes so woundeth them, that they thinke themselves not far from the damnation of hell. So heestifieth that they have desere of his wrath, and so it behooueth that they shoulde loathe themselves in their euils, and be touched with the greater care to appease God, and carefully make haft to crave pardon. But euin in the verie same doing he thweth a more euent testimonye of his fauourable kindenesse than of his wrath. For the covenaut continueth that was made with vs in our true Salmone: the truth wherof he cannot decerne, hath affirmed, that it shall never be made voide. If (faith he) his children forsake my law, & walke not in my judgementes: if they desile my statutes, and keepe not my commandements. I will visite their sinnes with a rodde and with stripes; but I will not take away my mercy from him. Of which mercy to make vs assured, hee faith, that the rodde wherewith hee will correct the posteritie of Salmone, shall bee of men, and stripes of the children of men: by which clauses when he meaneth moderation and lenitie, he therewithall secretly declareth, that they cannot but be confounded with extreme and deadly horror, that feele the had of God to be against them. How great regard hee hath of this lenitie in chastising his Israel, he thoweth in the Prophet: I have purged thee (faith he) in fire: But not as Silver, for then thou shouldest have beene al consumed. Albe it hee teache that chasticements serue him for to cleanse him, but he further faith, that hee vseth the same so temperatly, that hee bee not too much consumed by them. And that is needesfull. For the more that every man reverently feareth GOD, and giueth himselfe to followe godlinesse, so much the tenderer hee is to beare his wrath. For the reprobate, although they groane under his scourges, yet for that they weigh not the caufe, but rather turne their back both to their owne sinnes and to the judgement of GOD, by that slothfulnesse they gather a hardnesse: or because they murmure and kicke against him, and doe make an uprore against their judge, that furious sudden rageastonisheth them with madnesse and futor. But the faithfull being admonished by his correction, by & by descend to consider their sinnes, and being striken with dread and horrour, they flee in humble wise to pray to him for pardon, vnlesse the Lord.
Of purpose for

God punished the wicked to be reuenged on them for having sinned, but his children to make them careful not to sinne.

In firm.de parnit. & confess.

Cap. 4. Of the manner how to receive

Lorde did asswage these forrowes wherewith the poore soules torment themselves, they woulde faint a hundred times euie in small tokens of his wrath.

Then let this be the second distinction, that when the reprobate are striken with the scourges of God, they doe already after a certaine manner begin to suffer paines by his judgement, and though they shall not escape unpunished, for that they have not taken heed to such tokens of the wrath of God, yet they are not punished to this end, to make them come to a better minde: but onely that, to their great hurt, they should proue God to be a judge and reuenger. But children are beaten with rods, not that they should thereby bee punished of God for their sinnes, but that they should thereby profite to amendment. Therefore we take it that they rather haue respect to the time to come, then to the time past. This I had rather expresse in Chrysostomes wordes than mine owne. For this (faith hee) God doth lay paine vpon vs, not punishing our sinnes past, but correcting vs against time to come. And so faith Augustine : That which thou sufferest, that for which thou lamentest, is a medicine to thee and no paine, a chastifement and no damnation. Put not away the scourge, if thou wilt nor be put away from the inheritance, &c. Knowe ye brethren that all this miserie of mankind when the world groweth is a medicinall sorowe, and not a penall sentence, &c. These sentences I have therefore thought good to allege, that the manner of speech that I have aboue written, shoulde not seeme to any man new & vnused. And hereunto_SERVER, all the complaints full of indignation wherein the Lorde oftentimes doth expostulate of the vnkindnesse of the people, for that they stifely despised all punishments. In Epist. hee faith: To what purpose should I strike you any more: from the sole of the foote to the crown of the head, there is no whole place. But because the Prophetes are full of such sayings, it shall be sufficient to haue breefeley shewed that God doth punishe his Church for none other intent, but that it should be tamed and amended. Therefore when he did cast Saul out of the kingdom, hee punished him to reuengement: When he tooke from David his yong sonne, hee corrected him to amendment. According to this meaning is that to be taken which Paul faith, wee are judged of the Lorde, wee are corrected that wee should not be damned with this world. That is, when we that be the children of God are afflicted with the hand of our heavenly Father, this is no paine wherewith wee should be confounded, but only a chastifement whereby we should be instructed. In which point Augustine is plainely on our side. For he teacheth that the pains wherewith men are like chastised by God, are diversely to be considered: because to the holy ones they are to be considered as much...
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as much as if he had said: Because ye have already suffered paines enough, and by the grace of God and multitude thereof have been nowe pined away with long mourning and sorrow, therefore it is nowe time that receiving the tidings of full mercy, your hearts should rejoyce and feel me to be your father. For there God did take upon him the person of a father, which repenteth him even of his just seueritie, when he was compelled sharply to correct his sonne.

34 With these thoughts it is necessary that the faithful be furnished in bitterness of afflictions. It is time that the judgement began at the house of the Lord, in which his name is called upon. What should the children of God do, if they did beleue the seueritie of God that they feel to be his vengeance? For he that being striken by the hand of God, imagineth God a punishing judge, cannot conceiue but angrily and enimie vnto him, and detest the verry scoure of GOD as a curse & damnation. Finally, he can never persuade that God loueth him, that shall thinke him so minded toward him, that he is still minded to punish him. But he only profiteth vnder the rod of God, that thinketh him to bee angry with his sinnes, but merciful and loving to himselfe. For otherwise that must needs happen, which the Prophet complaineith that he felt, where he faith. Thy wrathes, O God have passed ouer mely terrorrs have oppressed me. Also that which Moses writeth, because we have fainted in thy wrath: & we have been troubled in thy indignation, thou hast set our iniquities in thy sight, and our secretes in the light of thy countenance: because all our days are gone away in thy wrath: our yeares are consumed as the worde that is pasted out of a mouth. On the other side David faith thus of his fatherly chastifements, to teach that the faithful are rather holpen than oppressed thereby: Blessed is the man whom thou hast corrected O Lord, & hast instruccted in thy law, to give him quiet from euill days, while a pit is digged for the sinner. Truly it is a hard tentation, when God sparing the unbelieuer and winking at their faultes, seemeth more rigorous against them that be his. Therefore he gave them a caufe of comfort, the admonishment of the law, whereby they should learme, that it is done to provide for their salvation when they are called again into the way, and the wicked are carried headlong into their errors, whose end is the pit. And it is no difference whether the paine be everlastinger or during for a time. For as well warre, famine, pestilence, & sickness, as the judgement of eternall death are the curses of God: which they are laid vpon men to this end, to be instruments of the Lordes wrath and vengeence against the reprobate.

35 Now (as I thinke) all men doe perceive whereunto tended that chastifement of thy Lord vpon David: even to be an instruction that God is greeuously displeased with manslaughter and adulterie, against which he had shewed so great indignation in his beloved and faithfull servant: that David should be taught to be no more so bolde to do the like deed: and not to be a paine whereby he should make a certaine recompence to God. And so is to be judged of other kind of correction, whereby the Lord punished his people with a sore pestilence, for Davids disobedience whereunto he was fallen in numbring the people. For hee did in deed: freely forgive to David.

Neither that which David suffered after his sinne for gonne nor that which Adad and of his posterity even they whose iniquities are done away do endure to sustaine to the end that God may not be recompensd with paine for sinne.
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David the guiltiness of his sinne: but because it pertained both to the publike examples of all ages, and also to the humbling of David, that such a hainous offence should not remaine unpunished: therefore he most sharply chastised him with his rod. Which also we ought to have before our eyes in the vniversal course of mankind. For whereas after pardon obtained, we do all yet suffer the miseries that were laide vpon our first parent for paine of sinne: we perceive our felues by such exercises to be admonished, how grievously God is displeased with the transgression of his lawe: that being threwne downe & humbled with knowledge in conscience of our owne miserable estate, we may, the more furentely aspire to true blessednesse. But he shall be most foolishe that shall thinke, that the calamities of this present life are laide vpon vs for the guiltines of sinne. And that I thinke was the meaning of Chrystoyme when he wrote thus. If God do therefore lay paines vpon vs, that he should call vs, persecuting in euils to repentancc, then when repentance is once shewed, the paine shall be superfluous. Therefore as he knoweth it to be expedient for every mans nature, so he hadleth one man more roughly, and another with more louing tendernes. Therefore where he mindeth to reach that he is not vnmeasurable in taking punishments, he reprocheth to the hard hearted and obstinate people that being striken yet they make not an end of sinning. In this meaning he complaineth, that Ebrarim was as a cake scorched on the one side, & raw on the other, because the corrections did not pierce into their mindes, that the people having their vices boiled out, might be made meeke to receive pardon. Truely hee that so speaketh, thinke that so soune as a man hath repented, he will by and by become appeasable; and that by our stinnes he is enforced to that rigor in chastising of faults, which should haue bene prevented with willing amendment. Yet forasmuch as we all are of such hainesse and rudenesse, as universally needed chastisement: it seemed good to him beeing a mooste wise Father, to exercisse all without exception with a common scourge all their life long. But it is meruellous why they so cast their eyes vpon the onely example of David, and are not moued with so many examples, in which they might haue beholden free forforguences of sinnes. It is read that the Publicane went out of the Temple justified. There followed no paine. Peter obtained pardon of his offence, his tears wee reade (faith Ambrose) his satisfaction we reade not. And the man sicke of the Palsie hearde it spoken to him: Rise: thy sinnes are forgiven thee. There was no paine layd vpon him. All the abolutions that are rehearsed in the Scripture, are set out as given freely. Out of this great number of examples, a rule should rather haue bene gathered than of that only example that containeth in ita certaine speciall matter.

36 Daniel in his exhortation wherein he counsellleth Nabuchadnezer to redeem his sinnes with righteousnes, and Salomon teaching that charitie hideth a number of sinnes, did not meane that either the one or the other was a satisfactory appeasement of God for sinne. Dan.4.24.
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thou hast oppressed the huckle, thou hast spoiled the poor, thou hast hard- lied and vnjustlie handled thy people: for thy vnjust exactions, for thy vio- lence and oppression, now render to them mercy and righteousness. Like- wise Solomon's faith, that with charitie the multitude of finnes is covered: Pro. 10. 12, not before God, but among men themselves. For thus is the whole verse: Hatred raiseth vp contention, but charitie couereth all iniquitie. In which verse, as his manner is, he doth by waie of comparison of contraries, compare the euils that growe of hatreds, with the fruities of charitie: in this meaning, they that hate together, doe one bite, banke at, reproch & raile at an other, and turne all things to the worst, but they that loue together, doe dissemble many things among themselves, do wink at many things, & pardon many things one to the other: not that the one alloweth the others faults, but beareth with them, & helpeth the with admonishing, rather than galleth them with reproaching them. And it is not to be doubted, Peter allegreth this place in the same sense, vnlesse we wil accuse him of depraving & wroghtly wresting the scripture. But whereas he teacheth this sin is purged with mercifulnes & liberalitie, he doth not mean, he recompteth them with made for sin before the face of the Lord, so that God being appeased by such satisfactiō doth release the paine that otherwise he would have laid upon them, but after the accustomed manner of the Scripture hee declareth that they shall finde him mercifull vnto them that leaue their former vices and iniquitie, doe turne to him by godlines & truthe: as if hee shoule faie, that the wrath of God doth cease & his judgement rest, when we cease from our evil doings. Neither doth hee there describe the cause of pardon, but rather the manner of true conversion. As many times the Prophete do declare that Hypocrites doe in vaine pester God with forged ceremonious viages in stead of repentance, whereas it is vprightnes of life with the duties of charitie that delighteth him. As also the author of the Epistle to the Hebreues commending liberalitie & gentlenes, teacheth that such sacrifices please God. And wher Chrift, taunting the Pharifecs that giuing heede onely to cleansing of dishes, they neglected the cleanenesse of the heart, commanded them to giue almes that al might be cleane; he did not thereby exhort them to make satisfaction, but only teacheth what manner of cleanenesse pleaseth God. Of which kinde of speach we haue in- treated in another place.

37 As touching the place of Luke, no man that hath with sound judge- ment read the parable that the Lord did thereto recite, will make vs any co- trouersie thereupon. The Pharisee thought with himselfe, that the Lord did not know the woman, which he had so easily receiued into his presence. For he thought that Christ woulde not haue receiued her, if he had known her such a sinner as he was. And thereby he gathered, that Christ was not a Prophet that might in such sort be deceived. The Lorde, to shew that she was no sinner to whom her finnes was alreadie forgiven, did put out this parable. There were two detters to one creditour vpö vfurie; the one ought fifty, the other ought five hundred, both had their debts forgiven the. Whether oweth more thakene? Y Pharisee answered, he to whom most is forgiven. The Lord replied, learne hereby this woman s finnes are forgiven her, because
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The Fathers though speaking somewhat hastily concerning satisfaction, do not withstanding mean any other wise than these new satisfactioners.

Hom. 2. in Pfal. 50.


Defenders of Popish Satisfaction not much helped by the writings of the ancient Fathers.

32 As for those things that are commonly found in the bookes of old writers concerning satisfaction, they little move me. I see indeed that many of them, (I will speake plainly) in a manner all whose bookes remaine, haue either erred in this point, or spoken too crabbedly and hardly: but I will not grante that they were so rude and unskillfull as to haue written those things in that sense that the new Satisfactioners doe reade them. 

Chrysostome in one place writeth thus: where mercy is required, examination ceaseth: where mercy is asked, judgement is not rigorous: where mercy is craued, there is no place for paine: where is mercy, there is no inquisition. Where is mercy, the sinner is pardoned. Which wordes howsoever they be wrestled, yet they can never be made to agree with the scholasticall doctrines. In the booke of Ecclesial fantastical doctrines, which is fathered upon Augustine, is read thus: Satisfaction of repentance is, to cut off the causes of sinnes, and not to graunt an entrie to their suggestions. Whereby appeareth that the doctrine of satisfaction that was faide to be given in recompence of sinnes committed, was even in those times laughed to scorne: forasmuch as they referre all satisfaction to a heedfulness in abstaining from sinnes in time to come. I will not alledge that which the same Chrysostome faith, that he requireth of vs no more, but that we should confess our sinnes vnto him with tears: such sentences are manie times found in his writings and others. 

Augustine in some places calleth the workes of mercy, remedies to obtaine forgiveness of sinnes: but because no man shoulde stumbe at that little worde, hee himselfe preventeth it in another place. The flesh of Christ (faith hee) the true and onely sacrifice for sinnes, not only these sinnes that are wholly put awaie in baptism, but also these that afterwarde crepe in by weaknesse: for which the whole Church crieth out at this day, Forgive vs our trespasses, and they are forgiven by that singular sacrifice.

39 They haue for the most part called satisfaction, not a recom pense to be rendred to God, but an open declaration whereby they that had bene excommunicate when they would be received againe to the communio, did asceraine the Church of their repentance. For there were joyned vnto them when they did repent certaine fastings & other things, whereby
by they might perwade men that they were truely & heartily wearie of their former life, or rather blot out the remembrance of their former do-
inges: and so they were saide to make satisfaction not to God, but to the Church. Which is also expressed of Augustine in these words in his Enchi-
ridion to Laurence: Out of that auncient custome the confessions & satisf-
factions & are at this daie vse, beoke their beginning. Truely very viper-
ous birthes, by which is brougth to passe, y there remaineth not so much as a shadow of that better forme, I know that the old writers do sometime speake somewhat hardly, and as I said euen now, I do not deny that perad-
venture they erred herein. But those things that were besprinkled with a few spots, when they are once handled with these mens vnwashed hands, are altogether defiled. And if we must contend with the authority of olde writers: good God, what old writers do they thrust vnto vs? A good part of those wherewith Peter Lombard their champion hath botched vp his pat-
ched Sentences, is gathered out of the vnfaoury dottes of certaine moks that are carried about vnder the name of Ambrose, Hierome, Augustine and Chrystostome. As about this present question hee taketh in a manner all out of Augu-
stone booke of repentance, which is foolishly botched of good & bad by some scrapers together. It beareth in deede the name of Augustine, but such a booke as no man being but meanely learned, would vouchsafe to acknowledge for his. But whereas I do not so narrowly examine their folli-
tes, let the readers pardon me whom I would ease of that rediousnesse. For to me it shoulde not be verie laboursome, and yet verie plausible to bewray to their great shame those things that they haue herefore hoa-
sted vppon a mysteries, but because my purpose is to teache fruitefully, therefore I passe them ouer.

The v. Chapter.
Of the supplyings vvhich they add to satisfactions, as pardons
and purgatorie.

Ovts of this doctrine of satisfactions do owse induinglyes or pardons.
For they say that that which our power wainteth to make satisfactio
is supplied by these pardons. And they run so farre forth into madnesse,
that they define them to be the distribution of the merites of Christ and
of the Martyres, which the Pope decealeth abroade by his bulles. But al-
though they haue more need of Helleborus to purge their frenetik braine,
than argumentes to answere them, so that it is not much woorthie the
trauayle to stande vpon confusing such triflinge errors, which are al-
ready shaken with many battlerammes, and of themselues grow into de-
caied age, and bend toward falling: yet because a short confutation of the
shalbe profitable for some that be ignorant, I wil nor altogether omit it. As
for this that pardons haue so long stande vndr, and haue so long beene
punished, having bene vse, with so outrageous and furious licentiousnes:
this may serve to teach vs in how darke a night of errors, men in certayn
ages past have bene drowned. They saw themselues to be openly and un-
colouredly scorned of the Pope and his Bulbeaters, gainfullmarketers to be

made
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made of the salvation of their soules, the price of salvation to be valued at a false price, & nothing set out to be freely given: that by this colour they be wyped of offerings to be filthy spent upon brothels, bawds & barters, that the greatest blowers abroad of pardons are the greatest deliers of them, that this monster doth daily move more and more with greater licentiousness overunne the world, and grow into outrage, and that there is no ende, new leade daily brought, & new mony gotten. Yet with hie recourse they receyued, they worshipp and bought pardons, and such as among the rest saw somewhat farther, yet thought them to be godly deceits, whereby men might be beguiled with some profit. At the length, since the world suffereth it selfe to be somewhat wiser, pardons waxe colde, & by little and little become frozen, till they viterly vanish away.

2. But forasmuch as manie that see the filthy gaminges, the deceits, theftes, and robberyes, wherewith the pardoners have heretofore mocked & beguiled vs, yet see not the verie fountain of vngodlines from whence they spring: it is good to shew not onely of what sort pardons be, but also what they be, when they are wiped from all spots. They call the treasure of the church, the merites of Christ and of the holy Apostles and Martyrs. The principal custody of this barne (as I have already touched) they saie to be delivered to the Bishop of Rome, that he should have the distribution of so great gifts, that he might both give them by himselfe, and also grant jurisdiction to other to give them. Hereupon proceed from the Pope sometime plenary pardons, sometime pardons for certaine yeeres: from the Cardinals, pardons for a hundred daies: from Bishops, pardons for fourty daies: But they be (as I may naturally describe the) the profaning of the bloud of Christ, Satans mockery: to lead away the christia people from the grace of God, from the life that is in Christ, & to turne them from the true way of salvation. For how could the bloud of Christ be more filthy? profanated, than when it is denied to suffice to the remission of sins, to reconciliation & satisfaction, unlese the want thereof being withered & wasted, should be otherwise supplied & perfused: The law and all the Prophets (faith Peter) beare witness of Christ, that by him forgiveneesse of sin is to be receiued: Pardons giue remission of sinnes by Peter, Paul & the Martyrs. The bloud of Christ (faith John) cleanseth vs from sinne: Pardons do make the bloud of Martirs the washing away of sinns. Christ (faith Paul) which knew not sin, was made sin for vs, that is, the satisfaction of sin, that we might be made the righteousnesse of God in him: Pardons do sette the satisfaction of sins in the bloud of Martyrs. Paul cryed out and testified to the Corinthians, that onely Christ was crucified & died for them: the pardons pronounce, that Paul & other died for vs. In an other place he faith that Christ purchased the church with his bloud: the pardons appoint an other price of purchase in the bloud of Martyrs. The Apostle faith, that Christ with one oblation made perfect for euer them that were sanctified: the pardons cry out to the contrarie and say, that sanctification is made perfect by the Martyrs, which otherwise were not sufficient. John faith that all the faintnes washed their gowynes in the bloud of the lambe: the pardons teach men to wash their gowynes in bloud of fainstes.
Leo Bishop of Rome, writeth notablie well to the Palæstinæ against these sacrilegæ. Although (faith he) the death of manie saintes hath beene precious in the sight of the Lord, yet the killing of no innocent hath beene the propitiatiō of the world. The righteous receiued, but gaue not crownes: and out of the valiantnesse of the faithful are grauen examples of patience, not gifts of righteousnesse. For their deceases were every one singular to themselves, and none of them did by his ende pay the debt of an other, forasmuch as there is one Lord Christ, in whom all are crucified, all are dead, buried, and raised vp againe. Which sentence (as it was worthie to bee remembered) he repeated in another place. There can nothing be required more plaine to destroye this wicked doctrine. Yet Augustine speaketh no leffe fitly to the same effect. Though (faith he) we die brethren for brethren, yet the bloud of no Martyrs is shed for the forgivingnesse of sinnes. Which thing Christ hath done for vs, neither hath he therein done that for vs, that wee shoulde followe him, but hath giuen vs a thing to rejoyce vpon. Againe in another place, As only the sonne of God was made the sonne of man, to make vs with him the sonnes of God: so he alone for vs hath taken vp his punishment without euil deseruings, & we by him might without good deseruings obteine grace not due vnto vs. Truely whereas all their doctrine is patcht together of horrible sacrilegæ & blasphemies, yet this is a more monstrous blaspheemie than all the other. Let them remember themselves, whether these be not their decrees: the Martyrs haue by their death done more to God, & deserued more, than was needful for these: & that they had remaining so great a plentiful of deseruings, as did also owre owne vnto other: & that therefore, least so great goodness should be superfluous, their bloud is mingled with the bloud of Christ, & of both these bloods is made the treasure of the Church, for the remission & satisfaction of sinnes. And that so is the saying of Paul to be taken: I supplie in my bodie those things that want of the sufferings of Christ for his bodie, which is the Church. What is this else but to leave Christ onlie his name, otherwise to make him but a common pettie faint, that may fearely among the multitude bee knowne from the rest? He onlie, onlie shoulde haue bin preached, he onlie for vs, he onlie named, he onlie bene looked vnto, where the obteining of forgivingnesse of sin, satisfaction, and sanctification are entreated of. But let vs heare their curtained arguments. Least the bloud of the Martyrs should bee shed in vaine, therefore let it be emploied to the commone benefite of the Church. Is it so? was it no profit to glorifie God by their death? to subscribe to his truth with their blood? by defying this present life, to testifie that they sought for a better life? by theirstedfastnesse to strengthen the faith of the Church, & overcome the stubbornnesse of the enemies? But this is the matter indeed: they acknowledge no profit of the Martyrs death, if Christ onlie bee the proprietor, if he onlie died for our sins, if he onlie was offered vp for our redemption. So (say they) Peter and Paul might nevertheless haue obtained the crowne of victorie, if they had died in their beddes. And whereas they haue fought euon to the shedding of their bloud, it would not agree with the justice of God to leaue the same barren and fruiteless. As though God could not tell how to encreafe in his servantes their fruite, according to
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the measure of his gifts. But the Church receivest thereof together profite enough, when it is by their triumphs encouraged to a zealou desire to fight.

Saint Pauls words of supplying that which was wanting in Christs sufferings, was dreffed to this purpose.

Col. 1. 24.

2. Tim. 2. 10.

1. Cor. 6.

In Psal. 16.

Tract. in Ioan 47

Rom. 5. 15.

Afr. 15. 11.

VPhence the gracious indulgence of Christ which

Nowe (to passe ouer suche abominations) who taught the Pope to enclose
The grace of Christ.

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enclose in lead and parchment the grace of Jesus Christ, which the Lord willed to be distributed by the word of the Gospel? Truly either the gospel of God must be false, or their pardons false. For, that Christ is offered vs in the gospel, with all abundance of heavenly benefits, with all his merits, with all his righteousness, wisdom & grace, without any exception, Paul witnesses where he faith, that the word of reconciliation was delivered to the ministers, whereby they might use this form of message, as it were Christ giving exhortation by them: we beseech you, yee to reconciled to God. He hath made him that knew no sin, to be made sin for vs, y we might be made the righteousness of God in him. And the faithfull knowe of what value is that common partaking of Christ, which (as the same Apostle witnesses) is offered vs to be enjoyed in the Gospel. Contrariwise the pardons do bring out of the storehouse of the Pope, a certaine picture of grace, and fasten it to lead parchment, yea & to a certaine place, and sever it from the word of God. If a man should ask, whence this abuse tooke beginning: it semeth to have proceeded hereof, that when in time past penitentes were charged with more rigorous satisfactions than all could bear, they which felt themselves about measure oppressed with pence of indulgence they required of the church a release. The mitigation that was granted to such, was called an indulgence or pardon. But when they turned satisfactions from the church to God, & said that they were recompenses whereby men may redeem themselves from the judgment of God, then they therewithal did also draw these indulgences or pardons to be propitiatory remittances, to deliver vs from deified punishments. As for these blasphemers, that we have refuted, they forg'd them so shamefully, that they can have no colour at all.

6. Now let them no more trouble vs with their purgation, because it is with this axe already broken, hewed down, & overthrown from the very foundations. For I do not agree to some men, that think best to dispute in this point, & make no mention at all of purgatory, &c. But contentions do arise, but small edification is gotten. Truly I my self would also think such trifles worthie to be negligently passed over, if they did not account them earnest matters. But forasmuch as purgatory is builded of many blasphemies, & is daily upheld with new blasphemies, & faileth up many grievous offenses, truly it is not to be winked at. This peradventure might after a sort have bin dissembled for a time, that it was invented by curious and bold rashness without the word of God; that men beleev'd of it by I wot not what revelations, sained by the craft of Satan; that for the confirmation of it, certaine places of Scripture were fondly wrested. Albeit the Lord giueth not leave to mans presumption to so break into the secret places of his judgements, & hath severely forbidden men to enquire for truth at dead men, neglecting his word, and permitted not his word to be so violeently defiled. But let vs grant, that all those things might for a while have beene borne with, as things of no great importance. But when the cleansing of sinnes is sought else where than in the blood of Christ, when satisfaction is given away to any other thing, then it is moste perilous not to speake of it. Therefore wee must cry not only with vehement stretching of our voice, but also of our throat, & sides, that Pur
the measure of his gifts. But the Church receiuen & common together proﬁte enough, when it is by their triumphes encouraged to a zealous de-
ﬁre to ﬁght.

St. Pauls
words of supply-
ing that which
warrant’d in Chri-
ts sufferings ma-
litously corrupted
so this purpose:
Col. 1:24.

4. But howe maliciously doe they wrest that place of Paul where hee
faith, that hee supplieth in his body those things that wanted of the suf-
feringes of Christ: for he referreth not the default of supplying, to the worke
of redemption, satisfaction, and expiation: but to those affections where-
with all the members of Christ, that is to say, all the faithful must be exer-
cised so long as they shall be in this life. He faith therefore, that this re-
maineth of the sufferings of Christ, that he daily suffereth in his members
the same that he once suffered in himselfe. Christ vouchsafe to doe vs so
great honoure, to reckon and account our affections his owne. Whereas
Paul addeth these words, For the Church, he meaneth not for the re-
 redemption, for the reconciliation, for the satisfaction of the Church, but for the e-
difying and proﬁte of the Church. As in another place hee faith, that hee
suffereth all things for the electes sake, that he may obtaine the salua-
tion which is in Christ Iesus. And he wrote to the Corinthians, that Iee
suffered all the troubles that he suffered for their comfort and salvation. And imme-
diately in the same place expoundeth himselfe, when hee faith further, that
he was made a minister of the Church, not for redemption, but according
to the dispensation that was committed vnto him, to preach the Gospel of
Christ. If they yet require an other exppositor, let them heare Augustine.

The sufferings of Christ (faith hee) are in Christ onely as in the head: &
both in Christ and the Church, as in the whole body. Whereby Paul being
one member faith, I supply in my body that which wanteth in the suf-
feringes of Christ. Therefore if thou whatsoever thou bee that hearest this,
art one of the members of Christ, whatsoever thou sufferest of them that
are not the members of Christ, that same witt in the sufferings of Christ.
But whereunto the sufferings of the Apostles taken for the Church of Christ
doe tende, he expoundeth in another place where hee faith: Christ is to
me the gate into you because ye are the sheepe of Christ bought with his
blood: acknowledging your price, which is not given of mee, but preached
by mee. Then he addeth, As he hath given his soule, so oweth we to give
our soules for our brethren, to edifie peace, and confirme faith. These are
Augustines words. But God forbid, that Paul should have thought that an-
ye thing wanted in the sufferings of Christ, as concerning all fulnesse of
righteousnesse, satisfaction and life: or that he meant to add to any thing ther-
vnto, which so plainly and honorably preacheth, that the abundance of
grace was so largely powered out by Christ, that it farre surmounted all the
force of sinne. By it onelie all the saints have bene saued, and not by the
merite of their owne life or death, as Peter expresslye testiﬁed: so that hee
shoulde bee blamorous against God and Christ, that shoulde repose the
worthies of any saint anywhere else than in the only mercy of God. But
why doe I carrie hereupon any longer, as upon a matter yet doubtfull, ﬁsh
the verie bewraying of such monstrous errors is a sufﬁcient confutation
of them?

V. Wherefore the
gracious indulgence
of Christ vvhich

5. Nowe (to passe over suche abominations) who taught the Pope to
enclose
enclose in lead and parchment the grace of Jesus Christ, which the Lord willed to be distributed by the word of the Gospel. Truly, either the gospel of God must be false, or their pardons false. For, that Christ is offered vs in the gospel, with an abundance of heavenly benefits, with all his merits, with all his righteousness, wisdom & grace, without any exception, Paul witnesseth where he faith, that the word of reconciliation was delivered to the ministers, whereby they might se this forme of message, as it were Christ giving exhortation by them: we beseech you, yee so reconciled to God. He hath made him that knew no sin, to be made sin for vs, y we might be made the righteousnes of God in him. And the faithfull knowe of what value is that common partaking of Christ, which (as the same Apostle witnesseth) is offered vs to be enjoyed in the Gospel. Contrariwise the pardons do bring out of the storehouse of the Pope, a certaine pittance of grace, and fasten it to lead parchment, yea & to a certaine place, and feuer it from the word of God. If a man should ask, whence this abuse tooke beginning; it semeth to have proceeded hereof, that when in time past penitentes were charged with more rigorous satisfactions than all could bear, they which felt themselves above measure oppressed with penance, enioyned them, required of the church a release. The mitigation that was granted to such, was called an indulgence or pardon. But when they turned satisfactions from the church to God, & said that they were recompences whereby men may redeem themselues from the judgement of God, then they therewithal did also draw these indulgence or pardons to be propitiatory remedies, to deliver vs from deserved punishments. As for these blasphemers that we have receyed, they forgery them so unlawfully, that they can have no colour at all. 8. Now let them no more trouble vs with this purgation, because it is with this axe already broken, hewed down, & overthrown from the very foundations. For I do not agree to some men that think best to dispute in this point, & make no mention at all of Purgatorio, wherupon (as they say) great contentions do arise, but small establishment is gotten. Truely I myself would also think such trilles worthe to be negligently passed over, if they did not account them earnest matters. But forasmuch as purgatorio is builded of many blasphemies, & is daily upholden with new blasphemies, & falsity vs many grievous offences, truly it is not to be winked at. This peradventure might after a while have bin dissembled for a time, that it was inguished in curious & bold rashness without the word of God: that men beleived of it. But I was not what realzations, fained by the craft of Sathan; that for the confirmation of it, certaine places of Scripture were fondly wrested. Albeit the Lord giueth not tache to mans presumptuousnes to so breake into the secret places of his judgements, & hath severely forbidden men to enquire for truth at dead men, neglecting his word, & permitting not his word to be so irreverently defiled. But let vs grant, that all these things might for a while have bene borne with, as things of no great importance. But when the cleansing of sinnes is sought else where than in the blood of Christ, when satisfaction is giuen away to any other thing, then it is most perillous not to speake of it. Therefore wee must cries out not onl with vehement, but taking of our voice, but also of our throate and sides, that Purgatorio ground being taken away purgatorio therupon builded fallith.
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gatorie is the damnable deuise of Sathan, that it maketh voide the Crosse of Christ, that it saith an intolerable slander upon the mercie of God, that it heapeth and overthroweth our faith. For what else is Purgatorie among them, but the satisfaction that the soules of men departed do pay after their death? So that overthrowing the opinion of satisfaction, Purgatorie is immediately overthrowen by the verie rootes. But if in our former discourse it is more than evident that the blood of Christ is the only satisfactiion, propitiatoric sacrifice, and cleansing for the finnes of the faithful: what remaineth but that purgatorie is a more & horrible blasphemie against Christ? I passe over the robberies of God wherewith it is daily defended, the offences that it breedeth in religion, and other things innumerable, which we see to have come out of the same spring of vngodlinesse.

7 But it is good to wring out of their handes such places as they have falsly & wrongfully taken out of the Scripture. When (say they) the Lorde affirmeth that the sinne against the holy Ghost should not bee forgiuen in this world, nor in the world to come be forgiuen, is a slender proofe for purgatorie.

Matthew 12:52.
Mark 3:28.
Lucas 12:10.

That sinne agaist the holie Ghost shal not be forgiuen, is a slender proofe for purgatorie.

Matthew 5:15.

They fetch an argument out of the sayeing of Paul, where he affirmeth, that the knees of things in heaven, earth, & hells, shal bowe to Christ. For they take it as confessed, that hells cannot be forgiuen of those that are aduized to eternall damnation. Therefore it remaineth that it must be the soules lying in paines in Purgatorie. They did not reason vniustly, if the

Apostle
Apostle did by kneeling mean the true godly worshipping. But as he teacheth one, that there is a dominion given to Christ, whereby all creatures are to be subdued, what proof is there to the contrary, but that we may by hels understand the Devils, that shall be brought before the judgment of God, to acknowledge him their judge with fear & trembling? Like as Paul himself expoundeth the same prophecy in another place. All (layeth he) shall be brought before the judgment-seat of Christ. For it is written: So truly as I live, every knee shall bow to me, &c. But we may not so expound that which is in the Revelation: I have heard all creatures, both these things that are in heaven, & those that are upon the earth, & these that are under the earth, & those that are in the sea, & all those that are in them, I have heard them all say to him that sitteth on the throne & to the Lamb, Blessing & honor, and glory, & power, for ever & ever. That I do in deed easily grant, but what creatures do they think to be here rehearsed? For it is most certain, that there are contained creatures both without reason and without sense. Wherby is affirmed nothing else, but that all the parts of the world, from the highest top of the heavens, to the very middle point of the earth, do in their manner declare the glory of their creator. As for that which they allege out of the history of the Machabees, I will not yowchafe to answer it, lest I should seeme to recké that workes in the number of the holy books, But Augustine received it for Canonical. But first, of what sure credit did he receive it? The Iews (faith he) seeme not the writing of the Machabees as they do the law, the Prophets & the Psalmes, of which the Lord himself hath wittnesed as of his wittneses, saying: It was necessarie, that all things should be fulfilled that are written in the lawe, and the Psalmes, and Prophets concerning me. But it hath bin received of the Church not unprofitably, if it be soberly read or heard, And Hierome teacheth without any doubting that the authentic thereof is of no force to prouing of doctrines. And it evidently appeareth by that old book, which is entituled under the name of Cyprian, concerning the exposition of the Credde, that it had no place at all in the old Church. But why doe I here strue without cause? As though the author himselfe doth not sufficiently shew, how much he is to be credited, when in the end he craveth pardon, if he have spake any thing not well. Truly he that confesseth his writings neede pardon, saith plainly that they are not the oracles of the holy ghost. Beside that, the godlines of Judas is praised for none other cause, but for that he had an assured hope of the last resurrection, when he sent an offering for the dead to Hierusalem. Neither doeth the writer of that historie referre that which Judas did to bee a price of redemption, but that they might be partakers of the eternall life with the other faithful, that had dyed for their country & religion. This doing was in deed not without superstition & preposterous zeale, but they are more than foole, that drawe a sacrifice of the lawe so farre as unto vs: forasmuch as we know that things do ceaze by the comming of Christ, that then were in use.

9 But they have an invincible bulwark in Paul, which can not so easily be battered. If any man (faith he) build upon this foundation, gold, silver, precious stones, timber, hey, stubble, the Lord shall shewe every mans worke what

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Rom. 13. 10.

Reue. 5. 13.

2. Mac. 12. 43.

Côtra gaudent, Epist. 2. cap. 23.


2. Mach. 15. 36.

The fire wherein of S. Paul maketh mention to the Corinthians is no purgatorial fire.

1. Cor. 3.
what it is: because it shall be revealed in fire, & the fire shall try every man's work, what it is. If any man's work do burn, it shall suffer loss; but he shall be safe, but as through the fire. What fire (say they) can that be, but the fire of Purgatory? by which the filthinesse of sinne are cleansed away, that we may enter pure into the kingdom of God? But the most part of the old writers thought it to be another fire, that is to say, Trouble or the cross, by which the Lord trieth them that he is, that they should not rest in the filthinesse of the flesh: & that is much more probable than in faining purgatory. &c. &c. &c. &c. &c. I do neither agree with these men, because I think I have attained a certain and much plainer understanding of that place. But before that I write it, I would have them answer me, whether the Apostles and all the saints must have gone through this fire of Purgatory? I know they will say, Nay, for it were too much inconvenient that they must have needed to be purged, whose merits they dreamed to overtop above measure to all the members of the church. But the Apostle affirmeth it. For he doth not say, the works of some shall be proved, but the works of all. Neither is this my argument, but Augustine, which so confuteth that exposition. And (which is more absurdity) he doth not say, that they shall pass through the fire for all works: but if they have faithfully builded the church, they shall receive reward when their works are examined with fire. First, we see that the Apostle used a Metaphor, when he called the doctrins inuented by men's brains, wood, hey, & stubble: And the Metaphor hath an apparent reason: that as wood so soon as it is put in the fire, consumeth: & wood, hey, & stubble, so cannot those doctrines continue when they come to be examined. Now no man is ignorant that such trial cometh of the Holy Ghost. Therefore to follow the true cause of his metaphor, & match the parts together with just relation, he called the trial of the Holy Ghost fire. For even as the seeret that gold and silver are put to the fire, so much a surer proofe they have of their goodness & finenesse so the Lord's truth, the more exactly it is weyed with spiritual examination, so much the greater confirmation of credit it receiveth. As hey, wood, & stubble put to the fire, are brought to sudden consuming, so the inventions of men not stablished by the word of God, cannot bear the trial of the Holy Ghost, but they by and by fall away & perish. Finally, if forged doctrines be compared to wood, hey, & stubble, because like wood, hey, & stubble, they are burnt with fire & destroyed: but they are not destroyed or driven away but by the spirit of the Lord: it followeth, the holy ghost is the fire: where with they shall be proved, whose proofe Paul, according to the common use of the scripture, calleth The day of the Lord. For it is called, the day of the Lord, whensoever he doeth any way shew his presence to men. But then his face principally shineth, when his truth shineth vpon vs. Nowe haue we proved, that Paul meaneth no other fire, but the trial of the holy ghost. But how are they saued by fire, suffer loffe of their work? That shall not be hard to understand, if we consider of what kind of meditation he speketh. For he toucheth those builders of the church, keeping the true foundation, do build disagreeing matter vpon it, that is to say, they that not swerving from the chiefe & necessarie articles of faith, do err in points that be smaller & least perilous, mingling their owne devises with the word of God. Such I
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fay, must suffer losse of their worke, having their deceiues destroyed. But these elles are saued, but as by the fire: that is to say, not that their ignorance & error is allowable before the Lord, but because they are cleansed from it by the grace and power of the holy ghost. Therefore, who so ever have de-
filed the golden fineness of Gods word with this dogn of purgatorie, they
must needs suffer losse of their worke.

10. But they will say, it hath beene an ancient vslage of the Church. Paul answered this obiection when he comprehended his owne time in that sentence, where he faith, that all they must suffer losse of their worke, that in the building of the Church, do lay any thing upon the foundation that agreeeth not with it. Therefore when the aduersaries obiect against me, that it hath bin vfed above a thousand & three hundred yeres, to have prayers made for the dead: I ask them again, by what word of God, by what Revelation, by what example it was done. For here they do not onely want testimonies of Scripture but also all the examples of holy men that there are, do shew no such thing. Of the mourning & order of funerals there are sometimes found many & long tales: but of prayers you cannot see one title. But of the greater weight that the matter is, the more it ought to have bene expressly spoken. But the very old fathers themselves that prayed for the dead, did see that herein they wanted both comandement of God, & lawful example. Why then durft they so do? In this I say, they did suffer somwhat as men: & therefore I affirme that that which they did, ought not to be drawn into example. For where as if faithfull ought to enterprise the doing of nothing, but upon assured conscience, as Paul teacheth: this assuredness is principally required in praiers. But it is likely that they were led by some reason into it: they sought some comfort to relieve their sorrow: and it seemed unnatural not to shewe before God some testimony of their love towards the dead. How mans wit is enclined to this affection, all men know by experience. Also if received custome was like a burning brand to set many mens minds on fire. We know that with all nations & in all ages there were funer-
als done for the dead, & their soules yearely purged. For though Satan beguiled foolish men with these deceits: yet he were occasion so to beguile by a true principle: that death is not a destruction, but a passage out of this life into another. And it is no doubt, but if even very superstition condemeth the Gentiles before the judgement seat of God, for neglecting the care of the life to come, which they professed themselves to beleue. Now Christians, because they would not be worse than Heathen men, were ashamed to do no-
thing for the dead, as though they were utterly destroyed. Hereupon came if admired diligence: because if they were slow in looking to the funerals, in bankettings and offerings, they thought that they had put themselves in danger of a great reproach. And that which first proceded from a wrongful following of the Heathens example, was so multiplied by often new encrease, that now it is the principal holinesse of Papistrie, to helpe the dead in di-
strafe. But the Scripture ministreth another much better & perfect comfort, when it testifieth, that the dead are blessed that die in Lord. And it addeth a reason, because from thenceforth they rest from their labors. And we ought not so much tenderly to followe our owne affection of love, as set

The occasion
whereby prayer
for the dead first
rose, which nor-
withstanding

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A wrongful manner of praying in the church. Truely he hath but meane
wife dom, doth some perceive that all that is read here of in the old writers,
was done to beare with the common vsage, & the ignorance of the people.
They themselves also, I grant, were caried away into error even as vnadi-
fed lightnes of belief is wont to rob mens wits of judgement. But in the
meane time, the verie reading of them doth shew how dountingly they com-
mend prayers for the dead. Augustine in his booke of confessions, report-
teth that Monica, his mother did earnestly desire, that she might be remem-
bred in celebrating^ ministeries at the Altar. An old writer request, which
the sonne neuer examined by the rule of the scripture, but according to his
affection of nature, would have it allowed of other. As for the booke that
he made of care for the dead, containeth so many doutings, that of right
it ought with the coldnes thereof to quench the heat of a foolish zeal: if any
man desire to be a profitor for dead men, truly with cold likelihodes it will
bring them out of care that were before careful. For this is one piller of it,
y this doing is not to be despisef, because it is a custome growen in vs, that the
dead should be prayed for. But though I grant to the old writers of the church,
that it is a charitable vs to helpe the dead: yet wee must still hold one rule
which cannot deceive: that it is not lawful for vs in our prayers to vs any
thing of our own, but our requests must be made subject to the word of God,
because it is in his wil to appoint what he will have to be asked. Now where
as the whole law & the Gospel do not so much as in one syllable give liber-
tie to pray for the dead, it is a prophane abuse of the invocation of God to
attempt more than he commandeth vs. But that our aduersaries may not
boast that they have the ancient church companion of their error: I say
there is great difference betweene them & it. They vfed a memorial of the
dead, lest they should seeme to have cast away all care of them: but they
did therewith confess that they doubted of their state. As for purgatorie,
they so affirmed nothing that they held it for a thing uncertain. These men
require to have that which they have dreamed of purgatorie, to be holden
without question for an article of faith. They slenderly & onely to passe it
lightly over, did in the communion of the holy supper commend their dead
to God: These do continually call upon the care of the dead, & with impor-
tunate praising it, do make it to be preferred above al dutiful works of cha-
itie. Yea, & it were not hard for vs to bring forth some testimonies of old
writers, that do manifestly overthrow all those prayers for the dead, which
then were vused. As this of Augustine, when he teacheth that al men look for
the resurrection of the flesh & the eternal glory, & that every man then re-
ciuethe rest that followeth after death, if he be worthie when he dieth.
And therefore he teacheth, that al the godly do immediately after death en-
joy the blessed rest as well as the Prophets, Apostles, & Martyrs. If their
estate be such, what I beseech you shall our prayers availe them? I passe o-
uer the groser superstitious, where with they have bewitched the minds of
the simple: which yet are so innumerable and the most part so monstrous,
that they can have no honest colour to excuse them. Also I let passe
those most filthie buyings and sellings that they have vused, while the world
was in such grosse fensibl[e ignorance. For both I shoulde never make an
ende,
end, and also the readers shall without any rehearfall of them, have here sufficient, whereupon they may establish their consciences.

The vi. Chapter.

Of the life of a Christian man: And if, by what arguments the Scripture exhorteth us thereto.

WE have alreadie sayd, that the marke wherunto regeneration tendeth is that in the life of the faithful there should appeare an agreement and consent betwixt the righteousnesse of GOD and their obedience: and that so they should confirme the adoption, whereby they are received to be children. But although his lawe containe in it selfe that newnesse, whereby the image of GOD is restored in vs, yet because our dulnesse hath neede both of manie prickings forwarde and helps, therefore it shall be profitable to gather out of diverse places of the Scripture an order of framing of life, that they that have a desirous minde of amendment, may not wander out of the way in their endevour. Now when I take upon me the framing of a Christian mans life, I am not ignorant that I enter into a manifold & plenteous argument, & such as may with the greatnesse theroft in a long volume, if I would absolutely entreat of it in all points. For we see into what great length are stretched the exhortatorie orations of old writers, made one by one of several vertue. And that is not done with too much idle babbling. For whatsoever vertue a man purpose to set out in oration, the stile runneth of it selfe into such largenesse with plente of matter, that a man cannot seeme to haue discouer'd well of it, vnlesse hee haue spoken much. But my minde is not to stretch so farre the institution of life, which I promise to teache, as peculiarly to goe through every speciall vertue, and wander abroad into exhortations. Let such things be felterched out of other mens writings, and specially out of the Homelies of the olde fathers. It shall be enough for me to shew an orderly trade, wherby a godly man may be guided to a right marke of framing his life, & shortly to appoint out a certaine vniuerfal rule, by which he may well trie what be his dutties. There shal peraduenture at some other season be a fit time to make declamations, or I will leave that to other, which I my selve am not meete to doe. I do naturally love shortnesse, and peraduenture if I would speake more at large, it would not frame well with me. And if a longer maner of teaching were neuer so much pleasing, yet I would scarce have minde to put it in profe. But the course of this present worke requireth to knit vp a simple doctrine with as great shortnesse as I may.

As the Philosopher had their certaine ends of right and honestie, from which they derive particular dutties and all the company of vertues; so the Scripture is not without her order in this matter: but holdeth a most goodly well ordered disposition, and much more certaine than all the Philosophers orders. This onely is the difference, that they (as they were valniglorous men) haue diligently endeavoured to attain an exquisite plainenesse of order, to shewe forth the ready aptnesse of their write. But the Spirite of God, because he taught without curious affection, hath not so exactly nor
Cap. 6. Of the manner how to receive

nor continually kept an orderly trade: which yet when he sometime vseth, he doth sufficiently declare, that it is not to be neglected of vs.

2. This instruction that the Scripture teacheth, whereof we now speake, standeth chiefly vp to two partes. The first, that there be powred & brought into our minds a loue of righteousness, to which otherwise wee are of natur nothing enclined. The second, that there be a rule set our vnlo to vs, that may not tuther vs to go out of the way in following righteousness. In commendation of righteousness it hath both vere many & verie good reasons: of which we have here before in diuerse places spoken offome, and other some we shal in this place briefly touch. At what foundation may it better beginne, than when it puteth vs in mind that we must be holy, because our God is holy? For when we were scattered abroad like straye theepe, and dispersed abroad in the maze of the world, he gathereth vs together again, to ioyn vs in one flocke with himselfe. When wee heare mention made of our ioyning with God, let vs remember that holiness mee must be the bonde thereof. Not that by the merite of holiness we come into common with him; (whereas rather we must first cleaue vn to him, that being endued with his holiness, we may follow whither he calleth) but because it greatly pertaineth to his glorie, that he have no fellowship with wickednesse and vn-cleanness. Therefore also it teacheth, that this is the end of our calling, which we ought alway to have respect vnlo if we wil answe God that calleth vs. For to what purpose was it, that we should be drawn out of the wickednesse and filthinesse of the world, if wee giue our selves leave all our life long to wallow in them stil? Moreover it also admonisheth vs to that the end we may be reckned among the people of God, we must dwell in the holy citie Hierusalem. Which as he hath hallowed to himselfe, so is it vnlawfull that it be vnholily prophane by the vacleanness of the inhabitants. From hence came these sayings, that they shal have a place in the tabernacle of God that walke without spot, and studie to follow righteousness, &c. Because it is not meete that the Sanctuarie whereon he dwelleth, shoulde be like a stable full of filthiness.

3. And the better to awake vs, it sheweth that God the father, as he hath ioyned vs to himselfe in Christ, so hath printed an image for vs in him, after which he would have vs to be fashioned. Now let them finde me a better order among the Philosophers, that thinketh that the philosophic concerning maneris in them only orderly framed. They when they will excellently well exhort vs to vertue, bring nothing els but that we should live agreeably to nature. But the Scripture bringeth here exhortation from the true wellspring, when it not only teacheth vs to referre our life to God, the author of it, to whome it is bond; but also when he hath taught that we are swarued out of kinde from the true original and state of our creation, thee immediately addeth, that Christ by whome wee came againe into favoure with God, is set before vs for an example, that we should express the forme thereof in our life. What may a man require more effectuall than this one thing? Yea, what may a man require more than this onely thing? For if the Lorde hath by adoption made vs children with this condition, that our life shoulde resemble Christ the bond of our adoption: if wee doe not
not gue and auowe our selues to righteousnes, we doe not onely with most wicked breach of allegiance depart from our creator, but also we forswear him to be our savioyr. Then the sripture taketh matter of exhortation out of all the benefites of God, which the rehearseth vnto vs, and all the parres of our salvation. And sheweth that sith God hath shewed himselfe a father vnto vs, we are worthy to bee condemned of extreme vnthankfulnesse, if we doe not likewise in our behalfe shew our selues children vnto him. Sith Christ hath cleansed vs with the washing of his blood, and hath made vs partakers of this cleansing by baptism, it is not seemly that we shoulde be spotted with new filthinesse. Sith he hath graffed vs into his bodie, we must carefully take heede that we sprinkle not any spot or blot vpon us that are his members. Sith he himselfe that is our head, is ascended into heaven, it behooueth vs that laying away earthly affection, we doe with all our heart aspire to heauenwarde: Sith the holy Ghost hath dedicated vs temples to God, we must indevoure that Gods glorie maie be honourable set out by vs, and must not doe anie thing whereby we maie be prophaned with filthines of sinne: Sith both our soule and our bodie are ordained to heavenny incorruption and vnperishing crowne, we must diligently trauel, that the same may be kept pure and vncorrupted vnto the day of the Lord. These (I saie) be the best laide foundations to builde a mans life, and such as the like are not to be found among the Philosophers, which in commendation of vertue doe never clime above the natural dignitie of man.

4. And here is a fit place to speake vnto them, that haueing nothing but the title and badge of Christ, yet woulde bee named Chriftians. But with what face doe they boaste of his holie name: sith none haue any fellowship with Christ, but they that haue receuied a true knowledge of him out of the worde of the Gospell:But the Aposlle faith, that al they have not right-ly learned Christ, that are not taught that they must cast away the old man which is corrupted according to the desire of errour, and haue not put on Christ. Therefore it is proued that they falsely, yea and wrongfully pretende the knowledge of Christ, although they can eloquently and round-ly take of the Gospell. For it is not a doctrine of tongue, but of life: and is not conceived as other learnings be, with onelie vnderstanding and memorie, but is then onelie receuied when it possesteth the whole soule, and findeth a seare & place to hold it in the most inward affection of the heart. Therefore either let them ceafe, to the flaunder of God, to boaste of that which they are not, or let them shewe themselves not vnwoorthie scholers for Christ their maister. Wee haue given the first place to the doctrine wherein our religion is conteined, because our salvation beginneth at it: but the same must bee powred into our heart, and passe into our manneres, yea and transforme vs vnto it, that it be not vnfruitfull vnto vs. If the Philosophers doe iustly chafe against them, and doe with shamefull reproch drive them from their companie, that prospeffing an arte that ought to be schoolemaisters of life, doe turne it into a Sophistical babling: with how much better reaon shall wee deteft these trifling Sophisters, that are contented to rule the Gospell vpon the toppe of their tongues, the effectual working whereof ought to pearce into the innermost affections of the heart.
Cap. 6. Of the manner how to receive
to rest in the soule, and to alter the whole man a hundred times more, than
the cold exhortations of Philosophers.

5 Yet do I not require that the manners of a Christian man sauour of
nothing but the absolute Gospell: which nevertheless both were to be
shaped & we must indevoyr vs toward it. But I do not so seuerely require a go-
spellike perfection, that I would not acknowledge him for a Christian that
hath not yet attained vnto it. For so should all men be excluded from the
church, & thare is no man found that is not by a great space distant from
it, & manie haue hitherto but a little way proceeded toward it, who yet
should be vniustly cast away. What then let that be set for the mark before
our eyes, to which alone aour endevoyr may be directed. Let that be ap-
pointed the goll for vs to run & trauel vnto. For it is not lawfull for thee to
make partition with God, to take upon thee part of these things that are
commanded thee in his word, & to leave part at thine owne choise. For first
of all he eueriwhere commendeth integritie as the chees part of wor-
shipping him: by which worde he meaneth a pure simplicitie of minde that is
without all deceitfull colour & faining: against which a double heart is set
as contrarie: as if it shold be fayd, that the beginning of living vprightly is
spiritual, when the inward affection of the mind is without faining dedica
to God to obturue holinesse & rightousnesse. But because no man in this
earthly prison of the bodie hath so great strength to haft with such frendnes
of running, as he perfectly ought to do, & the greater number are so feeble,
that with staggering and halting, yea and creeping upon the ground, they
auaunce but slowly forward. Let vs euerie one goe according to the mea-
Sure of his little power, and proceede on our journey begun. No man shall
go so vntowardly, but he shal euerie day get some ground, though it be but
little. Theryfore let vs not ceafe to trauel so, that wee may continually pro-
cceede somewhat in the way of the Lord. And let vs not despisoure vpon the
flenderness of our going forward, for howsoever the successse answer not our
desire, yet we haue not lost our labour when this day paseth yesterday: so
that with pure simplicitie we looke vnto our marke, & long toward the end
of our course, not soothingly flattering our selues, nor tenderly bearing
with our owne euils, but with continuall endeouer trauelling to this, that we
may stille become better than our selues, till we attaine to goodnes it selfe:
which in deede we seeke for & follow all our life long: but we shal then only
attaine it, when being vnclad from the weaknes of the flesh, we shal be re-
ceived into the ful fellowship thereof.

The vij. Chapter.
The summe of a Christian life: vberiue is instrested of the for-
saking of our selues.

Albeit that the law of the Lorde haue a most aptly wel disposed order to
frame a mans life, yet it seemed good to the heavenny scholemaster to
instruct men yet with a more exact trade to the same rule he had fost forth
in his law. And the beginning of that trade, is this: that it is the dutie of
the faithful to yeld there bodies to God a living, holy & acceptable sacri-
fice vnto him: & that therein standeth the true worshipping of him. Here-
upon
The grace of Christ.  Lib. 3.

Upon is gathered occasion to exhort men, that they do not apply themselves to the fashion of this world, but be transformed in renewing of their mind, that they may prove what the will of God is. Now this is a great thing, that we be consecrate and dedicate to God; that we should from thence go forth think, speak, imagine, or do nothing but to his glory. For the thing that is consecrate, cannot be applied to unholy uses, without great wrong done ynto him. If we be not our own, but the Lords, it appeareth what errour is to be avoided, and wherunto all the doings of our life are to be directed. We are not our owne therefore let neither our owne reason nor our owne will beare rule in our counsels and doings. We are not our owne therefore let vs not make this the end for vs to tend ynto, to seke that which may be expedient for vs according to the flesh. We are not our owne; therefore so much as we may, let vs forget our selves and all things that are our owne. On the other side, we are Gods; therefore let vs live and die to him. Wee are Gods: therefore let his wisedome and will governe all our doings. We are Gods: therefore let all the partes of our life tend toward him as their only lawfull end. Oh how much hath he profited, that having learned that himselfe is not his owne, hath taken from himselfe the rule and governement of himself to give it to God? For as this is the moste strong working pestilence to destroy men, that they obey themselves: so it is the onely hauen of saetie, rather to know not any thing by himselfe, but only to follow God going before him. Let this therefore be the first step, that man depart from himselfe, that he may apply all the force of his wit to the obeying of the Lord. Obeying I call not only that which standeth in obedience of the worde, but that whereby the minde of man, void from his own sensualitie of flesh, bendeth itself wholly to the will of Gods Spirit. Of this transformation (which Paul calleth renewing of the mind) whereas it is the first entrie into life, all the Philosophers were ignorant. For they make only Reason the governesse of man; they think the only ought to be heard: finally to her only they give & assigne the rule of maners. But the Christian Philosphie biddeth her to give place, and to yelde and be subiect to the holy Ghost: so that man nowe may not live himselfe, but beare Christ liuing and reigning in him.

2 Hereupon followeth also this other point, that wee seke not the things that be our owne, but those things that be according to the will of the Lord, and that make to the aduancement of his glory. This is also a prof of great profiting, that in a manner forgetting our selves, & altogether leaving the regard of our selves, we travel to employ our studie to God & his commandements. For when the scripture biddeth vs to leave priuie regard of our selves, it doth not only race out of our minds y couteousnes of having the greedie seaking for power and fauour of men:but also rooteth our ambition & al desire of worldly glory, and other more secrete pestilences. Truly a Christian man must bee so fashioned and disposed, to thinke throughout all his life, that he hath to do with God. In this sort, as he shall examine all his doings by Gods will and judgment: so he shall reverently direct ynto him all the earnestly bent diligence of his minde. For he that hath learned to looke vpyn God in all things that he hath to doe, is there withall turned away from all vaine thoughts. This is that forslaking of our

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Cap. 7. Of the manner how to receive

felles, which Christ even fr6 their first beginning of instruction to earnestly
gave in charge to his disciples: which when it once hath gotten possession in
y heart leauch no place at all, first neither for pride, nor disdainfulnesse, nor
vaine glorious boating, then neither for course, nor filthie lust, nor riot-
toufnesse, nor deinteness, nor for other euils that are engendred of the loye
of our felues. Contrariwise, wherefoever it reigneth nor, there either most
filthie vices do rage without shame, or if there bee any spice of vertue, it
is corrupted with peruerse desire of glory. For the me a man, if thou canst,
that vnlesse he have forsaken himselfe according to the commandement
of the Lord, will of his owne free will vse goodnesse among men. For al they
that have not beene possest with this feeling, if they have followed ver-
tue, they have done it at the least for praisifs sake. And all the philosophers
that ever most of all affirmed that vertue was to be desired for it selfes sake,
were puffed up with so great pride, that it appeared that they desired ver-
tue for no other thing, but that they might haue matter to be proud vp.
But God is so nothing at all delyted, neither with those gapers for the peo-
ple breath, nor with these swelling beasts, that hee pronounceeth that they
have already received their reward in the worlde, and makest harlots and
publicanes nether to the kingdome of heauen, than them. And yet we haue
not thoroughly declared with how many and how great stoppes man is hin-
dred from that which is right, so long as he hath not forsaken himselfe. For
it was truely said in times past, that there is a worlde of vices hidden in the
sole of man. And thou canst finde no other remedies, but denying thy selfe,
and leaving regard of thy selfe, to bende thy minde to seeke those whole thinges
that the Lorde requirith of thee, and to seeke them therefore only because
they please him.

3 In another place the same Paul doth more plainly, although shortly,
goeth through all the partes of a well ordered life, saying: The grace of God
that bringeth salvation vnto all men, hath appeared and teacheth vs, that
wee shoule deny all vngodliness, and worldly lustes, and that wee shoule
liue soberly, righteously and godlyly in this present worlde, looking for
the blessed hope and glorious appearing of the mightie God, and of our
Saviour Iesus Christ, which gaue himselfe for vs to redeeme vs from all vn-
righteousnesse, and to purge vs a peculiar people vnto himselfe ferumently
given vnto good workes. For after that he hath set forth the grace of God
to encourage them, to make readie the way for vs to worship God, hee ta-
keth away two stoppes that doe most hinder vs, that is to say, vngodliness,
whereunto wee are naturally too much inclined, & Worldly desires, which
extend further. And vnder the name of vnsgodliness, hee not only me-
neth superstitious, but also compreheneth all that disagreeeth with the
ernest feare of God. And worldly lustes are in effect as much as the affec-
tions of the flesh. Therefore hee commandeth vs in respect of both the
elves of the lawe, to put off our owne wit, and to forsake all that our owne
reason and will informeth vs. And all the doings of our life he bringeth in
to three partes, sobrietie, righteoufnes, & godliness of the which sobrietie
without doubt significeth as wel chastitie and temperance, as a pure & mea-
surable sparing vs of temporall things, and a patient sufferance of pouertie.
Righteousness containeth all the duties of equity, to give every man his owne. The third is Godliness, that seuereth vs from the deslings of the world; and with true holinesse ioyneth vs to God. These things, when they be knihte together with an vnseparable knot, make a full perfection. But forasmuch as nothing is more harde, than forsaking the reason of the flesh, yea subduing and renouncing her desires, to give our selves to God and our brethren, and to study for an Angelike life in the filtie state of this earth: therefore Paul, to loose our mindes from all shames, calleth vs backe to the hope of blessed immortalitie, admonishing vs not to strive in vaine: because as Christ hath once appeare the redeemer, so at his last coming, hee shall there the fruit of the salvation that he hath purchased. And thus he driueth away the entanglements that blind vs, and make vs not to aspire as we ought to the heavenly glorious yea and he teacheth that wee must travaile as men being from home in this worlde, that the heavenly inheritance be not lost or fall away from vs.

4. Now in these words we perceiue, that the forsaking of our selues hath partly respect to men, and partly, yea chiefly to God. For whereas the scripture biddethvs to behave our selues with men, that we preferre them before vs in honour, that wee faithfully employ our selues wholly to procure their commodities: therefore it gaueth such comendaments as our mind is not able to receiue, but first being made void of natural sence. For (with such blindnesse wee runne all into loue of our selues) every man thinketh himselfe to have a iust cause to advance himselfe, and to despise all other in comparison of himselfe. If God haue given vs any good gift, by and by bearing our selues bold thereof, we lift vp our courage, and not onely swell, but in a manner burst with pride. The vices wherewith we abound, we do both diligently hide from other, and to our selues we flatteringely saine them light and slender, and sometime embrace them for vertues. And if the same good gifts, which wee praise in our selues, or better do appeare in other, least we should be compelled to give place to them, we do with our enviousnesse deface them and find fault with them. If there be any faults in them, we are not contented severely and sharply to marke it, but wee also odiously amplify it. Hereupon growth that insolencie, that every one of vs, as though he were priviledged from the common estate, would be higher than the rest, and carelessly and proudly set light by euerie man, or despise them as inferior. The poore yeld to the rich, base people to gentlemen, servaunts to their masters, unlearned to be learned: but there is no man that doeth not nourish within himselfe some opinion of excellencie. So every man in flattering himselfe, beareth a certaine kingdome in his breaste. For presumptuously taking vppon them somewhat whereby to please themselves, they judge upon the wittes and manners of other men. But if they come to contention, there bursteth out their poison. For many doe make a shewe of great meekenesse, so long as they finde all things gentle and louely: but howe many a one is there that keepeth that continuall course of modestie, when he is pricked & stirred to anger? And there is no remedie hereof, but that the most hurtful pestilence of loue, of soueraigne & selfeloue be rooted out of the botomme of their heartes, as it is rooted out by the doctrine
of the Scripture. For there we are so taught, that we must remember that the good gifts that God hath given vs, are not our owne good things, but the free gifts of God, whereof if any be proud, they betray their owne vn-thankfulnesse. Who maketh thee to excel? Paul saith: if thou hast received all things, why dost thou boast as if they were not given thee: Then, that we must with continually reknowledging of our faults, call our selves backe to humilitie. So shall there remaine in vs nothing to be proud vpon, but there shalbe much mister to abase our selves. Againe, we are commanded, whatsoeuer gifts of God we see in other men, so to reverence and esteeme those gifts, that we also honour those men in whom they be. For it was a great leaudnes for vs, to take from them that honor, that God hath vouchsafed to give them. As for their faults, we are taught to wink at them, not to cherish them with flattering, but that we should not by reason of those faults triumph against them, to whom we ought to beare good will and honour. So shall it come to passe, that with what man so ever we have to doe, we shall behaue our selves not onely temperately and modestly, but also gently and friendly. As a man shal never come any other way to true meeknesse, but if he have a heart ended with abasing of himselfe, and reu- encing of other.

5 Now how hard is it, for thee to doe thy dutie in seeking the profit of thy neighbour? Thou shalt herein labour in vaine, vnlesse thou depart from regard of thy selfe, and in a manner put off thy selfe. For how canst thou performe those things that Paul teacheth to be the woorkes of charitie, vnlesse thou forlike thy selfe, to give thy selfe wholly to other? Charitie (faith he) is patient and gentle, not proud, not disdainfull, enuyeth nor, swelleth nor, seeketh nor her owne, is not angrie, &c. If this one thing be required, that we seke not the things that are our owne, we shall doe no small violence to nature, which so beneth vs to the onely love of our selves, that it doth not easilly suffer vs negligently to passe over our selves and our owne things, to watch for other mens commodities, yea to depart with our owne right to resigne it to an other. But the Scripture, to leade vs thither as it were by the hande, warneth vs that whatsoeuer gratious gifts we obtaine of the Lord, they are committed unto vs vpon this condition, that they should be bestowed to the common benefit of the Church: & that therefore the true vse of all Gods graces is a liberall and bountifull communicating of them to other. There can be no certaine rule, nor more forceable exhortation could be deuised for the keeping of the same, than when we be taught that all the good gifts that we have, are things of God delivered, committed to our trust vpon this condition, that they shoulde be disposed to the benefit of our neighbours. But the Scripture goeth yet further, when it compareth them to the powers wherewith the members of mans bodie are endued. No member hath his power for him selfe, nor applyeth it to his private vse: but poureth it abroade into the other members of the same body, and taketh no profit thereof, but such as proceedeth from the common commoditie of the whole bodie. So whatsoeuer a godly man is able to doe, hee ought to be able to do it for his brethren, in providing none otherwise pri- vately for himselfe, but so that his mind be bent to the common edification of
of the Church. Let this therefore be our order for kindness & doing good: that whatsoever God hath bestowed upon vs, whereby wee may help our neighbour, we are the Bailifes thereof, and bound to render account of the disposing of it. And that the only right disposing is that which is tried by the rule of love. So shall it come to passe, that wee shall alway not only joyn the travel for other mens commoditie with the care of our owne profit, but also set it before the care of our owne. And that wee should not happen to be ignorant that this is the true lawe of disposing all the gifts that we receive of God, he hath in the old time set the same lawe even in the smallest gifts of his liberalitie. For he commanded the first fruits of corn to be offered unto him, by which the people might testifie that it was unlawful for them to take any fruite of the goods that were not first consecrate to him. If the gifts of God be so only then sanctified unto vs, when we have with our own hand dedicated them to the author thereof, it is evident that it is an vtrue abuse thereof that doth not favour of such dedication. But it shall bee vaine for thee to go about to enrich the Lorde with communicating to him of thy things. Therefore fith thy liberalitie cannot extende vnto him, as the Prophet saith, thou must vse it toward his saints that are in earth. Therefore almes are compared to holy oblations, that they may nowe be correspodent to these of the law.

6 But that we should not be wearie with doing good (which otherwise must needs come quickly to passe) that other thing must be adiowned which the Apostle speaketh of, that charitie is patient and not moued to anger. The Lord commandeth to doe good to all vniuersally, of whome a great part are most vnworthie, if they be considered by their own deserving. But here the scripture helpeth with a verie good meane, when it teacheth that we must not have respect what men done or of thy selfe, but that the image of God is to be considered in all men, to which we owe all honor and loue. But the same is most diligently to be marked in them of the homofide of faith, in so much as it is in them renewed & restored by the spirit of Christ. Therefore whatsoever man thou light vpon, that needeth thy help, thou hast no caufe to withdrawe thy selfe from doing him good. If thou say that Esay.5.7. hee is a stranger: but the Lorde hath given him a marke, that ought to bee familiar vnto thee, by the reason that hee forbidd thee to despise thine owne flesh. If thou say that hee is base and naught worth: but the Lorde sheweth him to be such a one, to whom hee hath vouchsafed to give the beautie of his image. If thou say that thou owest him nothing for any thing that he hath done for thee: but God hath set him as it were in his place in respect of whom, thou knowest so many and so great benefices wherewith he hath bound thee vnto him. If thou say that hee is vnworthie that thou shouldest laboure any thing at all for his sake, but the image of God whereby he is commended to thee, to worthie that thou shouldest give thy selfe and all that thou hast vnto it. But if he have not onely delivered no good at thy hand, but also pronounced thee with wrongs and euill doings: euin this is no just cause why thou shouldest cease both to love him and to doe for him the dutifull worke of loue. Thou wilt say, he hath farre otherwise delivered of me. But what hath the Lorde delivered? Which when he commanded
Cap. 7 Of the maner how to receive thee to forgive all wherein he hath offended thee, truly he wilth the same to be imputed to himself. Truely this is that only way to come to that which is utterly against the nature of man, much more is it harde for man. I mean, to love them that hate vs, to recompense euil with doing good, to render blessings for reproches: if wee remember that wee must not consider the malice of men, but look upon the image of God in them, which des-facing and blotting out their faults, doth with the beautie and dignitie of it selfe allure vs to imbrace it.

7 Therefore this Mortification shall then onely take place in vs, when wee performe the dutie of charitie. But it is not hee that performeth them, that only doth all the dutifull works of charitie, although hee leave none of them undone, but he that dooth them of a sincere affection of love. For it may happen, that a man may fully performe to al men all that he ow-theth, so much as concern eth outward dutie: and yet he may bee farre from the true performing of it. For you may see some that would seeme very liberall, which yet doe give nothing but either with pride of looke, or with churlishnesse of wordes they vpbraideth it. And wee bee come to such wretchednesse in this unhappie wrold, that almost no almes are giuen of anie men, or at least of the most part of men, without reproching. Which peueritie shoulde not haue bene tolerable among the verie heathen. For of Christians is somwhat more required than to hewe a cherefulnes in countenance, and make their doings lovely with gentleenesse of wordes. First they must take vpon them the personage of him whome they see to neede their helpes, and then to pity their caues, as if themselves did feele and suffer it: so that they may be carried with feeling of mercie & gentleenesse, even as they would be to help themselves. He that shall come so minded to helpe his brethren, wil not onely not defile his doings with any arrogancie or vpbraiding, but also neither wil despite his brother to whom he doeth good, as one needing his help, nor tread him vnder foote as one bound vnto him: no more than we vse to reproche a sick member, for cawing wherof the whole bodie laboureth, or to thinke it specially bound to the other members, because it hath drawnen more help vnto it than it hath recompened. For it is thought that the common interpartning of dutie between members of one bodie, hath no free kinde of gift, but rather that it is a payment of that which being due by the lawe of nature it were monstrous to deny. And by this reason it shall followe, that hee may not thinke himselfe discharged that hath performed one kinde of dutie, as it is commonly vsed, that when a rich man hath giuen any thing of his owne, hee leaueth other charges to other men, as not belonging to him. But rather every man shal thinke thus with himselfe, that he is altogether debtor to his neighbours, and that hee must determine none other ende of ving his liberalitie, but when abilitie failleth, which howe large suctuer it be, must bee measured by the rule of charitie.

8 Nowe let vs more fully declare the principall parte of forsaking our selues, which wee saide so have respect to God. Wee have saide much of it alreadie, which it were superfluous to rehearse againe: it shall bee sufficient to entreate of it so farre as it frameth vs to quietnesse of minde and suffe-
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First therefore in seeking the commoditie or quietnesse of this present life, the Scripture calleth vs hercunto, that resigning vs and our things to the Lord's will, we should yeld vs to the affections of our heart to bee named and subdued. To couet wealth & honors, to compasse authority, to heap vp riches, to gather together all such follies as ferue for royallie and pompe, our lust is outrageous, & our greedinesse infinite. On the other side of povertie, ignobilitie, & basse estate, we have a maruellous feare & maruellous hatred, that move vs to travaile by all means to eschew them. Hereby a man may see, how vnquiet a minde they have, how many shifles they attempt, with what studies they wearie their life, that frame their life after their owne desire; to attaine those things that their affections of ambition or courtesousnesse requireth, and on the other side to escape povertie and base-nesse. Therefore the godly must keepe this way, that they be not entangled with such shames. First, let them not either desire, or hope for, or think vpon any other meanes of prospering, than by the blessing of the Lord: and therefore let them safely and boldly rest themselves vpon it. For howsoever the shame thinketh it selfe sufficient of herselfe, when she either travaileth by her owne diligence, or endeavoureth with her owne studie, or is helpen by the fauour of men, to the attaining of honour & wealth; yet it is certaine, that all these things are nothing, & that we shall nothing preuaile with wit or travaile, but in so much as the Lord shall prosper both. But on the other side his only blessing findeth a way through all strops, to make all things proceede with vs to a joyful full and luckie end. Then howsoever we may most of all observe any glory or wealth without it (as we daily see the wicked to get heaps of great honors & riches) yet for as much as they vpon whom resteth the curse, do feel no parcel of felicitie, we can obtaine nothing without his blessing that shall not turne vs to evil. And it is not at all to be coueted, that maketh men more miserable.

Therefore if we beleue that all the meanes of prosperous successfull & such as is to be wished, consisteth in the only blessing of God, which being absent, all kindes of miserie and calamities must happen vnto vs: this remaineth also, that we do not greedily endeavour to wealth and honors fluishing vpon our owne finenesse of wit or diligence, not leaning to the fauour of men, nor trusting vpon a vaine imagination of fortune, but that we alway looke vnto the Lord, to be led by his guiding to whatsoever lot he hath provideth. So first it shall come to passe, that we shall not violently rush to the catching of riches and inuading of honours, by wrong, by guile and cruel crastic meanes, or extorition with doing inuertiue to our neighbours, but shal only follow those fortunes that may not leade vs from innocencie. For who may hope for the helpe of God's blessing among fraudes, extorntions, and other turme meanes of wickednesse? For as God's blessing followeth no man but him that thinketh purely, and doeth rightly, so it calleth backe all them of whom it is desired, from crooked thoughtes and corrupt doings. Then wee shalbe bridled that wee burne not with vnmeasurable desire of growing rich, nor ambitiously gape for honours. For with what face may a man trust to be helpen of God, to obtaine those things that hee desirith against his word? For God forbid that God shoulde giue the helpe of his
Of the manner how to receive blessing to that which he curseth with his owne mouth. Last of all, if it succeede not according to our wish & hope, yet we shalbe restrained from impatience, and from cursing our estate whatsoever it be: because we knowe that that is to murrur against God, at whose will riches and pouertie, balenese and honours are disposed. Briefely, he that teareth himselfe in such sorte as is foresaid upon the blessing of God, neither will be act full fuctilities hunt for those things that men are wont outragiously to count, by which craftie meanes he thinketh that he shall nothing preuaile: nor if any thing happen prosperously will impute it to himselfe, and to his owne diligence, endevour or to fortune, but will affigne it to God the author. But if while other mens estates do flourish, he go but slenderly forward, yea or slide backwarde, yet he will beare his ill fortune with greater quietness and moderation of minde, than a prophan man will beare a meanly good successe, which is not altogether so good as he desired: because he hath a comfort wherein he may more quietly rest, than upon the highest top of wealth and authoritie: because he accounteth that his things are ordered by God as is available for his saluation. So wee see that David was minded, and yeeldeth himselfe to bee ruled by God, hee declareth himselfe to bee like to a weaned childe, and that hee walketh not in high things or maruellous aboue himselfe.

The quiet contentment of minde which growseth amongst men in the manifolde casual miseries of this life, if they bee once assured not that fortune death bringeth care, but God providently dispose their whole estate.

And the godly minde ought to haue that quietness and sufferrance not onlye confiting in this behalfe: but also it must extend to all chancies whereunto our present life is subject. Therefore no man hath rightly forsaken himselfe, but he hath so resigned himself vp wholly to the Lord, that he suffereth all the partes of his life to bee governed by his will. He that is so framed in minde, whatsoever happen, will neither thinke himselfe miserable, nor will with envioushess against God complaine of his fortune. Howe necessarie this affection is, shal hereby appeare, if you consider to howe many chancies we bee subject: Diuerse kindes of diseases do trouble vs, sometime the pestilence cruelly reigneth, sometime we are sharply vexed with calamities of warre, sometime frost or haile devouring the hope of the yeare, bringeth barrenness, that drieth vs to deaeth: sometime our house, parents, children or kinsfolkes are taken away by death, our house is consumed with fire: these be the things at chancing whereof men curst their life, dесеst the day of their birth, haue heauen & light in execution, murmur against god, & (as they be eloquent in blasphemies) accuse him of vnjustice & crueltie: But a faithfull man must even in these chancies beholde the merciful kindnesse and fatherly tendernesse of God. Therefore whether he see his house destroyed, his kinsfolke slaine, yet he will not therefore ceasse to praise god; but rather will turne himselfe to this thought: Yet the Grace of the Lord that dwelleth in my house will not leave it desolate. Or if when his corn is blasted or bitten, or consumed with frostes, or beaten downe with haile, hee see famine at hande, yet hee will not despare, nor speake houefully of God, but will remaine in this confidence, Wee are yet in the Lords protection, and heepe brought vp in his pastures: hee therefore will finde vs foodie euene in extremest barrenness. Or if hee be troubled with sicknesse, euene then hee will not bee discouraged with bitternesse of sorowe.
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to burst out into impatience and quarrel thus with God: but considering the righteousness and lenity in God's correction, he will call himself back to patience. Finally whatsoever shall happen, because he knoweth it ordained by the hand of God, he will take it with a well pleased and thankfull minde, least he should stubbornly refift his authoritie, into whose power he hath yielded himselfe and all his. Therefore let that foolish and most miserable comfort of the heathen be farre from a Christian mans heart, which to strengthen their minde against adversities, did impute the same to fortune, with whom they counted it foolish to be angry, because he was blinde and vnadvised, that blindly wounded both the deferving and undeserving. For contrariwise this is the rule of godlincsse, that the only hand of God is the judge and governesse of both fortunes, & that it runneth not forward with vnadvised sodaine rage, but with most orderly justice dealeth among vs both good things and euy.

The viij. Chapter.

Of the bearing of the crosse, which is a part of the forsaking of our selves.

BVe a godly mind must yet clime vp higher, euë to that wherunto Christ calleth his discipiles, that every one take vp his crosse. For all whom the Lorde hath chosen and vouchsafed to receive into his company, must prepare themselfes to a harde, travailesome and vnquiet life, and full of many and diverse kindes of incommodities. So it is the will of the heavenly father, to exercise them in such sort, that he may haue a true proofe of them that be his. Beginning at Christ, his first begotten sonne, he proceeded with this order toward all his children. For whereas Christ was the best beloved sonne above the rest, and in whom the fathers minde was fully pleased, yet we see how he was not tenderly and daintily handeled: so that it may be truly said, that he was not onely exercised with a perpetuall crosse so long as he dwelled in earth, but that all his life was nothing els but a kind of continuell crosse. The Apostile sheweth the cause thereof to be, that it behoved that he should learne obedience by those things that he sufcred. Why the should we privinglese our selves from that estat, wherunto it behoved Christ our head to be subject, specially sth he became subject thereunto for our cause, to shew vs an example of patience in himselfe? Therefore the Apostile sayeth that this is the appointed end of all the children of God to be fashioned like vnsto him. Whereupon also in hard & sharp chaunces, which are reckoned adversities and euyls, ariseth a great comfort vnsto vs, that we communicate with the sufferings of Christ, that as he entred out of a maze of all troubles into the heavenly glory, so we maye by diverse tribulations be brought into the same glory. For so faith Paul himselfe, that when we learne the communicating of his afflictions, we do also conceive the power of his resurrection: and when we are fashioned like vnsto death, we are so prepared to the fellowship of his glorious rising againe. Howe much may this auaile to affwage all the painefulnesse of the crosse, that the more we are afflicted with adversities, so much the more sure is our fellowship with Christ confirmed? by communicating whereof, our sufferinges are.
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are not only made blessed vnto vs, but also do much helpe vs to the furth-
ernce of our saluation.

2 Beside that, our Lord had no need to take upon him to beare the crosse,
but to testifye & prove his obedience to his father: but we for divers cava-

tes haue neede to lead our life vnder a continuall crosse. First (as we be nat-

turally bent to attribute all things to our flesh) vnlesse our weaknesses be shew-
ed vs as it were before our eyes, we doe easily esteeme our owne strength ab-

oue due measure, & doubts not that whatsoever happes, it will continue, vn-

broken & vncouerly against all hard assaults. Whereby we are caried into a foolish and vain confidence of flesh, and then triuall thereupon, we stubbornly waxe proude against God himselfe, as though our owne powers without his grace did suffice vs. This arrogancy he can no way better beare down, than when he proueth vnto vs by experience, not onely how seeble, but also how fraile we be. Therefore he affliceth vs either with shame, or poverty, or losse of children, or sickness, or other calamities, which we being vnable to beare in respect of our selues, do by and by sinke downe vnder them. Being so humbled we leaue to call vpon his strength, which only maketh vs to stand vpright vnder the heavy burden of afflicctions. Yea the most holy, how well soever they know that they stand by the grace of God and not by their owne force, yet are too much assured of their owne strength and constancy, vnlesse by the trial of the crosse, he bring them into a more inward knowledge of themselves. The stout fulnes crept into Da-

vid: I faile in my heart, I shall never be moved, Lorde, thou hadst established

in thy good pleasure a strength to my hill, thou hiddest away thy face, I was

striken. For he confessed that with sluggishe heart in prosperitie his senses

were dulled, that not regarding the grace of God, vpon which he shoulde

have hanged, he leaned vnto himselfe, to promise himselfe perpetual con-

tinuance. If this chaunced to so great a Prophet, which of vs ought not to

be fearful, that we may be heedful? Therefore whereas in prosperitie

they flatter themselues with opinion of a greater constancy and patience,

when they are once humbled with adueritie, they learne that their former

opinion was but hypocritse. The faithfull(lay) being admonished by such

examples of their diseases, do therby profit to humility, y being vncloued

of the wrongfull confidence of the flesh, they may refert to the grace of God.

And where they are once come to his grace, they feel the presence of Gods

strength, wherein is abundantly sufficient succour for them.

3 And this is it that Paul teacheth, that by troubles is engendred pati-

cence, by patience profess. For whereas God hath promised the faithful that

he wil be present with them in troubles, they feele the same to be true, what

they stand patiently being uphelden by his had, which by their owne strengt

they were not able to do. Patience therefore bringeth a preffe by experience

to the holy ones, that God when need requiriteth, will indeede performe the

helpe that he hath promised. And therby also their hope is confirmed; for

as much as it were too much vnthankfulnesse not to looke for in time to

come, the same truth of God that they had already by experience proued to

be constant and sure. We see now how many good things do come vnto

vs in one knot by the crosse. For, overthrowing the opinion that we falsly

presume
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presume of our owne strength, & disclosing our hypocrisy delighteth vs, it
shake away the hurtfull confidence of the flesh, and teacheth vs being so
humbled, to rest vpon God only, by which it cometh to passe, that wee neit-
ther be oppressed nor fall down. And after victory foloweth hope, insomuch
as the Lord in performing which he hath promised, stablitheth the credit
of his truth for time to come. Truelie, although there were no moe rea-
sons but these, it appeareth how much the exercize of the crosse is necessary
for vs. For it is a matter of no small importance, to have the blinde love of
thy selfe wiped away, that thou maist well knowe thine owne weakenes. To
fende thine owne weakenesse, that thou maist learne to distrust thy selfe:
to distrust thy selfe, that thou maist remoue thy confidence from thy selfe
unto God, to rest with confidence of heart vpon God, that being vpholden
by his helpe, thou maist continue vnovercome to the last ende: to stand
fast by his grace, that thou maist understande that he is true in his promis-
es: to knowe by proved the truth of his promises, that thy hope maie bee
strengthened thereby,

4. The Lord hath also another end of afflicting his, to trie their pati-
ence, and mistrust vs to obedience. Not that they can vse any obedience to
ward him, other than the same that hee giueth them: but so it pleaseth him
by open examples to make approved by witnesses, and to set forth the graces
that he hath bestowed vpon his holy ones, that they should not lie idly
hid within them. And therefore in bringing forth into open view the strength
of sufferance & constancie, where with he hath furnished his seruaunts, it is
faide that he trieth their patience. And from hence came these sayings:
that God tempred Abraham, & had proved of his godliness, by this that he
refused not to offer vp in sacrifice his owne & onles sonne. Therefore Peter
teacheth, that our faith is so proved in troubles, as gold is tried in a furnace.
And whom can say that it is not expedient, that the most noble gift of pati-
ence, which a faithful man hath receiued of his God, should be brought forth
into vse, that it may be made certainly knowne & manifest? For otherwise
men will not esteeme it as it is worthie. Now if God himself doth rightfully
when he ministreth matter to stir vp the vertues that hee hath giuen to his
faithfull, that they should not lie hidden, yea lie vnprofitable & perishe; then
is there a good reason of the affictions of the holy ones, without which their
patience should be nothing. I say also by the crosse they are instructed to
obedience, because they are so taught to liue not after their owne wish, but
after the will of God. Truely if all things should flow vnto them after their
owne minde, they would not know what it were to follow God. And Seneca
rehearseth that this was an olde Proverb, when they exhorted any man to
suffer adversities, Follow God. By which they declared, that then only ma
truly entred under the yoke of God, when he yeelded his hand and backe
to Gods correction. Nowe if it bee most righteous, that wee should chewe
ourselves in all things obedient to the heavenly father, then we ought not
to refuse, that he should by all meanes accustome us, to yeeld obedience
unto him.

5 But yet we perceiue not how necessarie this obedience is for vs, vn-
lesse we doe also consider, how wanton our flesh is to shake off the yoke of
God,
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God, so soone as it hath been but a little while deintly and tenderly handele. The same happeneth unto it, that chaunceth to stubborn horses, which if they bee a fewe daies pampered idlyly, they cannot afterwarde for fearness bee tamed, neither doe knowe the rider, to whose government they somwhat before obedied. And this is continuall in vs that God complaineth to have bene in the people of Israel, that beeinge well fed and covered with fatness, we kicke against him that fed & nourished vs. The liberality of god should indeede have allure vs to consider and loue his goodnesse, but forasmuch as our evil nature is such, that we are alway corrupted with his tender visage, it is more than necessarie for vs, to be restrained by some discipline, that we run not outrageously into such a stubborn wantonness. So that we should not grow fierce with vnmeasurable abundance of riches, that we should not文娱e proud being lifted vp with honors, that wee should not become insolent, being puffed vp with other good gifts, either of the soule, bodie, or fortune, the Lord himselfe, as he forseeth it to be expedient, preventeth it, & with the remedy of the crose subdued & bridled the fearness of our flesh, & that divers waies, so much as is healthful for every man. For all are not alike sick of all one diseases, or do alike neede of hardening. And therupon is to be scene how some are exercised with one kinde of crose, and some with another. But whereas the heavenly Philisian handleth some more gently, and purgeth some with sharper remedies, when he meaneath to provide for the health of all: yet he leaueth none free or untouched, because he knoweth all without exception to be diseased.

6 Moreover, the most mercifull father needeth not only to prevent our weakness, but many times to correct our passed offences. Therefore oft as we be afflicted, the remembrance of our forspackled life ought by and by to enter into our minds: so without doute we shall finde that we have done somewhat worthy of chastisment. Yet we ought not chiefly to ground our expectation to patience upon the acknowledging of sinne. For the Scripture ministrith vs a far better consideration, when it saith, the Lord correcteth vs with adversitie, that wee should not be damned with this world. Therefore we ought euer in the very sharpnes of tribulation to acknowledge the kindness & goodnes of our father toward vs, forasmuch as even then he ceaseth not to further our salvation. For he doth affliet, not to destroy or kill vs, but rather to deliver vs from the damnation of the world. That thought shall lead vs to that, which the Scripture teacheth in another place: My son, refuse not the Lords correction, nor be weary when thou shalt be rebuked of him. For whom the Lord loueth, he correcteth, & embraceth him as a father doth his child. Whence we know his rod to be the rod of a father, is it not our dutie rather to shewe our selves obedient children and willing to learne, than with obstinacie to doe like desperate men, that are hardned with quill doings; The Lorde leefeth vs, vnlefe hee call vs backe by correction when we are fallen away from him: so that the author of the Epistle to the Hebrewes rightly faith that we are bastards, and not children if wee bee out of correction. Therefore wee are most srowarde, if wee cannot suffer him when he declareth his good will and the care that he hath for our salvation. This the Scripture teacheth to be the difference betweene the
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the vnbeltieuer and the faithfull, that the vnbeltieuers as the bondslaves of a rooted & hardened wickednes, are made the worse & more obdurate with whipping:the faithfull, like children having an honest freedome of nature, do therby profit to repentance. Now must thou chooe of whether number thou wilt be. But because I haue spoken of this matter in an other place, I am content to touch it briefly, and so will make an ende.

7 Moreover it is a singular comfort, when we suffer persecution for righteousness. For then we ought to think, how great an honor God vouchfaeth to grant vs, that he so garnifheth vs with the peculiar mark of his souldiers. I meane that they suffer persecution for righteousness, not only that suffer for defence of the Gospel, but also that are troubled for any defence of righteousnesse. Whether therefore in maintaining the truth of God against the lies of Satan, or in taking in hande the defense of good men and innocentes against the wrongs of the wicked, we be driven to runne into the displeasure and hatred of the world, whereby our life or goods, or estimation may come in danger: let it not be grievous or loathsome vs to employ our selves for God, or let vs not thinke our selves miserable in those things in which he hath with his owne mouth pronounced vs blessed. Poverty indeede, if it be considered in it self, is miserable:likewise banishment, contemptuous estate, prisonment, shame. Finally, death is the uttermost of all calamities. But when the favour of our God breatheth vpon vs, there is none of all these things, but it turneth to our felicity. Therefore let vs rather be content with the testimony of Christ, then with the false estimation of the flesh. So shall it come to passe, that we shall rejoice as the Apostles did, when God shall account vs worthy to suffer reproch for his name. For why? If we being innocent, and knowing our selves cleere in our consciences, are by the naughty dealing of wicked men spoyle of our goods: we are in deede brought to poverty thereby among men, but so riches doe truly grow vnto vs in heaven before God. If we be thrust out of our houses, we are the more inwardly received into the houishold of God. If we be vexed & despised, we take so much the deeper roots in Christ, if we be noted with reproches & shame, we are in somuch the more honorable place in the kingdom of God. If wee be flaine, so is the entrie made open for vs vnto blessed life. Let vs bee ashamed to esteeme lesse these things, vpon which the Lorde hath set so great a price, than shadowish and fickle enticinge pleasures of present life.

8 Sith therefore the Scripture doth with these like admonitions giue sufficient comfort for the shames or calamities, that we suffer for defence of righteousnesse, we are too much vnthankfull if we do not gladly & cheerfully receive them at the Lords hand, specially fith this is the kind of croffe, most properly belonging to the faithfull, whereby Christ will be glorified in vs. As also Peter teacheth, But it is more grievous to gentle natures to suffer shame than a hundred deaths: therefore Paul expressly admonisheith that we shall not only suffer persecutions, but also reproches because we trueth in the living God. As in another place hee teacheth vs after his example to walke through slander and good report. Yet there is not required of vs such a cheerfulnesse as may take away all feeling of bitterness and sorrow,
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or else the patience of the holy ones in the cross were no patience, unless they should be both tormented with sorrow and vexed with grief. If there were no hardnes in poverty, no pain in sickness, no grief in shame, no horror in death, what valiantnes or temperance were it to beare the indifferently? But when every one of these doth with the natural bitterness thereof bite the hearts of vs all, herein doth the valiantnes of a faithful man sheweth itself, if being afflicted with the feeling of such bitterness, how grievously for ever he be troubled with it, yet with valiantly resisting, he overcommeth it, his patience verteth it selfe herein, if being sharply provoked, he is yet so bridled with the feare of God, that he bursteth out not into any distemper. His cheerefulness appeareth herein, if being wounded with sadness & sorrow, he resteth upon the spiritual comfort of God.

9 This conflict, which the faithfull do sustaine against the natural feeling of sorrow, while they study for patience & temperance, Paul hath very well described in these words: We are put to distresses in all things, but we are not made sorrowful; we labour, but we are not left destitute; we suffer perfections, but we are not forsaken in it; we are thrown downe, but we perish not. You see how to beare the crosse patiently, is not to be altogether astonished, & without all feeling of sorrow: as the Stoics in old time did foolishly describe a valiant harted man, to be such one, as putting of all nature of mists, was alike moved in prosperity and in adversitie, in sorrowfull and joyful full state, yea such a one as like a stone was moved with nothing; and what have they profited with this high wisdom? Forsooth they have painted out such an image of wisdom as never was found, & never can hereafter be among men: But rather while they couetted to have too exact & precise a patience, they have taken away all the use of patience out of mans life. And at this day also among christians there are new Stoics, that reckon it a fault not only to grope and weep, but also to be sad & carefull. But these strange conclusions do commonly proceed from idle men, which buying themselves rather in speculation than doing, can do nothing but breed vs such new foolish doctrines. But we have nothing to do with that folly Philosophie, which our master and Lord hath condemned not only by his word but alio by his example. For he mourned and wept both at his owne and other mens adversities. The world (faith he) shall reioyce, but you shall mourne and weep. And because no man should finde fault therewith, by his open proclamation, he hath pronounced them blessed that mourne. And no maruell, For if all weeping be blamed, what shall we judge of the Lorde himselfe, out of whose body dropped bloody tears? If every sife be noted of infidelity, what shall we judge of that quaking fear, with which we read that he was not seldome striken. If all sadness be misliked, how shall we like this, that hee confeseth his soule to be sad even to the death.

10 This I though good to speake to this end, to call godly minds from despair, that they should not therefore altogether forsake the study of patience, because they can not put off the natural affection of sorrow: which must needs happen to them, that make of patience a senseless dulnes, and of a valiant & constant man, a stock. For the Scripture gieth to the holy ones the praise of patience, which they are so troubled with hardnes of adversities, that
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that yet they be not overcome nor thrown down with it: when they be so pricked with bitterness, that they be also delighted with spiritual joy: when they be so distressed with grief, that yet they receive courage again being cheared with the comfort of God. Yet in the mean time that repugnance abideth still in their hearts; that natural sense efecheth and dreads those things that it knoweth to be against it: but the affection of godliness travaileth even through all those difficulties to the obeying of God's will. This repugnance the Lord expressed when he saide thus to Peter: When thou wast young thou didst gird thy selfe and didst walk whither thou wouldst: But when thou art old, another shall gird thee and lead thee whither thou shalt not be willing. Neither is it likely that Peter, when the time came that he must glorifie God by his death, was drawn unwillingly and resisting unto it. Else his martyrdom shoulde haue but small praise. But howsoever he did with great cheerfulnes of heart obey the ordinance of God, yet because he had not put off the nature of man, he was doubly strained with two sorts of wils. For when he did by himselfe consider the bloody death that he should suffer, being stricken with horror thereof, he would gladly have escaped it. On the other side, when it came in his minde, that he was called unto it by the commandement of God, then conquering & treading downe fear, he gladly, yea and cheerfully tooke it upon him. This therefore we must in due order, we will be the Disciples of Christ, that our minds be inwardly filled with so great a reverence and obedience to God, as may tame and subdue to his ordinance all contrarie affections. So shall it come to passe, that with whatsoever kinde of crosse we be vexed, even in the greatest anguishes of minde, we shall constantly keepe patience. For adversities shall haue their sharpenes, wherewith wee shall be bitten: so when we are afflicted with sickness, we shall both grone and be disquieted & desire health: so being pressed with poverty, wee shall be pricked with the stinges of carefulnesse and sorrows: so that wee be stricken with griefe of shame, contempt and injury: so shall we yeilde due teares to nature at the burial of our friends: but this alway shalbe the conclusion. But the Lord willed so. Therefore let vs follow his will. Yea even in the middest of the prickings of sorrow, in the middest of mourning and teares this thought must needs come between, to encline our heart to take cheerfully the very same things, by reason whereof it is so moved.

11 But forasmuch as we have taken the chief cause of bearing the crosse, out of the consideration of the will of God, we must in fewewordes define what difference is betweene Philosophical and Christian patience. Truely very few of the Philosophers climped to so high a reason, to understand that the hand of God doth exercise vs by afflictions, & to thinke y God is in this behalf to be obeyed. But they bring no other reason, but because we must so do of necessity. What is this else, but to say that we must yelde vs to God, because we shall travaile in vaine to wrestle against him? For if wee obey God, only because we so must of necessity, the if we might escape, we would cease to obey. But the Scripture biddeth vs to consider a farre other thing in the will of God, that is to say, first justice and equity, then the care of our salvation. These therefore bee the Christian exhortations to patience: whether
whether povertie, or banishment, or prisonment, or shame, or sickenesse, or losse of parentes, or children, or any other like thing do grieue vs, we must thinke that none of these thinges doth happen, but by the will and providence of God, and that he doth nothing but by most iust order: For why? do not our innumerable & daily offices deserving to be chastised more sharplie:and with more grievous correction, than such as the mercifull kindnesse of God laieth vpon vs? Is it not most great equity, that our flesh be tamed, and as it were made acquainted with the yoke, that shee doth not wantonly growe wilde according to her nature? Is not the righteousnesse and truth of God worthy, that wee shoulde take paine for it? But if there appeare an undoubted righteousnesse in our afflictions, we cannot without vnrighteousnes either murmure or wrestle against it. We heare not now that colde songe: We must giue place, because we so much of necessity, but we heare a huely lesson & ful of effectuallnes, We must obey, because it is vnlawful to resist: we must suffer patiently, because impatience is a stubbornnes against the righteousnesse of God. But now, because that thing onely is worthy to be loued of vs, which we know to be to our safety & benefite, the good father doth this waie also comfort vs, wher he affirmeth that euin in this that he afflicted vs with the croffe, he prouideth for our safety. But if it be certain that troubles be wholesome for vs, why should we not receive them with a thankful and well pleased minde? Therefore in patiently suffering them, we do not forceably yeld to necessity, but quietly agree to our own benefite. These thoughts (I say) do make that how much our minds are grieued in the croffe with natural feeling of bitterness, so much they bee cheared with spirituall gladnes. Wherupon also followeth thanksgiving, which cannot be without joye. But if the praise of the Lorde and thanksgiving proceedeth of nothing but of a chereful and joyful heart, and there is nothing that ought to interrupt the same praising of God and thanksgiving in vs: hereby appeareth how necessary it is that the bitterness of the croffe be tempered with spirituall joye.

The ix. Chapter.

Of the meditation of the life to come.

But with whatsoever kinde of trouble we bee distrest, wee must alwaie looke to this ende, to see our selves to the contempt of this present life, and thereby bee stirred to the meditation of the life to come. For, because GOD knoweth well howe muche we bee by nature inclined to the beastly lue of this world, he veth a most fitte meane to drawe vs backe, and to shake of our sluggisshnesse, that we shoule not sticke too fast in that lue. There is none of vs that defireth not to seeeme to aspire and endeavour all their life longe to heavenlie immortalitie. For we are ashamed to excel bruite beastes in nothing: whose state should be nothing inferiour to ours, vnlesse there remaine to vs a hope of eternitie after death. But if you examine the deuises, studies and doings of euerie man, you shall finde nothing therein but earth. Hereupon growtheth that senselesnesse, that our minde becyyng daeled with vayne glistering of riches, power and
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and honors, is so dulled that it cannot see farre. Our heart also being possessed with couetousnesse, ambition and lust, is so weighed down, that it cannot rise vp higher. Finally all our soule entangled with inticements of the flesh seeketh her felicite in earth. Therefore to remedy this cuill, doth with continual examples of miseries teach this of the vanitie of this present life. Therefore that they should not promise themselves in this life a soule & quiet peace, hee suffereth them to be many times disquieted and troubled either with warres, or vp rores, or robberies, or other injuries. That they should not with too much greediness, gape for fraile and transtoriue riches, or rest in the riches that they alreadie possess, sometime with banishment, sometime with barrenness of the earth, sometime with fire, sometime by other meanes he bringeth them to povertrie, or at least holdeth them in measure. That they should not with too much ease take pleasure in the benefits of Mariage, he either maketh the to be vexed with the frowardnes of their wives, or plucketh them downe with ill children, or punisheth them with want of issue. But if in all these things he tenderly beareth with them, yet least they should either swell with foolish glory, or immeasurably rejoyce with vaine confidence, he doth by diseases & dangers set before their eies, howe vnstable, and vanishing be all the goods that are subject to mortalitie. Then only therefore we rightly profit in the discipline of the croffe when we learne that this life, when it is considered in it selfe, is vnaquiet, troublesome and innumerable waies miserable, and in no point fully blessed: and that all those that are reckned the good things thereof are uncertaine, fickle, vaine, and corrupted with many euis mixed with them. And hereupon we doe determine, that here is nothing to be sought or hoped for but striving: and that when we thinke of our crowne, then we must lift vp our eyes to heaven. For thus we must beleue. That our minde is never truly raised to the desire and meditation of the life to come, vnles it have first conceived a contempt of this present life.

2. For betweene these two there is no meane, the earth must either become vile in our sight, or holde vs bounde with intemperate loue of it. Therefore if we have any care of eternitie, we must diligently indevour to loose our sulies from these setters. Now because this present life hath many flattering pleasures wherewith to allure vs, a great shew of pleasuantesse, grace and sweetnesse, wherewith to delight vs: it is much housefull for vs to be nowe and then called away, that we bee not bewitched with such allurements. For what, I pray you, would be done if we did here enjoy a continuall concourse of good things and felicite, where we cannot with continuall spurres of euis be sufficiently awaked to consider the miserie thereof? Not only the learned doe know, but also the common people have no Proverbe more common than this, that mans life is like a smoke or shadow: and because they sawe it to be a thing verie profitable to be knowne, they have set it out with manie notable sentences. But there is nothing that we doe either more negligently consider, or leffe remember. For we goe about all things as though we would frame to our sulies an immortallitie in earth. If there be a corpes caried to buriall, or if wee walke among graves, then, because there is an image of death before our eies, I graunt we do maruellously.
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lously we discourse like Philosophers upon the vanity of this life. Albeit we do not continually, for many times all these things do nothing more. But where it happeneth our Philosophy lasteth but a while, which so soon as we turne our backs, vanisheth away, and leave no steppe at all of remembrance behind it: finally, it passeth away as clapping of hands upon a stage at any pleasant sight. And we forgetting not only death, but also we subject to death, as though we had never heard any report thereof, fall to a careless assuredness of earthly immortality. If any man in the mean time tells us of the Proverb, that man is a creature of a dates continuance, we grant it indeed: but so heedlessly, that still the thought of everlastsing continuance refresheth in our mind, who therefore can deny, that it is a great profite to vs all, not onely to be admonished in words, but by all the examples of experience that may be, to be convinced of the miserable estate of earthly life? forasmuch as when we are convinced, we fearfully cease to stand amazed with peruerse and foolish admiration of it, as though it contained the uttermost end of good things. But if it be necessary that God instruct us, it is our dutie likewise on our behalfe to harken to him when he calleth & awaketh our duienesse, that despising the world we may with all our hearts endeavore to the meditation of the life to come.

But let the faithfull accustome themselves to such a despising of present life, as may neither engender a hatred thereof, nor any vnhankfulness toward God. For this life, howsoever it is full of infinite miseries, is yet worthily reckoned among the most slender blessings of God. Therefore if we acknowledge no benefite of God in it, we are guiltie of no small vnhankfulness toward God himselfe. But specially it ought to be to the faithfull a testimonie of God's good will, forasmuch as it is wholly directed to the furtherance of their salvation. For before that he openly deliver vnto vs the inheritance of eternal glory, his will is to shew himself a Father vnto vs by smaller examples: & these be the benefits y are daily bestowed vpone vs. Sith therefore this life serueth vs to understand the goodness of God, shall we disdain it as though it had not a crum of goodness in it? We must therefore put on this feeling & affection, to reckon it among the gifts of goodness y are not to be refused. For though there witt testimoines of scripture, of which there are both many most euidet, very nature it self doth exhort vs to give thanks to the Lord, for ye he hath brought vs into the light of it, ye he grauit vs the use of it, ye he giueth vs all necessarie succours for the preservation of it. And this is a much greater reason, if we consider that we are in it after a certaine manner prepared to the glorie of the heavenly kingdom. For so the Lorde hath ordained that they which in time to come shall be crowned in heaven, must fight certaine battels in earth, that they shoulde not triumph, till they had overcome the hard adventures of the battell, and obtained the victorie. Then another reason is, that wee doe by divers benefites beginne therein to taste the sweetenesse of Gods liberalitie, that our hope & desire shoulde be whetted too long for the revealing thereof. When this is determined, that it is a gift of Gods clemencie, that we live this earthly life, for which as we be bounde vnto him, so we ought to be mindful and thankfule: then we shall in fit order come to consider the most miserable estate
estate thereof, to this end that we may be delivered from too much greediness of it, whereas unto as I have before saide, we are of our selues naturally inclined.

4. Nowe whatsoever is taken from the wrongful desire of this life, ought to be added to the desire of a better life. I grant indeed that they thought truely, that thought it better not to bee borne, and the next, to die quickly. For what could they being destitute of the light of God and true religion, fee therein but unhappie and miserable? And they did not without reason, that mourned and wept at the birthes of their friendes, and solemnly rejoiced at their burials, but they did without profite, because being without the right doctrine of faith, they did not fee how that may turne to good to the godlie, which is of itself neither blessed nor to be desired: and so they ended their judgement with desperation. Let this therefore be the marke of the faithfull in judging of mortall life, that when they understand it to be of itself nothing but miserie, they may refort wholly the more refreshly and readilie to the eternall life to come. When we come to this comparison, then this present life may not onlie be safely neglected, but also utterly despised and loathed in comparison of the other. For if heaven be our countre, what is the earth els but a place of banishment? If the departing out of the world be an entring into life, what is the world but a grave? to abide in it, what is it else but to bee drowned in death? If to be delivered from the body is to bee set in perfect libertie, what is the body else but a prison? if to enjoy the presence of God is the highest sum of felicite, is it not miserable to lack it? But til we be escaped out of the world, we wade abrede fro the Lord. Therefore if the earthly life be compared with the heavenly life, doth it ought to be despised & troden vnder foot. But it is neuer to be hated, but in respect that it holdeth vs in subjection to sin, & yet that hatred is not properly to be laid vpon our life. But howsoeuer it be, yet we must be so moued either with wearines or hatred of it, that desiring the ende of it, wee maie be also ready at the will of the Lord to abide in it, so that our wearinesse may be farre from all grudging and impatience. For it is like a place in battell array, where in the Lord hath placed vs, which we ought to kepe till he call vs away. Paulindeed lamenteth his state that he is holden bound in the bonds of the body longer than he wished, & signeth with fervent desire of his redemption: neuertheless to obey the commandement of the Lorde, he profession himselfe ready to both, because he acknowledgeth himselfe to owe this vnto God, to glorifie his name, either by death or life: and that it is in God to determine what is most expedient for his glorie. Therefore if we must live and die to the Lorde, let vs leave to his will the time of our life and death, but so that wee bee still fervent in desire of death, and be continually occupied in meditation thereof, and despise this life in comparison of the immortalite to come, and with to forfake it when it shall please the Lorde because of the bondage of sinne.

5. But this is monstrous, that in stead of that desire of death, manie that boast themselves to bee Christians, are so afraid of it, that they tremble at euery mention of it, as of a thing betokening unluckily and unhappie.

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Truly it is no marvell, if natural sense in vs doe quake for feare when we heare of the dissouling of vs. But this is in no wise tollerable, that there be not in a Christian mans brest the light of godlinesse, that should with greater comfort overcome and supresse that feare, howe great soever it bee. For if we consider that this viu feald, faultie, corruptible, frail, withering, and rotten tabernacle of our bodie, is therefore dissouled, that it may afterward be restored againe into a viu feald, perfect, vn corruptible and heauenlie glory: that not faith compel vs severely to desire that which nature feareth. If we consider that by death we are called home out of banishment, to inhabite our countrie, as a heauenly countrie, shall we obtaine no comfort thereby? But there is nothing that desireth not to abide continually. I grant, and therefore I affirm, that wee ought to looke vnto the immortalitie to come, where wee maie attaine a viu feald state that no where appeareth in earth. For Paul doth verie well teach, that the faithfull ought to goe cheerfully to death: not because they would be vnclad, but because they desire to be newlie claded. Shall brute beasts, yea and feeble creatures, even stocks and stones, knowing their present vanity, bee earnestly bent to looking for the laft day of the resurrection, that they may with the childre of God be deliuered from vanitie, and shall wee that are endued with the light of wit, and aboue wit enlightened with the spirit of God, when it standeth vpon our being, not lift vp our minds beyond this rottennes of earth? But it pertaineth not to my present purpose, nor to this place, to speake against this peruerfinesse. And in the beginning I have already professed, that I would not here take vpon me the large handeling of common places. I would counsell such as fearfull minde to read Cyprians booke of mortalitie, vnlesse they were meet to bee sent to the Philosophers, that they may begin to be ashamed when they see the contempt of death that those do shew. But this let vs holde for certainly determined, that no man hath well professed in Christ his schoole, but hee that doth joyfully looke for the day both of death and of the laft resurrection. For both Paul doth describeth all the faithfull by this marke, and also it is common in the Scripture, to call vs thither as oft as it will get forth a ground of perfect gladnesse. Rejoyce (faith the Lorde) and lift vp your heads, for your redemption commethNeere at hand. Is it reasonable I pray you, that the thing which he willed to be of so great force to raise vp joy and cheerefulness in vs, should breede nothing but sorrow & discouragement? If it be so, why doe we still boast of him as of our Schoolemaister? Let vs therefore get a sounde minde, and howsoever the blinde and senselesse desire of the flesh do strive against it, let vs not doubt to wish for the comming of the Lord, not onlie with withing, but also with groaning & sighing, as a thing most happy of all other. For he shall come a redeemer to vs, to draw vs out of the infinite gulfe of euils and miseries, & to leade vs into that bleesed inheritance of his life and glory.

This is certainly true: all the nation of the faithful, solong as they dwell in earth, must be as sheep appointed to slaughter, that they may be fashioned like Christ their head. Therefore they were in most lamentable case, vnlesse they had their mind raised vp into heauen, & surmounted all yis in the world, & passed over the present face of things. Contrariwise whay they have
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haue once lifted their heads above all earthly things, although they see the wealth and honors of the wicked flourishing, if they see them enjoying quiet peace, if they see the proud in gourgeousnes & sumptuousnes of all things, if they see them to flow in plentiful store of all delights, besides that if they be spoiled by their wickednes, if they sustaine reprochfull dealings at their pride, if they be robbed by their covetousnesse, if they be vexed by any other outrage of theirs: they wil easie vpold thofe theues in such aduersties. For that day halbe before their cies, the Lord shall receive his faithfull into the quiet of his kingdom, when he hal wipe al tears from their cies, when he hal cloth them with the robe of glorie and gladnes, when he shall feed them with vynspeakeable sweetnes of his deinties, when he shall advance them to the fellowship of his high estate:finally when he shall vouchsafe to interparten his felicite with them. But these wicked ones that haue flourished in the earth, he shall throw into extreme shame, he shall change their delights into tormentes, their laughing and mirth into weeping & gnashing of teeth, he shall disquiet their peace with terrible torment of conscience, he shall punish their deintinesse with vnquenchable fire, & shall put their heads in subjection to those godlie men, whose patience they haue abused. For this is righteousnes (as Paul testifieth) to give release to the miserable & to them that are vnjustly afflicted, and to render affliction to the wicked that do afflict the godlie, when the Lord Iesus halbe revealed from heauen. This trulie is our onlie comfort, which if it be take awaye, we must of necessitie either despair, or flatteringly delight our selues with the vain comforts of the world to our own destruction. For euon the Prophet cöffeth that his feet staggered, when he traved too long upon considering the present prosperitie of the wicked; & that he could not otherwise stand fast, but when he entred into the sanctarie of God, & bended his cies to the last end of the godlie & of wicked. To conclude in one word then onlie the crosse of Christ triumpheth in the hearts of the faithful vpon the Diuell, flesh, sinne, and the wicked, when our cies are turned to the power of the resurrection.

The x. Chapter.

How we ought to use this present life, and the helps thereof.

By such intertroductions the Scripture doth also well informe vs what is the right use of earthly benefits: which is a thing not to be neglected in framing an order of life. For if wee must use wee must also use the necessitie helps of life: neither can we eschew euon those things that seeme rather to serve for delight than for necessitie. Therefore we must keepe a measure, we may use the with a pure conscience, either for necessitie or for delight. That measure the Lord appointeth by his word, when he teacheth that this life is to them that be his, a certain road through a strange countrey, by which they trauell toward the kingdom of heauen. If we must but passe through the earth, doubtlesse we ought to farre to use the good things of the earth, as they may rather further than hinder our journey. Therefore Paul doth not vnprouitably counsell vs to use this world, as though wee vised it not, and to buy possessions with such a minde as they use to bee fould. But because this place is slipperie, and so slope on both sides,
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that it quickly makest vs to fal, let vs labour to fasten our foot there, where we may stand safely. For terme haue beene some, that otherwise were good and holy men, which when they sawe intemperance and riot continuallie to range with vnbridled lust, vnlesse it be sharply restrained, & were desirous to correct so great a mischief, they could find none other way, but suffered man to use the benefittes of the earth, to farre as necessitie required. This was indeed a godly counsell, but they were too seuerie. For (which is a verie perillous thing) they did put streeter bonds vpon consciences, than those wherewith they were bound by the word of God. And they expound necessitie, to all staine from all things which a man may be without. And so by their opinion, a man might scarcely take any more food than bread and water. And some be yet more seuerie, as it is read of Crates the Thebaine, that did throw his goodes into the sea, because if they were not destroied, hee thought that he should be destroied by the. Many at this day, while they seek a pretence whereby the intemperance of the flesh in vs of outward things may be excusd, and while they go about to prepare a way for the flesh raging in wantonnesse, doe take that as a thing confessed, which I doe not grant them, that this libertie is not to be restrained with any limitation of measure, but that it is to be left to every mans conscience to vs as much as hee eth to be lawfull for him. Truelie I conffesse that consciences neyther ought nor can in this point bee bounde by certaine, and precise formes of lawes. But forasmuch as the Scripture teacheth general rules of lawful vs, we must surely measure the vs according to these rules.

2. Let this bee a principle: that the vs of Gods giftes sweareth not out of the way, when it is referred to that ende, whereunto the author himselfe hath created and appointed them for vs, for as much as he hath created them for our good and not for our hurt. Therefore no man can keepe a righter way than he that shall diligentlie looke vnto this ende. Nowe if wee consider to what ende hee hath created meates, we shall find that he meant to make provision not onelie for necessitie, but also for delight and pleasure. So in apparril, beside necessitie hee appoynted another end, which is comeliness and honestie. In heerbes, trees, and frutes, beside diverse profitable vses, there is also a pleasantnesse of sight, and sweetenesse of smell. For if this were not true, the Prophet would not reckon among the benefittes of God that wine maketh glad the heart of man, and that oyle maketh his face to shine, the Scripture would not enforcethere, to set forth his liberalitie, rehearse that hee hath giuen all such things to men. And the verie natural qualities of thinges doe sufficiently shewe, to what ende and howe farre we maie use them. Shall the Lorde have set in flourcs to create a beautie, as presenteth it selfe to our eies: shall hee haue giuen to create a sweetenesse of fauour as naturally floweth into our smelling: and shall it be vnlawfull either for our eyes to take the vs of that beautie, or for our smelling to feele that sweetnes of fauour? What: Hath hee not so made difference of colours, that he hath made some more accepteable than other? What: Hath hee not giuen to golde and siluer, to iuytie and marble, a special grace whereby they might be made more precious than other metalles or stones? Finally, hath hee not made many things commendable
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dable unto vs without necessarie vse?

3. Therfore away with that unnaturall Philosophie, which in graunting of the creatures no vse but of necessity, not only doth niggardly bereave vs of the lawful vse of Gods liberaltie, but also can not take place vnlesse it first have spoiled man of all his senses & made him a block. But on the other side we must with no lesse diligence provide a stay for the lust of the flesh, which if it be not brought into order, our oweth with measure: and it hath (as I haue said) defended of it, which vnder pretence of allowed libertie do grant unto it all things. First there is one bridle put in the mouth of it, if this be determined, that all things are created for vs to this end, that we should know the author of them, and give him thankes for his tender kindnesse toward vs. Where is thy thankes giving, if thou so gluttonously fille thy selfe with deainty meates or with wine, that thou eyther bee made senflesse, or vnfit to doe the duties of godlinesse and of thy calling? Where is the reknowledging of God, if thy flesh by too great abundance boyling in filthic luft, doth with her vnclenaes infect thy mind, that thou canst not see any thing that is right or honest! In apparell, where is thankfulness to God, with costly gorgeousnesse thereof we both in admiration of our felues and disdain other? If with the trimmisse and cleanliness of it, we prepare our selves to vncharitie? Where is the reknowledging of God, if our minde be fixt vpon the gaines of our apparell? For many so giue all their senses to bodily delights, that the minde lieth overwhelmed. Many are so delighted with marble, gold & paintings, that they become as it were men made of marble, that they be as it were turned into metalles, & be like vnto painted images. The smell of the kitchen, or sweetnesse of savour so dulleth some, that they can smell nothing that is spirituall. And the same is also to be scene in the rest. Therefore it is certaine that hereby the licenciousnesse of abusing is somewhat restrained, & that rule of Paul confirmed, that we be not too carefull of the flesh, for the lusts therof, to which if we grant too much, they boile out above measure and temper.

4. But there is no surer nor readier waie than that which is made vs by the contempt of this present life, and the meditation of heauenly immortallitie. For therupon follow tow rules: the one, that they which vs this world, should be so minded as though they vsed it not, they that mary wiuers, as though they did not mary: they that buy as though they did not buy, as Paul teacheth. The other, that they should learne as well to beare pouertie, quietly and patiently, as abundance moderately. Hee that biddeth thee to vs this world as though thou diest not, doth cut away not only the interperance of glutony in meat & drinke, & too much deainty, sumptuousnesse, pride, hautinesse, and nicenesse, in fare, building, & apparell, but also all care and affection that may either withdrawe thee or hinder thee from thinking of the heauenly life, or from studie to garnieth thy soule. But this was long agoe truely said of Cato: that there is great carelesnesse of trunming our body, and great carelesnesse of vertue. And it is an olde proverbe, that they which are much busied in care of their body are commonly carelesse of their soule. Therefore, although the libertie of the faithfull in outward things is not to be restrained to a certaine forme, yet truely it must be

Rom. 13. 14. The light estima
tion of this present life, and the earnest meditation of immortality cutteth of the o
mer great care which men haue of outward things.
1. Cor. 7. 3.
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subject to this law, to beare verie little with their owne affections, but contrariwise still call upon themselves with continuallie bent minde, to cut of all thewe of superfluous plentie, much more to restraine riotous excesses, & to take diligent heed, that they do not of helpe make to them selues hinderances.

5 The other rule shalbe, that they that haue but small and slender riches, maie learene to lacke painelessly, that they be not carelessly mov'd with immeasurable desire of them: which patience they that kepe, haue not a little profited in the Lords scholoe: as he that hath not at least somwhat profited in this behalfe, can scarcely haue any thing whereby to prove himself the scholer of Christs. For beside this that the most part of other vices do accompany desire of the earthly things, he that beareth poverty impatiently, doeth for the most part bewray the contrarie disease in abundance. I meane hereby that he which will be ashamed of a poore coat, wilbe proud of a costly coat: he that will not be content with a hungrie supper, will be distiughted with desire of a deintier, & woulde also intemperately abuse those deinties if he had them: he that hardly & vnquiedy beareth a private and base effate, will not abstaine from pride if he climbe to honours. Therefore let all them that have an untauned zeale of godlinesse, endeavour to leare by the Apostles example, to be ful and hungrie, to haue store, and suffer want.

The Scripture hath also a third rule, whereby it tempereth the use of earthly things, of which we haue spoken somewhat when we entreated of the precepts of charity. For the Scripture decreeth that all earthly things are so giuen vs by the bountifulnesse of God, & appointed for our commodity, that they maye as thinges delivered vs to kepe, whereof we must one daie yelde an account. We must therefore so dispose them, that this saying maie continually be found in our cares, yelde an account of thy bailiwick. Therefore let this also come in our mind. Who it is that asketh such an account, euene he that hath so much commended abstinence, sobriety, honest sparing, & modestie, and abhorreth riotous sumptuousnesse, pride, ostentation, & vanity, which alloweth no other disposing of goods, but such as is joined with charity, which hath already with his owne mouth condemned all those delightfull things that do withdraw a mans mind from chastity & cleanenesse, or do dul his wit with darkness.

6 Last of all, this is to be noted, that the Lord biddeth every one of vs in all the doings of his life, to haue an eie to his calling. For he knoweth with how great vnquietnesse mans wit boileth, with how skipping lightnesse it is caried hither and thither, howe greedie his ambition is to holde diverse things at once. Therefore that all thinges shoulde not be confounded with our folly and rashnesse, he hath appointed to euerie man his duties in seuerall kindes of life. And that no man rashly runne beyond his bonds, he hath named all such kindes of life, vocations. Therefore euerie mans seueral kind of life is vsed to him as it was his standing appointed him by GOD, that they should not all their life uncertainly wander about. And this diuision is so necessarie, that all our doings are measured therby in his sight, and oftentimes contrarie to the judgement of mans reason & Philosophie. There is no deede accounted more noble, euene among the Philosophers, than for
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for a man to deliuer his countrey from tyrannie: but by the voice of Gods judgement the private man is openly condemned that layeth hand vpon a tyrant. But I will not carrie vpon rehearsing of examples. It is sufficient if we knowe that the calling of the Lord is in every thing the beginning & foundation of well doing: to which he that doeth not direct himselfe, shall never keepe a right way in his doings. He may peraduenture sometime doe somewhat seeminge worthie of praife: but whatsoever that be in the sight of men, before the throne of God it shalbe rejected: moreover there shalbe no convenient agreement in the partes of his life. Therefore our life that then bee best framed, when it shalbe directed to this mark: For then, no man caried with his owne rashnesse will attempt more than his calling may beare, because he knoweth that it is not lawfull to passe beyond his bounds. He that shalbe a man of base estate, shal contentedly live a private life, lest he should forfake the degree wherein God hath placed him. Again this shalbe no small reliefe to cares, labours, griefes, and other burdenes, when a man shal knowe that in all these things, God is his guide. The more willingly the magistrate will execute his office: the houholder will binde himselfe to his duties: every man in his kinde of life will beare and passe through the discommodities, cares, tediousnesse, and anguishes thereof: when they are perswaded that every mans burden is laide vpon him by God. Hereupon also shall grow singular comfort, for as much as there shalbe no worke so filthy and vile, (if it be such a one as thou obey thy calling in it) but it shineth and is most precious in the sight of God.

The xii. Chapter. Of the justification of Faith, and first of the definition of the name and of the thing.

I think I have alreadie sufficiently declared before, how there remaineth for men being accursed by the lawe one onely helpe to recover saluation: againe, what Faith is, and what benefits of God it bestoweth vpon man, and what fruities it bringeth forth in him. The summe of all was this, that Christ is gien vs by the goodnesse of God, and conceiued and possesse of vs by faith, by partaking of whom wee receive principally two graces: the first, that being reconciled to God by his innocencie, wee may nowe in stead of a judge haue a mercifull father in heauen: the seconde, that being sanctified by his Spirite, wee may give our selves to innocencie and purenesse of life. As for regeneration, which is the seconde grace, wee haue alreadie spoken of it as much as seemed to bee sufficient. The maner of justification was therefore lesse touched, because it serued well for our purpose, first to understande both howe the Faith by which alone wee receive freely gien righteousnesse by the mercie of God, is not idle from good works: and also what be the good workes of the holy ones, whereupon part of this question entrecathe. Therefore they are first to bee thoroughly discusset, and so discusset that we must remember that this is the chiefest state of upholding religion, that we may be the more careful and heedfull about it. For vnsesse thou first knowe, in what state thou art with God, and what his judgement is of.
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is of thee: as thou hast no ground to establish thy salvation, so hast thou also none to raise thy reverent fear toward God. But necessity of this knowledge shall better appeare by knowledge itself.

2. But that we stumble not at the first entrie, (which we should doe if we should enter disputiation of a thing unknouen) let vs first declare what is meant by these speeches, Man to be justified before God, To be justified by faith or by works. He is said to be justified afore God, that is pronounced by the judgement of God both just and accepted for his owne righteousness sake. For as wickedness is abominable before God, so a sinner cannot finde favour in his eyes, in respect that he is a sinner, or so long as he is accounted such a one. Therefore whereas ouer sinne is, therfore appeareth the wrath and vengeance of God. He is justified that is not accounted in place of a sinner but of a just man, & by reason thereof he standeth fast before the judgement seat of God when all sinnes fall. As if an innocent be brought to be arraigned before the seat of a righteous judge, when judgement is giuen according to his innocencie, hee is faide to bee justified before the judge; so he is justified before God that being exempt out of the number of sinners hath God a witness and affirmer of his righteousness. Therefore after the same manner a man shalbe said to be justified by works, in whose life there is found such cleaneesse and holinesse, as may deterre the testimony of righteousnes before the throne of God; or he that with the uprightnesse of his works is able to answer and satisfie Gods judgement. Contrariwise he shallbe faide to be justified by faith that being excluded from the righteousness of works, doth by faith take hold of the righteousness of Christ: wherwith when he is clothed, he appeareth in the sight of God, nor as a sinner, but as righteous. So wee simply expound justification to be an acceptation, whereby God receiuing vs into favour taketh vs for righteous. And we say that the same consisteth in forgiveness of sinnes, and imputation of the righteousness of Christ.

3. For confirmation hereof there are many and euident testimonies of Scripture. First it cannot be denied, that this is the proper & most vited signification of the worde. But because it is too long to gather all the places & compare them together, it shalbe enough to put the readers in minde of them, for they may of themselues easly marke them. But I will bring forth some, where this justification that weespeake of is expressly entreated of by name. First, where Luke saith that God which in Christ did justify God. And where Christ pronounceth that wisedome is justified by her children: hee doeth not meane therein, that they doe give righteousness, which alway remaineth perfect with God, although all the world goe about to take it away from him: nor in this place also to make the doctrine of salvation righteous, which hath euuer that of it selue. But both these speeches are as much in effect, as to give to God & his doctrine the praise that they deserve. Againe when Christ reproocheth the Pharises, that they justify themselues, he doth not meane that they obtaine righteousness by wel doing, but doe vaingloriously secke for the fame of righteousness, where-as in deed they bee voyde. They that are skilfull of the Hebreue tongue doe better understande the sense of this phrase: in which tongue they are not
not only called wicked doers, that are guilty in their conscience of any wicked doing: but also they that come in danger of judgment of condemnation. For when *Berthabe* faith that *Saul* and *Solomon* shall bee wicked doers, hee doth not therein acknowledge any offence, but complaineth that hee and her sonne shall be put to shame; to bee numbered among the reprobate and condemned. But by the process of the text it easily appeareth, that the same word in Latine also, cannot otherwise be taken but by way of relation, and not to signify any qualitie. But as concerning the matter that we are now in hande with: where Paul faith, that the scripture did foresee, that God justifieth the Gentiles by faith, what may a man understand thereby, but that God doeth impute righteousness by faith? Again, when hee faith that God justifieth the wicked man, that is of the faith of Christ, what meaning can be thereof, but by the benefite of faith to deliver them from the damnation which their wickednesse defuered? And yet he speaketh more plainly in the conclusion, when hee cried out thus, Who shall accuse Gods elect? It is God that justifieth, who shall condemn? It is Christ that died, yea that rose againe, and now maketh intercession for vs. It is as much in effect as if hee should say, Who shall accuse them whom God acquiteth? who shall condemn them whose patron Chrit is and defendeth them? To justifie therefore is nothing else, than to acquite him that was accused, from guiltiness as allowing his innocencie Sith therefore God doth justify vs by the intercession of Christ, hee doth acquite vs, not by allowance of our owne innocencie, but by imputation of righteousness, that wee may be counted for righteous in Christ, which are not righteous in our selves. So in the 13. Chapter of the Acts, in *Pauls* sermon: by him is forgivennesse of finnes preached vnto you, and euery one that beleueth in him is justified from all those things, from which you could not be justified in the lawe of *Moses*. You see that after forgivennesse of finnes, justification is added in place of an exposition. You see plainly that it is taken for absolution, you see that it is taken away from the workes of the lawe, you see that it is the meere beneficiall gift of Christ; you see that it is received by faith. Finally, you see that there is a satisfaction spoken of where hee faith that wee are justified from finnes by Christ, So when it is said that the Publicane came justified out of the Temple, we cannot say that he obtained righteousness by any deferuing of works. This therefore is said, that after pardon of his finnes obtained, he was counted for righteous before God. Hee was therefore righteous, not by approouing of workes, but by Gods free absolution. Wherefore *Ambrose* saith very well, that calleth the confession of finnes a lawfull justification.

4 But to leave scruiuing about the wordes: If we looke vpon the thing itself, as it is described vnto vs, there shall remaine no more doubt. For truly Paul doth expresse justification by the name of acceptance, when he faith (Ephes. 1:5.) we are appointed vnto adoption by Christe, according to the good pleasure of God, vnto the praise of his glorious favoure, whereby he hath accounted vs acceptable or in favoure. For the same is meant by it that is said in another place, that God doth freely justify. In the 4. Chapter to the Romances, he first calleth it an imputation of righteousness, and sticketh not
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not to say that it consisteth in forgivinge of sinnes. That man (said he) is
called of David a blessed man, to whom God accounteth him righteous without works, as it is written: Blessed are they whose iniquities are forgiven, &c. Truely he there doeth entreat not of one part of justification, but of all justification wholly. And he testifieth that David in that place maketh a definition of justification, when he pronounceth that they are blessed to whom is given free forgiveness of sinnes. Whereby appeareth this righteousness wherein he speaketh, is in comparison simply let as contrary to guiltines. But for this purpose, that is the best place where he teacheth, that this is the summe of the message of the Gospel, that wee should be reconciled to God; because it is his will to receiue vs into fauour through Christ, in not imputing sinnes vnto vs. Let the readers diligently w e a l l the whole processe of the text. For by and by after, where he addeth by way of exposition, that Christ which was without sinne was made sinne for vs, to expresse the manner of reconciliation, doubtlesse he meaneth nothing els by the word reconciling but justifying. And that which he saith in another place, that wee are made righteous by the obedience of Christ, could not stand together, unless we be accounted righteous before God, in him, and without our selues.

2. Cor. 5. 18.

Rom. 5. 19.

Osanders opinion concerning justification.

5. But where as Osander hath brought in, I wote not what monister of essential righteousness, whereby, although his will was not to destroy free righteousness, yet he hath wrapped it within such a mist, as darkeneth godly mindes, and bereauneth them of the earnest feeling of the grace of Christ: therefore ere I passe further to other things, it is worthy the labour to confute this doting error. First this speculation is but of mere & hungry curiosity. Hee doeth in deede heap together many testimonies of Scripture, to prove that Christ is one with vs, & we one with him, which needeth no proofe: but because he keeppeth not this bond of virtue, he shaneth himself. But wee which hold thee are made all one with Christ by the power of his Spirit, may easilie vnloose all his knots. He had conceived a certain thing very near to the opinion of Manichees, to desire to convey the substanse of God into men. Hereupon riseth an other inuention of his that Adam was fashioned after the image of God, because even before the fall Christ was ordained the paterne of the nature of man. But because I would be short, I wil carry upon the matter, I haue presently in hand. He faith that we are one with Christ. We grant. But wee denye that the substanse of Christ is mingled with ours. Moreover we say that this principle, that Christ is righteousnesse to vs, because he is an eternal God, the fountain of righteousnesse and the very selue righteousnesse of God, is wrongfully drawn to defend his deceits. The readers shal pardon me, if I do now but touch these things that the order of teaching requireth to be differed into another place. But although he excuse himselfe from meaning nothing els by the name of essential righteousness, but to resist this opinion that we are accounted righteous for Christes sake: yet Ie plainly expresseth that he is not contented with that righteousnesse: it is purchased for vs by the obedience and sacrifice of Christ, but faineth that we are substantially righteous in God, as well by substance as by qualitie poured into vs. For this is the reason why he so earnestly affirmeth, that
that not onely Christ, but also the Father & the holy Ghost doe dwell in vs, Which although I grant to be true, yet I say that hee wrongfully wretche them. For he should have considered the manner of dwelling, that is, that the father & the holy Ghost are in Christ, & as the fulnesse of the Godhead dwellth in him, so doe we possesse whole God in him. Therefore all that hee faith seperally of the father & the holy Ghost, tendeth to no other ende but to draw the simple from Christ. And then hee wretche in a mixture of substantes, whereby God pouwing himselfse into vs, doth make vs as it were a parte of himself. For hee wretche it almost a matter of nothing, that it is wrought by the power of the holy Ghost, that we growe into one with Christ, & y hee is our head & we his members, vnlesse his verie substance be mingled with vs. But in the father & the holy ghost (as I haue said) he doeth more openly bewray what he thinketh, even this, that wee bee justifie not by the onely grace of the Mediator, & that righteounes is not simply or perfectly offered vs in his person, but that we are made partakers of the righteounes of God, when God is essentially made one with vs.

6 If hee did say no more, but that Christ in justifying vs, is by essentia conteynynge made ours: and that not only he is our head; in that he is man, but also that the substance of the diuine nature is poured into vs: He shoule with lesse hurt feede himselfse deintilly, & peraduenture so great a contention should not have beene raised for this doting error. But sith this beginning is like a cuttle that with casting out of blachte and thicke bloud hideth her many tacles, we must needs earnestlie resift vnlesse we will wittingly & willingly suffere that righteounes to be taken from vs, which onely bringeth vs confidence to glorie of salvacion. For in all this discourse, the name of righteounes, & this worde justifying, extend to two partes: that to be justifie is not only to be reconciled to God with free pardon, but also to bee made righteous, that righteounes is not a free imputation but a holinesse and uprightness, which the substance of God remaining in vs doth breath into vs. Then hee stoutly denieth, that Christ is our righteounes in respect beinge a priest hee did with satisfactorily purging sinnes appeaue his father towarde vs, but in respect that hee is eteniall God and life. To prove that first point, that God doeth justifie not onely by forgiving but also by regenerating, he asketh whether God doeth leave them whom he doth justifie such as they were by nature, changing nothing of their vices.

The answerere hereof is verie easie: that as Christ cannot bee torn in partes, so these two things which we together and joyntly receive in him, that is to say righteounes and sanctification, are insepardable. Therefore, whomsoever God receiueth into favour, hee doeth also therewithall give them the spirite of adoption, by the power whereof hee newly fashioneth them after his image. But if the brightness of the sunne cannot be seuered from the heat thereof, shall wee therefore say that the earth is warmed with the light, and enlightened with the heat? There is nothing more fit for this purpose, than this similitude, the Sunne with his heat giveth life & fruitfulnesse to the earth, with his beams he giveth light and brightness. Here is a mutuall and inseparable continent, ye reason forbiddeth to conuye to the one that which is peculiar to the other. Like absurditie is in this
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of the confusion of two forces of graces, that of finding them to the observing of righteousness, whom he freely accounteth for righteous, therefore of finding confoundeth that gift of regeneration with this free acceptance, and affirmeth that they be all one & the selfsame thing. But the Scripture joining them both together, yet doth distinctly reckon them, that the manifold grace of God may the better appeare unto vs. For that saying of Paul is not superfluous, that Christ was given unto righteousness and sanctification. And whereas he reasoneth to prove by the salutation purchased for vs by the fatherly love of God, and by the grace of Christ, that we are called to holiness & cleanliness, he plainly declareth, that it is one thing to be justified, and another to be made new creatures. But when commeth the Scripture, he corrupteth as many places as he can appliceth. Where Paul faith that faith is accounted for righteousness to him that worketh not, but he continueth in him that justifieth the wicked man, he expoundeth it to make righteous. With like rashness, he deprauieth all the fourth Chapter to the Romans, & sinketh not with like false colour to corrupt that place which I even nowe alleged, Who shall accuse the elects of God? it is God that justifieth: where it is plain, that he speaketh simply of guiltiness and acquitting, and the meaning of the Apostle hangeth upon that comparing of contraries. Therefore is found too fond a babbler, as well in that reason as in alleging the testimonies of Scripture. And no more rightly doth he speak of the name of righteousness, in saying that faith was accounted to Abraham for righteousness, after that embracing Christ (which is the righteousness of God and God himself) he excelled in singular virtues, whereby appeareth that of two whole places he hath wrongfully made one corrupt place. For the righteousness that is there mentioned, pertaineth not to the whole course of his calling, but rather to the holy Ghost testifieth, that although the virtues of Abraham were singularly excellent, and that with long continuance he at length had increased them; yet he did no other way please God, but by this, that he received by faith the grace offered in the promise. Whereupon followeth, that in justification there is no place for works, as verie well affirmeth.

As for this that is objecteth, that the power of justifying is not in faith of it selfe, but in respect that it receieth Christ, I willingly grant it. For if faith did justifie of it selfe, or by inwarde force, as they call it, and as it is always feeble and unperfect, it could not worke justification but in part, so should the justification be maimed, that should give vs but a piece of saluation. As for vs, we imagine no such thing, but in proper speaking do say that God onely justifieth: and then we give the name to Christ, because he was given unto righteousness: and faith we compare as it were to a vessel. For except we came empty with open mouth of our soule to craue the grace of Christ, we cannot be able to receive Christ. Whereupon we gather that we do not take from Christ the power of justifying, when wee teach that he is first receiued by faith, before that his righteousness bee receiued. But yet I doe not admit the crooked figures of this Sophister, when hee sayeth that faith is Christ: as if an earthen pot were a treasure, because...
gold is hidden in it. For the reason is not unlike, but that faith although it
be by it selfe of no worthinesse or price, may justify us in bringing Christ, as
a pot full of money maketh a man rich. Therefore I say that faith, which is
only the instrument to receive righteousness, is vnfitly mingled with Christ
which is the materiall cause and both author and minister of so great a be-
nefit. Now is this doubt also dissolved. How this word faith ought to be un-
derstood when we entertain of justification.

8 In the receiuing of Christ he goeth further: for he sayeth, that the in-
warde worde is receiued by the ministration of the outward word, thereby
to drawe vs from the priesthooде of Christ and the person of the Mediat-
tour to his outward Godhead. As for vs, wee diuide not Christ, but wee
say that he is the same eternal worde of God, which reconciling vs to God
in his flesh, gaue vs righteousness: and wee confesse that other wise hee could
not have fulfilled the office of Mediator, and purchased vs righteousness,
vnlesse he had beene eternal God. But this is Osanders doctrine, where
as Christ is both God and man, that hee was made righteousness to vs, in
respect of his nature of Godhead, and not of manhood. But if this pro-
perly belong to the Godhead, then it shall not bee peculiar to Christ, but
common with the Father and the holy Ghost, for as much as there is not
one righteousness of the one, and another of the other. Moreover, that
which was naturally from eternity, could not be conveniently sayde to bee
made to vs. But although we grant this, that God was made righteousness
for vs, how shall it agree that that which is set between, is made of God?
Truly that properly belongeth to the person of the Mediator, which though
he containeth in himselfe the nature of Godhead, yet there he is specially si-
nified by his proper title, by which he is feuerally discerned from the father
and the holy Ghost. But hee foolishly triumpheth in that one worde of
Hieremie, where he promiseth that the Lorde Iehoua shall bee our right-
eoufnesse, but out of that hee shall gather nothing, but that Christ which is
righteousnesse, is God openly shewed in the flesh. In an other place we
have rehearsed out of Pauls sermon, that GOD purchased co himselfe the
Church with his bloud, if any man gather thereupon, that the bloud where-
with finnes were purged was divine, and of the nature of godhead, who can
abide so foule an error? But Osander thinketh that with this so childish a
cauillation he hath gotten all things, he swelleth, hee leaferth for ioy, and
stufferth many leaves full with his bigge words : when yet there is a plain
and readie solution for it in sayinge that the worde Iehoua in deede when
he is made the issue of David shall be the righteousness of the godly: But
Esai teacheth in what sense, sayinge: My iust seruant shall with knowledge
of himselfe iustifie many. Let vs note that the father speakeyth: that
he giueth to the sonne the office of justifying: he addeth a cause, for that he
is iust, and setreth the manner or meanes as they call it in the doctrine where-
by Christis known. For it is a more commodious exposition to take
this worde, Daab knowledge passiuely. Hereupon I gather first, that
Christ was made righteousness when hee did put on the forme of a seruant:
secondly, that hee did iustifie vs in respect that hee shewed himselfe obed-
ient to his father: and that therefore hee doth not this for vs according to
his
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his nature of Godhead, but according to the office of dispensation committed unto him. For although God alone is the fountain of righteousness, and we be made righteous by no other means but by the partaking of him: yet because we are by unhappie disagreement estranged from his righteousness we must needs come downe to this lower remedie, that Christ may justifie vs with the force of his death and resurrection.

9 If he obiect that this is a worke of such excellencie, that it is above the nature of man, and therefore cannot be ascribed but to the nature of God, the first I graunt: but in the seconde I saye that hee is unwisely deceived. For although Christ could not cleanse our soules with his bloud, nor appease his father with his sacrifice, nor acquite vs from guiltinesse, nor do the office of a priest, vnlesse he had beene true God, because the strength of the flesh had beene too weake for so great a burden: yet it is certayne that hee performed all these things according to his nature of manhood. For if it bee demanded how wee be justified, Paul answerseth, by the obedience of Christ. But did hee any otherwise obey than by taking upon him the shape of a feruant? whereupon wee gather that righteousness was given vs in his flesh. Likewise in the other wordes (which I maruaile that of stander is not ashamed to allege so often) he appointeth the fountaine of righteousness no where else but in the flesh of Christ. Him that knewe no sinnne hee made sinnne for vs, that wee might be the righteousness of God in him. Of stander with full mouth aduaunceth the righteousness of GOD, and triumpheth as though hee had proved that it is his imaginative ghost of essentiaIl righteousness: when the wordes founde farre otherwise, that wee bee righteous by the cleansing made by Christ. Very young Beginners should not haue bee ignorant that the righteousness of God is taken for the righteousness that God alloweth, as in John, where the glorie of God is compared with the glorie of men. I knowe that sometime it is called the righteousness of God, whereof GOD is the author and which God giueth vs: but though I say nothing, the readers that haue their sound wit do perceive that nothing els is meant in this place but that wee stande vpright before the judgement seat of God, being vpholden by the cleansing sacrifice of Christs death. And there is not so great importance in the word, so that Of stander do agree with vs in this point that we are justified in Christ, in this respect that he was made a propiciatory sacrifice for vs, which can not agree with his nature of Godhead. After which force, when Christe meaneth to scale the righteousness and salvation that he hath brought vs, hee first of all an assured pledge thereof in his flesh. Hee doeth in deed call himselfe the liuely bread, but expressing the manner here, he addeth that his flesh is verifie meate, and his bloud is verily drinke. Which maner of teaching is seene in the sacraments, which although they directe our faith to whole Christ, and not to halfe Christ, yet they doe therewithall teach that the matter of righteousness and salvation remaineth in his flesh: Not in that that hee is onely man, hee either justifieth or quickeneth of himselfe, but because it pleased GOD to shewe openly in the mediator that which was hidden and incomprehensible in himselfe. Whereupon I am wont to say, that Christ is as it were a fountain set open for vs, out of which

Hovv Christ doth
justifi as man, &
howv as God.

Rom. 5. 19.

John. 10.
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we may drawe that which otherwse shoulde without fruite lie hidden in that close and deep spring y riseth vp vnto vs in the person of the mediatour. In this manner and meaning, I do not denie that Christ as he is God and man doth justifie vs, and that this is also the worke of the Father and the holy Ghost as well as his. Finally, that the righteousness whereof Christ maketh vs partakers, is the eternal righteousness of the eternall God, so that he yeld to the sure and plaine reasons that I have alleged.

10 Nowe that he should not with his caullations deceiue the vnskilfull. I graunt that we want this incomparable benefite, till Christ bee made ours. Therefore we set that conioyning of the head and the members, the dwelling of Christ in our hearts, and that myticallyall vnion, in the highest degree: that Christ being made ours, may vse vs partakers of the gifts wherewith he is endued. Therefore we do not beholde him a farre off out of our selves, that righteousness may be imputed vnto vs, but because we haue put on him, & are graffed into his body: finally because he hath vouchfaed to make vs one with him, therefore we glory that we haue a fellowship of righteousness with him. So is Ofsanderesflanderous caulation confuted, where hee faith that we count faith righteousness, as though wee spoiled Christ of his right, when we say that we come by faith empty to him, to giue roume to his grace, that he only may fill vs. But Ofsander refusing this spiritual conioyning, enforseth a groffe mingling with the faithfull, and therefore hee odiously calleth all them Zwinglians that subscribe not to his fantasticall errour, concerning essentiall righteousness: because they doe not thinke that Christ is substantially eaten in the Lords supper. As for me, I count it a great glory to bee so reproched of a proud man and gien to his owne errours. Albeit he touched not me only, but also other writers well knowe to the world, whom he ought to haue modestly reverence. It mouueth mee nothing, which meddle not with mine owne private cause: and so much the more sincerely I handle this cause, being free from all corrupt affection. Where as therefore he so importunately requireth essentiaall righteousness, and the essentiaall dwelling of Christ in vs, it tendeth to this ende. First that God shoulde with a groffe mixture poure himselfe into vs, as he faineth a fleshly eating of Christ in the supper: Secondly that God should breath his righteousness into vs, whereby wee may be really righteous with him: for by his opinion, this righteousness is as well God himselfe, as the goodness or holiness, or pureness of God. I will not spend much labour in wiping away the testimonies that hee bringeth, which hee wrongfully wreteth from the heauenly life to this present state. Through Christ (faith Peter) are giuen vs the precious and most great promises, that we should be made partakers of the nature of God: As though we were nowe such as the Gospel promiseth that we shal be at the last comming of Christ: yea a John telleth vs, that wee shall then see God as he is, because we shalbe like vnto him. Onely I thought good to giue a small taste to the readers, that I do of purpose passe out of these trifles: not for that it is hard to confute them, but because I will not be tedious in a superfluous work.

11 But in the second point lurketh more poison, where he teacheth he are righteous together with God. I think I have already sufficiently proued, that
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That although this doctrine were not so pestilent, yet because it is colde and fruiteleffe, and of itself so vaine that it melteth away, it ought worthily to be vsuauorlie to sounde and godly Readers. But this is an untolerable wickelesse, vnder pretence of double righteousness, to enseeble the earnest assurance of saluation, and to carie vs aboue the cloudes, that wee shoulde not embrace by faith the grace of propitiation, & call vpon God with quiet minde. Osiander scorneth them, that teach that this worde juftifiyng is a lawe terme : because, wee must be righteous in deed. And he abhorreth nothing more than to say, that we be juftified by free imputation. But, if God do not juftifie vs by acquiting and pardoning, what meane that faying of Paul, God was in Christ reconciling the world to himeselfe, not imputing to men their sines? For, him that had done no sines, hee made sines for vs, that he might be the righteousness of God in him. First I winne thus much, that they bee juudged righteous that be reconciled to God. The maner how is declared, for that God juftifieth by forgiving as in another place juftification is set as contrarie to accusation, which comparing of them as contraries, doeth clearly shewe that it is a phrase borrowed from the use of the lawe. And there is no man being but meanly practised in the Hebrew tongue, if hee have a sober brain, that is ignorant that this phrase came from thence, and whereunto it tendeth, and what it meaneth. Nowe where Paul faith that David described the righteousness without workes, in these worde, Blessed are those whose sines are foruicuen : Let Osiander anfwere mee whether this be a full definition or but half a one. Truely Paul bringeth not in the Prophet for a witnefe, as though hee taught that for-guicueneffe of sines is but a parte of righteousness, or a thing that ioyneth with other to the juftifying of man. But he includeth whole righteousness in free foruicueneffe, pronouncing the man blessed, whose sines are couered, to whom God hath foruicuen iniquities, and to whom hee imputeth no transgresions. He doth meafeure and judge such a mans feliciteit thereby, because he is not this way righteous in deed, but by imputation. Osiander taketh exception and faith, that this should be slaunderous to God, & contrarie to his nature, if hee shoulde juftifie them that in deed remaine still wicked. But wee must remember, as I have alreadie saide, that the grace of juftifying is not feuered fro regenration although they be feuerall things. But because it is more than insufficiently known by experience, that there abide alwaies in the righteous some remants of sines, it must needes bee that they be farre otherwise juftifiyed than they be reformed into newnesse of life. For this latter point of reformation, God so beginneth in his elect, and throughout the whole course of their life, by litle and litle, & sometime slowly proceedeth in it, that they be alway before his seat in danger of the judgement of death. But he juftifieth the not by partmee, but so that they may freely, as clothed with the purenesse of Christ, appeare in heauen. For no portion of righteousness could appease our consciences, till they be satisfied that God is fully pleased with vs, because wee be righteous in his sight without exception. Whereupon followeth, that the doctrine of juftification is misturned, yea, overturned from the very foundation, when dou-ting is cast into mens minde, when the assiance of saluation is shaken, wheth
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the free and dreadful intonation is hindered, yea when quiet and tranquillity with spiritual joy is not stablished. Whereupon Paul gathereth an argument by contrary, to prove, that the inheritance is not by the law. For by this mean faith should be made voyde, which if it have respect to works, is overthrown, because none of the most holy shall therein finde whereupon to trust. This difference of justifying and regenerating (which two things Osiander confounding together, calleth two fortes of righteousness) is very well expressed by Paul: for (speaking of his real righteousness in deed, or of the vprightneffe wherewith he was endued (which Osiander nameth essentiall righteousness) hee lamentably cryeth out: Wretch that I am, who shall deliver mee from the body of this death? But flying to the righteousness which is grounded upon the onely mercie of God, he gloriously triumpheth over both life, death, reproches, hunger, sword, and all adversities. Who shall accuse the electes of God whome he justifieth? For I am surely persuaded, that nothing shall seuer vs from his love in Christ. Hee plainly publisheth, that he hath the righteousness which alone fully sufficeth to saluation before God, so that the wretched bondage which he knowing to be in himselfe, did a little before bewaile his estate, may not minish nor any way hinder his boldnes to glory. This divereffie is sufficiently knowne, & so familiar to all the holy ones, that groane vnder the burden of iniquities, & yet with victorious confidence, do mount vp above al feares. As for this that Osiander obiecteth, that it disagree:th with the nature of God, it fall eth vpon himselfe. For although hee cloatheth the holy ones with a double righteousness as it were with a furred garment, yet he is compelled to confesse ye without forgивeness of sinnes they never pleased God. If that be true, then at least let him grant, that they which are not righteous in deed, are accounted righteous according to the appointed proportion of imputation, as they call it. But howe farre shall a sinner extende this free acceptance that is put in place of righteousness? shall he measure it by the pound or by y ounce? Truly he shal hang doutfull and dVVering to this side and that side, because he may not take vnto him so much righteousness as shalbe necessarie to stablish confidence. It is happie that he that would binde God to a lawe, is not judge of this cause. But this shall stand stedfast, that thou maist be justifie in thy sayinges and overcomne when thou art judged. But howe great pre- sumption is it to condemne the chiefe judge when he freely acquiteth, that this answere may not bee in force, I will have mercie vpon whom I will have mercy. And yet the intercession of Moses which God did put to silence with this sayinge, tended not to this ende that he should spare none, but that hee should acquite altogether, taking away their condemnation although they were guilty of offence. And wee do say that they which were loth have their sinnes buried and so are justifie before God: because, as God hateth sinne, so he can loue none but them whom he justifieth. But this is a marvellous maner of justifying, that they being couered with the righteousness of Christ stand not in feare of the judgement which they haue deferred, & when they worthily condemne themselves are accounted righteous without themselves.

But the readers are to bee warned, that they take good heed to the mystery
mysterie which he braggeth that he wil not hide from them. For after that he hath long and largely travailed to proove that we do not obtaine favour with God by the onely imputation of the righteousnesse of Christ, because this should bee impossible for him to count them for righteous that are not righteous; (I vfe his owne words) at length he conclude that Christ was given vs vnto righteousnesse, not in respect of his nature of manhood but of his nature of Godhead: and that although this righteousnesse cannot be founde but in the person of the Mediator, yet it is the righteousnesse not of man but of God, he doeth now binde vp his rope made of two righteousnesses, but he plainly taketh away the office of justifying from Christes nature of manhood. But it is good to see howe he disagreeth. It is saide in the same place, that Christ was made vnto vs wisedome,which belongeth to none but to the eternal worde. Therefore Christ in that hee is man is not wisedome. I answere that the onely begotten sonne of God was in deed his eternal wisedome, but in Pauls writings that name is giuen him in diuerse wise, because all the treasures of wisedome & knowledge are laide vp in him. That therefore which hee had with his father, he discloseth vs: and so that which Paul saith is not referred vnto the essence of the sonne of God, but to our wee, and is rightly applied to Christes nature of manhood: because although hee shined a light in darkenesse, before that hee did put on fleshe, yet it was a hidden light till the same Christ came forth in his nature of man, the shining funne of righteousnesse, which therefore calleth himselfe the light of the worlde. Also it is foolishly objected of him, that the power of justifying is farre above both Angels and men: forasmuch as this hangeth not vpon the worthisse of any creature, but vpon the ordinance of God. If Angels will take vpon them to satisfie God, they can nothing preuaile, because they are not appointed thereunto. But this singularly belonged to Christ being man, which was made subiect to the law, to redeem vs frō the curse of the lawe. Also he doeth flauderously cauie, that they which deny that Christ is our righteousnesse according to his nature of Godhead, doe leaue but one part of Christ, & (which is worse) doe make two gods, because although they confesse, that God dwelleth in vs, yet they say againe that we are not righteous by the righteousnes of God. For although wee call Christ the author of life, in respect that he suffered death to destroy him that had the power of death, we do not by & by take away ye honour frō whole Christ as he was openly shewed God in the fleshe, but we only make a distinc: how the righteousnes of God is conuied vnto vs, that we may enjoy it. In which point of sauer hath too fowly erred. Neither doe we denye that that which is openly giuen vs in Christ, proceedeth from the secret grace & power of God; and we streue not against this, that the righteousnes which Christ giueth vs is the righteousnesse of God that proceedeth from God: but we holde this stedfastly, that we haue righteousnesse & life in the death & resurrection of Christ. I ouerpaue that heaping together of places whereof he may well bee ashamed, wherewith he hath sediously combred the readers without choise & without common reason, to proove that wherefoever is made mention of righteousnes, there ought to be understood this essentiaall righteousnesse. As where David calleth vpon the righteousnes of God to helpe him; where-
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as he doth in summe about an hundred times, yet did not to corrupt so many sentences. And nothing stronger is the other objection, that is properly and rightly called righteousness, whereby we bee mooved to doe rightly, but that God onely worketh in vs both to will and to performe. For we do also not deny, but that God reformeth vs with his spirit unto bolithness of life and righteousness: but we must first see whether he doeth this by himselfe & immediately, or by the hand of his sonne, with whom he hath left all the fulnesse of his holy spirit, that with his abundant store he should supply the needes of his members. Moreover, although righteousness come vs out of the secret fountain of the godhead, yet it followeth not that Christ which sanctified himselfe in the flesh for our sakes, was righteousness vs according to his nature of godhead. No less fond is that which he faith, that Christ himselfe was righteous by the righteousness of God. Because unlesse the will of his father had moved him, he could not himselfe have satisfied the office committed vs to him. For though we have in another place saide, that all the sufferings of Christ himselfe do proceed from the mere good will of God, yet that makest nothing to that fantastical thing, where with ofander bewitcheth both his owne & simple mens eyes. For who would suffer a man to gather this conclusion, that because God is the fountain & beginning of our righteousness, therefore we be essentially righteous, & the essence of Gods righteousness dwellth in vs? In redeeming the church (faith Esay) God did put on his righteousness as a harnesse: but did he so to speyle Christ of his armor which he had giuen him, to make him to bee no perfecte redeemer? But the Prophet meant nothing else but that God borrowed nothing out of himselfe, nor was holpen by any aide to redeeme vs. Which thing Paul briefly expressed in other words, saying, that hee gaue vs salvation to the shewing of his righteousness. But this doeth not overthrow that which he teacheth in another place, that we are righteous by the obedience of one man. Finally whoseoeuer wrappest vp a double righteousness, that poore soules may not rest in the meere onely mercie of God, hee doeth in a mockerie crowneth Christ with thornes.

13 But forasmuch as a great parte of men, imagineth righteousness to be made of faith and worke, yet vs first shew this also, that the righteousness of faith and worke doe so differ, that when the one in stablished, the other must needs be overthrown. The Apostle faith that he esteemed all things as dung, that he might winne Christ and finde in him the righteousness that is of God by faith, counting not his righteousness that is by the lawe, but that which is by the faith of Jesus Christ. You see that here is also a comparison of contraries and that here is declared that hee which will obtaine the righteousness of Christ, must forsake his owne righteousness. Therefore in another place he faith, that this was the caufe of fall to the fewes that going about to stablish their owne righteousness, they were not subject to the righteousness of God. If in stablishing our owne righteousness we shake away the righteousness of God, therefore to obtaine Gods righteousness our owne must be utterly abolished. And he sheweth the same thing, when he faith, that our glorying is not excluded by the law, but by faith. Whereupon followeth that so long as there remaineth any righteousness

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of workes, how little fouer it be, there still remaineth to vs some matter to glorye vpon. Nowe if faith exclude all glorying, then the righteounesse of workes can no wise be coupled with the righteounesse of faith. To this effect he speakeith so plainly in the fourth Chapter to the Romanes, that hee leaueth no room to for calculations or shiftes: If (faith he) Abraham was iustified by workes, he hath glorye. And immediately he addeth: but hee hath no glorye in the sight of God. It followeth therefore that hee was not iustified by workes. Then he bringeth another argument by contrarys, when rewarde is rendered to workes, that is done of debt and not of grace. Therefore it is not of the deservings of workes. Wherefore farewell their dreame, that imagine a righteounesse made of faith and workes mingled together.

14 The Sophistlers thinke that they have a sittle shifte, that make to themselves sport & pastime with wresting of Scripture & with vaine calculations. For they expound works in that place to be those which men not yet regenerate do only literall & by the endeavours of free wil without the grace of Christ: and do say that it belongeth not to spirituall workes. So by their opinion a man is iustified both by faith & by workes. So that the workes be not his owne, but the gifts of Christ & fruites of regeneration. For they say that Paul spake so for none other cause, but to convince the Jewes, trusting vpon their own workes, that they did foolishly presume to claime righteouenesse to themselues, the onely spirite of Christ doeth give it vs, and not any indenour by our owne motion of nature. But they doe not mark the in the comparison of the righteounesse of the law and the righteounesse of the Gospel, which Paul bringeth in in another place, all workes are excluded with what title ouer they be adorne. For hee teacheth that this is the righteounesses of the law, that he should obtaine salvation that hath performed that which the law commandeth; and that this is the righteounesse of faith, if wee beleue that Christ died and is risen againe. Moreover wee shall hereafter shew in place fit for it, that sanctification and righteounesse are severall benefites of Christ. Whereupon followeth that the verie spirituall workes come not into the account when the power of iustifying is ascribed to faith. And where Paul denieth (as I euen nowe allledged) that Abraham had anything whereupon to glorye before God, because hee was not made righteous by workes: this ought not to be restrained to the literall & outward kind of vertues, or to the endeavours of free will. But although the life of the patriarch Abraham were spiritual and in manner Angellike, yet he had not sufficient deservings of workes to purchase him righteounesse before God.

15 The scoolemen teach a little more grossly that mingle their preparations: but these do lesse infect the simple and vnskilfull with corrupt doctrine, vnder pretence of Spirite and grace hiding the mercie of GOD which only is able to appease trembling consciences. But wee confesse with Paul that the doers of the law are iustified before God: but because wee are all farre from the keeping of the law, hereupon wee gather, that the workes which should most of all haue availed to righteounesse, doe nothing helpe vs because we lacke them. As for the common Papistes or Scoolemen, they are
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are in this point doubly deceived: both because they call faith an assurednes
of conscience in looking for reward at the hand of God for sufferings, and
also because they expound the grace of God not to be a free imputation of
righteousness, but the holy ghost helping to the endeavouer of holinesse.
They read in the Apostle that he which commeth to God, must first believe
that there is a God, and then that he is a renderer of reward to them that
seek him. But they mark not, what is the manner of seeking. And that they
are deceived in the name of grace, is plainly proved by their owne writing.
For Lombard expoundeth, that justification by Christ is giv'n us two ways,
First (faith he) the death of Christ doth justify vs, when by it charitie is stir-
red vp in our hearts, by which we are made righteous. Secondly, that by the
same death sinne is destroyed, wherby Satan held vs captive, so that now he
hath not whereby to condemn vs. You see how he considereth the grace of
God principally in justification, to be so farre as wee are directed to good
workes by the grace of the holy Ghost. He would forsooth have followed the
opinion of Augustine: but he followeth him a farre off, & goeth farre out of
the way from rightly following him: because if Augustine haue spoken any
thing plainly he darkenth it; if there bee any thing in Augustine not verie
vnpure, he corrupteth it. The Schoolemen have strayed from work to
workes, till with headlong fall at length they be rolled downe into a Pelagian
courser. And the verie sentence of Augustine, or at least his manner of spea-
king is not altogether to be receiv'd. For though he singularly well taketh
from man all praise of righteousness, & assigneth it wholly to the grace of
God, yet he referreth grace to sanctification, whereby wee are renewed into
newnesse of life by the holy Ghost.

16 But the Scripture, when it speaketh of the righteousness of faith, lea-
deth vs to a farre other ende, that is to say, that turning away from the loo-
king vpon our owne workes, we should only looke vnto the mercie of God &
perfection of Christ. For it teacheth this order of justification, 1st God
vouchfauceth to embrace man being a sinner with his meere and free good-
nes, considering nothing in him but mistery whereby he may be moved to
mercie, forasmuch as he feeth him altogether naked & void of good works,
fetching from himselfe the cause to do him good: then, that he moueth the
sinner himselfe with feeling of his goodnes, which dispairing vpon his owne
workes cauffeth at the summe of his salvation vpon Gods mercy. This is the
feeling of faith, by which feeling the sinner commeth into possession of his
salvation, when he acknowledgeth by the doctrine of the Gospell that he is
reconciled to God: that obtaining forgiveness of sinnes by means of righteous-
nesse of Christ, he is justifieth: & although he be regenerate by the spirit
of God, he thinketh vpon continual righteousness laid vp for him not in the
good workes to which he applieoth himselfe, but in the only righteousness of
Christ. When these things shalbe everie one particularly w eyed, they shall
give a perfect declaration of our sentence. Albeit they might be better dis-
posed in another order than they are set forth, But it maketh little matter, so
that they hang together in such sort that wee may haue the whole matter
truely declared and surely proved.

17 Here it is good to remember the relation that wee haue before saide

The righteousness of faith spo-
ken of in scripture turneth mens eyes
from their owne workes to the
free goodnes of
God, whiche par
doneth sinne, and
caueth sinners to
see the mercie
whereby they are
pardoned and in
Christ made righ-
teous.

The difference
which S. Paul to
the Romans
puteth betwene
the righteousness
of the Gospell and
of the laws, ex-
cludeth workes
from that justifi-
cation which is
through faith.
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to be betweene faith & the Gospel: because it is said for this cause that faith
justifieth, for that it receiued & embraceth the righteousness offered in the
Gospel. And whereas it is said to be offered by the Gospel, thereby all con-
consideration of workes is excluded. Which thing Paul declareth many times
else where, but most plainly in two places. For, to the Romanes, comparing
the law and the gospel together he faith: the righteousness that is by the law
is thus, the man that doth these things shall live in them. But the righteousness
that is of faith offereth salvation, if thou believe in thy heart & confesse
with thy mouth the Lord Jesus, and that the father hath raised him vp from
the dead. See you not how he maketh this the difference of the law and the
Gospel, that the law giueth righteousness to workes, and the gospel giueth
free righteousness without help of workes? It is a notable place, & that may
deliver us out of many hard doubts, if wee understand that the same right-
eousnesse that is giuen vs by the gospel is free from all conditions of the
law. This is the reason, why he doeth more than once with great seeming of
contrarietie set the promisie by way of opposition against the lawe, as if the
inheritance be of the law, then is it not of the promise: and all the rest in
the same chapter to the same effect. Truely the law is selfe hath also her pro-
misses. Therefore there must needs be in the promises of the gosepl, some-
thing different & diverse from the promises of the law, vnlesse we will con-
fesse that the comparison is very fond. But what diuerfity shall this be, vn-
lesse it be that they are freely giuen, and withheld by the onely mercie of
God, whereas the promises of the law hang vpon the condition of workes?
Neither let any man here carpe against me, and saye, that in this place the
righteousnes is rejected which men of their own force and free will would
compell God to receiue? forasmuch as Paul, without exception teacheth
that the law in commaunding proficeth nothing: because there is none not
only of the common multitude, but also of the perfectest, that shall the
Loure undoubtedly is the chiefe point of the lawe: when the Spirit of God
did receiue the law, why is it not as a cause of righteousness, but for that
even in the holy ones it is unperfect, and therefore of itselfe deserueth no rewar-

18 The second place is this. It is manifest that no man is justified by the
law before God: Because the righteous man shall live by faith. But the law
is not of faith: but the man that doth these things shall live in them. Howe
could this argument otherwise stande together, vnlesse we agree vpon this
point, that workes come not into the account of faith, but are utterly to be se-
uered from it? The law (faith he) differeth from faith. Why so? because
workes are required to the righteousness thereof. Therefore it followeth that
workes are not required to the righteousness of faith. By this relation it ap-
peareth that they which are justified by faith are justified beside the des-
erving of workes, yea without the deserving of workes, because faith recei-
ued righteousses which the Gospel giueth. And the Gospel differeth
from the law in this point, that it bindeth not righteousness to workes, but
setteth it in the only mercy of God. Like hereunto is that which he affirme-
the Romanes, that Abraham had nothing to glorifie vpon, because faith
was imputed to him vnto righteousses, & he addeth a confirmation, because
then there is place for the righteousness of faith, when there are no workes to which a reward is due. Where be workes (faith he) due rewarde is renderd vnto them: that which is given to faith is freely given. For the verie meaning of the words that he vieth in that place serue to prove the same. Wheras he adiouneth within a little after, that therefore we obtaine the inheritance by faith as according to grace, he whereupon he gathereth that the inheritance is of free gift, because it is received by faith: & howe commeth, but because faith without any help of works leaneath wholly vp6 the mercie of God? And in the same meaning, without doubt he teacheth in another place, that the righteousness of God was openly shewed without the law, although it haue witnesse borne of it by the law & the prophets: because excluding the law, he faith that it is not holpen by works, and that we obtaine it not by working, but come emptie that we may receiue it.

19 By this time the reader perceiveth with what equitie the Sophisters do at this day cauil at our doctrine, when wee faie, that man is justifie by faith only. They dare not deny that man is justifie by faith because it is so often found in Scripture: but because this word, Onlie, is never expressed, they cannot abide to have such an addition made. Is it so? But what will they answer to these words of Paul, where he affirmeth that righteousness is not of faith except it be freely given? How can free gift agree with workes? And with what cauillations will they mocke out, that which hee faith in another place, that the righteousness of God is manifestly shewed in the Gospel? If righteousness be manifestly shewed in the Gospel, surely therein is contained not a torne or halfe righteousness, but full and perfect. Therefore the lawe hath no place therein. And they stande vpon not onelie a falle, but also a foolish shift about this excluisive word, Onlie. Doeth not he perfectly e- nough giue all things to onelie faith, that taketh all thinges from worke? What, I pray you meane these sayinges: that righteousness was manifestly shewed without the law: that man is justifie freely & without the workes of the law? Here they have a witty shift to escape withall, which although they deuised it not themselues, but borrowed it of Origen & certaine of the olde writers, yet is verie foolish. They prate that the ceremoniall worke of the lawe, not the morall, are excluded. They profit so with continuall brawling, that they knowe not the verie first rules of Logike. Doe they thinke that the Apostle doted wh6 he alleageth these places to prove his sayinge? The man that shall do these things shall liue in them: and, Cursed is every one that fulfilleth not all things that are written in the volume of the law. Vnleefe they be madde, they wil not faie that life was promised to the keepers of Ceremonies, or curse threatened onelie to the breakers of them. If these places be to be understanded of the morall law, it is no doubt that the morall worke also are excluded from the power of justifying. To the same purpose serue these arguments: he vieth: because the knowledge of sinne was by the lawe, therefore righteousness is not by the lawe. Because the lawe worketh wrath, therefore it worketh not righteousness. Because the lawe cannot make conscience assured, therefore it cannot giue righteousness. Because faith is imputed vnto righteousness, therefore righteousness is not a rewarde of worke, but is giuen being not due.

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Because we are justified by faith, therefore glorying is cut off. If there had beene a law giuen that might giue life, then righteousnes were truly by the law: but God hath shut vp all under sinne that the promise might be giuen to the beleuers. Let them now fondey say if they dare, that these things are spoken of ceremonies and not of mannters: but verie children would hifie out so great shamelesnesse. Therefore let vs hold this for certaine, that the whole lawe is spoken of, when the power of justifying is taken awaie from the law.

20 But if any man maruaille why the Apostle vsed such an addition, not being content with onely naming works: the reason is readie to be shewed for it, For, although works be so highly esteemed, yet they have that value by the allowance of God, rather than by their owne worthinesse. For who can boast vnto God of any righteousnes of works, but that which he hath allowed? Who dare claime anie reward as due vnto the, but such as he hath promised? They haue therefor this of the bountifullnes of God, that they are counted worthie both of the name & reward of righteousnes: & they bee of value only for this cause, whiche the purpose of him that dooth them is by the to shew his obedience to God. Wherefore the Apostle in another place, to prove that Abraham could not be justified by works, alreadegoth that the law was giue, almost four hundred & thirtie yeres after the covenant made. Unlearned men would laugh at such an argument, because there might be righteous works before the publishing of the lawe. But because he knewe that there was no such value in works but by the testimonie and vouchsaieing of God, therefore he taketh it as a thing confessed, that before the lawe they had no power to justifie. Wee understand why he namelie expresseth the worke of the lawe, when he meaneth to take away justificacion from anie works because controverzie may be moued of those & none other. Albeit sometime he excepteth all works without any addition, as when he saith that by the testimonie of David blessednes is alligned to that man to whom the Lord imputeth righteousnes without works. Therefore they can with no caullations bringe to passe, but that we shall get this general exclisive onely. And they do in vain seek that trifling surteenie, that we are justified by that only faith which worketh by love, so that righteousnes must stand vpo love. We graunt in deed with Paul, that no other faith justifieth, but that which is effectually working with charitie: but that faith taketh not her power of justifying from that effectualnes of charitie. Yea it doth by no other meane justifie, but because it bringeth vs into the communicating of the righteousnes of Christ. Or els all that which the apostle so earnestly preffeth, should fall to nought. To him that worketh (faith he) the reward is not reckoned according to grace, but according to deed. But to him that worketh not, but beleueth in him that justifieth the unrighteous, his faith is imputed vnto righteousnes. Could he speake more evidently than in so saying, that there is no righteousnes of faith but where there are no worke to which any reward is due: and that onely then faith is imputed vnto righteousnes, when righteousnes is giuen by grace that is not due.

21 Now let vs examine how true that is, which is saide in the definition, that the righteousnes of faith is the reconciliatiue with God, which confieth
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fifth upon the only forgiveness of sins. We must alway returne to this principle, that the wrath of God refleth upon all men, so long as they continue to be sinners. That hath Esa excellently well set out in these words: The hand of the Lord is not shortened, that he is not able to save: nor his ears dull that he cannot heare: but your iniquities have made disagreement betwenee you and your God, & your sins have hidden his face from you that he heareth you not. We heare that sinne is the diuision betweene man & God, & the turning away of Gods face from the sinner. Neither can it otherwise be. For it is disagreeing from his righteousness to have anie fellowship with sin. Wherefore the Apostle teacheth that man is enimie to God til he be restored into favour by Christ Whó therefore the Lorde receiued into ioyning with him, he is faide to iustifie: because he can neither receive him into favour nor ioyne him with himselfe, but he must of a sinner make him rightous. And we further say, that this is done by the forgiveness of sinnes. For if they whom the Lord hath reconciled to himselfe be judged by their works, they shalbe found stil sinners indeede, who yet must be free & cleane from sinne. It is certaine therefore that they whom God embraceth, are no otherwise made righteous, but because they are cleased by having the spots of their sins wiped away by forgivenes, that such a righteousness male in one word be called the forgivenes of sinnes.

22 Both these are most clearly to be seene from these words of Paul, which I haue alreadie alleaged: God was in Christ reconciling the world to himselfe, not imputing their sinnes to man, and he hath left with us the word of reconciliation. And then he addeth the sum of his message, that him which knew no sinne he made sinne for vs, that we might be made the righteousnes of God in him. Here he nameth righteousnes and reconciliation without difference, that wee may perceiue that the one is mutually contained vnder the other. And he teacheth the manner to attaine this righteousness to be when our sinnes are not imputed vnto vs. Wherefore doubt thou not hereafter how God doth iustifie vs, when thou hearest that he doth reconcile vs to himselfe by not imputing sinnes. So to the Romane: hee prooueth by the testimonie of David, that righteousness is imputed to man without works, because David pronounceth the man blessed whose iniquities are forgivin, whose sinnes are couered, to whom the Lord hath not imputed his offences. Without dout by blessednes he there meaneth righteousness. As fith he affirmeth the fame to stand in the forgiveness of sinnes, there is no cause why we should otherwise define it. Therefore Zacharie the father of John the Baptist fingeth that the knowledge of salvation is establisad in the forgiveness of sinnes. Which rule Paul following in his Sermo which he made to the Antichians concerning the summe of salvation, as Luke reporteth it, concluded in this manner: by him forgivenesse of sinnes is preached vnto you, & every one that beleueth in him is iustified from all these things, from which ye could not be iustified in the lawe of Moses. The Apostle so knitteth the forgivenesse of sinnes with righteousness, that he sheweth that they be both all one. Whereupon he rightfully reasoneth that the righteousness is freely giuen vnto vs, which we obtaine by the louing kindnes of God. Neither ought it to seeme a strange vnused speech, that the faithful
are righteous before God, nor by works, but by free acceptation: such both it is so oft found in the Scripture, and the old authors also doe sometime so speake. For Augustine faith thus in one place: The righteousness of the saints in this world standeth rather in forgiveness of sins, than in perfection of vertues. Wherewith the notable sentences of Bernard: Not to sin is the righteousness of God; but the righteousness of man, is the mercyfull kindnes of God. He had before affirmed that Christ is the true righteous in abolution, and therefore that they only are righteous that have obtained pardon by mercie.

23 Hereupon also followeth this, that by the onely mean of Christes righteousness we obtaine to be justified before God. Which is as much in effect as if it were said, that man is not righteous in himselfe, but because the righteousness of Christ is by imputation enterpartened with him, which thing is worthy to be heedfully marked. For that trifling error vanishteth away, to say that man is therefore justified by faith, because faith taketh part of the Spirit of God by which he is made righteous, which is so contrary to the doctrine above taught, that they can never be made to agree together. For it is no doubt he is void of his own righteousness, that is taught to seek righteousness without himself. This the Apostle affirmeth most plainly when he writeth he which knew no sinne was made for vs a propitiatory sacrifice to cleanse away sin, ye might be made the righteousness of God in him. You see our righteousness is not in vs but in Christ, & that it belongeth to vs only by this title, because we be partakers of Christ, because wee possess all his riches with him. And it maketh nothing to the contrary that in another place he teacheth, that sin was condened of sin in the flesh of Christ, that the righteousness of the law might be fulfilled in vs: where he meaneth no other fulfilling, but which we obteane by imputation. For the Lord Christ doth in such sort communie his righteousness with vs, that after a certain marvelous maner, he pourreth the force thereof into vs, so much as pertained to the judgements of God. It appeareth that he did no otherwise mean, by the other sentence which he had spoken a little before. As by the disobedience of one man we were made sinners, so by the obedience of one man we are justified. What is it else to set our righteousness in the obedience of Christ, but to affirm hereby only we are accounted righteous, because the obedience of Christ is imputted vnto vs as if it were our own? Therefore me thinks that Ambrose hath excellently well showed how there is an example of this righteousness in the blessing of Iacob. For as Iacob having not of him selfe deuered the preeminence of the first begotten sonne, hid himselfe in the apparel of his brother, & being clothed with his brothers coat, ye saueor of a most sweet smell, he crept into ye favor of his father, & received ye blessing to his own commodity vnder the person of another: so we do lie hidden vnder the precious purenes of Christ our elder brother, that we may get a testimony of righteousness in the sight of God. The wordes of Ambrose are these: Whereas I saueor of the garment, peraduenture this is meant thereby, that we are not justified by works but by faith; because fleshly weakenesse hindereth worke, but the brightness of faith which maketh forgiveness of sinnes, ouershadoweth the errour of deedes. And
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truly so it is. For, that we may appeare before the face of God vnto salvation, it is necessary for us to smell sweetly with his odour, and to have our faults covered and barred with his perfection.

The xii. Chapter.

That, to the end we may be fully persuaded of the free justification, we must lift up our minds to the judgement seat of God.

Although it appeareth by most euident testimonies, that all these things are true, yet we shall not cleerely perceiue howe necessarie they be, vn till we have seene those things that ought to be the groundes of all this disputation. First therefore let vs remember this, that wee purpose not to speake of the righteousnesse of a worldly judicial court, but of the heauenly judgement seate: that we should not measure by our owne small portion, by what vprightnes of workes Gods judgemenct may bee satisfied. But it is maruellous to see with what rafines & boldnes it is commonly debated. Yea and it is to be seene howe none doe more boldly or with fuller mouths (as the faying is) prate of the righteousnesse of workes, than they that are either monstrously sicke of open outward diseases, or bee ready to burst with inward vices. That cometh to passe because they think not upon the righteousnesse of God, whereas if they had never so little feeling, they would never make so great a mockery of it. And truely it is out of measure lightly regarded, when it is not acknowledged to be such & so perfect that nothing be imputed vnto it but every way whole & absolute, & defiled with no vnclenesse: such as neuer was & neuer shall be able to be found in man. It is in deed easie and ready for every man in Schooles to talke vainely vpon the worthinesse of workes to justify men: But when they come into the light of God, such dalliance must auoide, because there is earnest doing vfed, & no trifling strifes about words. To this, to this I saie, we must apply our mind, if we will profitably enquire of true righteousness, how we may answer the heauenlie judge wher he calleth us to account. Let vs think him to be a judge, not such a one as our owne understandings doe of themselves imagine; but such a one as he is painted out in the Scripture, with whose brightnes the starrs shalbe darkened, by whose strengthe the hills doe melt away, by whose wrath the earth is shaken, by whose wisdom the wise are taken in their falsitie, by whose purenesse all things are proued vnpure, whose righteousness the Angels are not able to beare, which maketh the innocent not innocet, whose vengeance when it is once kindled pærceeth to the botome of hel. If he(I saie) be to examine mens doings, who shall appear assured before his throne? who shal dwell with a devouing fire? faith the Prophet. Who shall abide with continual burnings? he that walketh in righteousnesses and speaketh truth, &c. But let such a one come forth, whatsoeuer he be. But that answereth maketh, that none commeth forth. For this terrible saying foundeth to the contrarie: Lord if thou mark iniquities, Lord, who shall abide it? truely all must needs immediately perish, as it is written in another place: Shall man be justified if he be compared with God, or shall he be purer than his maker? Beholde they that serue him are not faithful, and he hath found

Esf. 33. 140.

Ps. 130. 3.
ob. 4. 17.
foud peruersnes in his Angels. How much more shall they that dwell in houses of clay and that have an earthly foundation, be consumed with mothes? they shall be cut downe from the morning to the evening. Behold among his Saintes there is none faithfull, & the heauens are not cleane in his sight: how much more is man abominable and vnprofitable, which drinketh iniquitie as water? I graunt indeed that in the booke of Iob, is mention made of a righteousnes that is higher than the keping of the law. And it is good to understand this distinction: because although a man did satisfie the law, yet he could not so stand to the trial of that righteousnesse that passeth all senses. Therefore although Iob be cleare in his owne conscience, yet he is amased, and not able to speake because he feeth that very angel like holines can not appease God, if he exactly weigh their works. But I therefore wil at this time ouerpass that righteousnesse which I haue spoken of, because it is incomprehensible: but only this I say, that if our life be examined by the rule of the written law, we are more than senselesse if so many curses with the Lord hath willed vs to be awaked do not torment vs with horrible feare, and among other this generall curse, Curfed is every one that doeth not abide in all the things that are written in the booke. Finally all this discourse shall be but vanity, and cold, vnlesse every man yelde himselves giltee before the heauenly judge, and willingly throw downe and abase himselves, being careful how he may be acquitted.

To this, to this I say, we should have lift vp our cies, to learne rather to tremble for feare, than vainely to reioyce. It is in deed easie, so long as the comparison extendeth no further than men, for every man to think him selfe to have somwhat which other ought not to despise. But whë we raise vp to haue respect vnto God then sodainly that confidence falleth to the ground & cometh to naught. And in the same case altogether is our soule in respect of God, as mans body is in respect of the heauen, for the sight of the eye, so long as it continueth in viewing things that lie neere vnto it, doth shew of what pearcing force it is, but if it be once directed vp to the sunne, then being dazeled & dulled with the too great brightness thereof, it feeleth no lesse febleness of it selfe in beholding of the sunne, than it perceived strength in beholding inferior things. Therefore let vs not deceive our selues with vain confidence, although we count our selues either equal or superior to other men: but that is nothing to God, by whose will this knowledge is to be tried. But if our wildnes can not be tamed with these admonitions, he will answere to vs as he said to the Pharisees: you be they that justifie your selues before men; but that which is high to me is abominable to God. Now go thy way and proudly boast of thy righteousnes among men, while God from heaué abhorreth it. But what say the servants of God that are truely instructed with his Spirit? Enter not into judgement with thy servant, because every liuing man shall not be justified in thy sight. Another faith, although in somewhat divers meaning: Man can not be righteous with God: if he will contend with him, he shall not be able to answeare one for a thousand. Here we now plainly heare what is the righteousnesse of God, even such as can bee satisfied with no workes of men, to whom when it examine the vs of a thousande offences, we can not purge our selues of one. Such a righteousnesse had
had that same chosen instrument of God Paul conceived, when he professed that he knew himself guilty in nothing, but that he was not thereby justified.

3 And not only such examples are in the holy Scriptures, but also godly writers do shew that they were alway of this minde. So Augustine saith, All that godlie that groan under this burden of corruptible flesh, and in this weake paper of life have this onlie hope that we have one mediateur Jesus Christ the righteous, and he is the appeasement for our sins. What faith her? If this be their only hope, where is the confidence of workes? For when he calleth it onely, he leaueth none other. And Bernard faith, And indeed where is safe and stedfast rest and assuredness for the weake, in the woundes of our Saviour? and so much the surer I dwell therein as hee is mightier to faue. The world rageth, the body burdeneth, the duell lieth in wait: I fall not, because I am builded upon the sure rocke, I have sinned a grievous sinne, my conscience is troubled, but it shall not be ouertroubled, because I shall remember the woundes of the Lorde. And hereupon afterwarde he concludes, Therefore my merite is the Lordes taking of mercie, I am not vterly without merite, so long as he is not without mercies. But if the mercies of the Lord be many, then I also have as many merites. Shall I sing mine owne righteousness? Lorde I will remember only thy righteousnes. For that is also my righteousness, for hee is made vnto me righteousnes of God. Againe in an other place, This is the whole merite of man, if hee put his whole hope in him that saueth whole man. Likewiue where retaining peace to himselfe hee leaueth the glorie to God, To the (faith hee) let glorie remaine vnminished: it shall bee well with mee, if I have peace, I forswore glorie altogether, lest if I wrongfullie take vpon me which is not mine owne. I looke also that which is offered me. And more plainly in an other place he faith: Why should the Church be carefull of merites, which hath a surer and safer way to glorie vpon the purpose of God? So there is no caufe why thou shouldest ask, by what merites we hope for good things, specially when thou hearest in the Prophete, I will doe it, not for your sake, but for mine owne sake, faith the Lorde. It sufficeth for merite, to know what merites suffice not. But as it sufficeth for merite not to presume of merites, so to be without merites sufficeth to judgement. Whereas hee freely vseth this word Merites for good workes, we must therein beare with the custome. But in the en"d his purpose was to make hypocrites afraide, that wildly range with licentioiusnesse offinning against the grace of God. As afterward he expoundeth himselfe, saying: Happie is the Church that neither wanteth merites without presumption, nor presumptio without merites. It hath whereupon to presume, but not merites. It hath merites, but to defence, not to presume, Is not the verie not presuming a defeuring? Therefore it presumeth so much the more boldly, because it presumeth not, having large matter to glorifie vpon, eu'n the manie merices of the Lorde.

4 This is the truth. The exercised consciences perceive this to bee the onely sanctuarie of saetie, wherein they may safely rest themselues when they have to doe with the judgement of God. For if the Starres that seemed
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seemed most bright in the night season, do loosen their brighnes, with sight of the sunne, what thinke we shalbe come euen of the rarest innocencie of man, when it shall be compared with the purenesse of God? For that shalbe a most sever examination, that shal procure into the most hidde thoughts of the heart, and (as Paul faith) shall reveale the secretes of darkness, and disclose the hidden thinges of the heart, which shall compel the lurking & vnwilling confiencie to utter all thinges that now are fallen out of remembrance. The diuell our accuser will present vs, which is princie to all the wicked deedes that he hath mowed vs to doe. There the outward pompos thewes of good workes which now one lie are esteemed, hath nothing profit vs. Onely the purenesse of will shal be required. Wherefore the hypocristie, not only whereby every man knowing himselfe guiltie before God desireth to boast himselfe before men, but also wherewith every man deceiveth himselfe before God (as we be all inclined to stroke and flatter our selues) shal fall downe confounded, howsoever it now be proude, with more than dronken boldnes. They that bend not their wills to such a sight, may indeed for a short time sweetlie and pleasantly frame a righteousnes to themselfes, but it is such a righteousnesse as shall be by and by shaken away from them at the judgement of God: like as great riches heaped vp in a dreame doe vanish away from men when they awake. But they that that earnestlie as it were in the sight of God, enquire of the true rule of righteousness, shall certainlie finde that all the works of men, if they be judged by their owne wor- thines, are nothing but desilings and fitthines: that that which among the common people is accompted righteousnes, is before God mere wickednes: that which is judged puritie, is vnclannes; that that which is reck- oned glorie, is but shame.

5 From this beholding of the perfection of God, let it not grieue vs to descende to looke vpon our selues without flatterie or blind affection of loue. For it is no maruell if we be so blinde in this behalfe, forasmuch as none of vs doth beware of the pestilent tendernes of toward himselfe, which (as the Scripture crieth out) naturally sticketh fast in vs al. To euerie man (faith Salomon) his owne waie is right in his owne eies. Againe, All the ways of man seeme cleane in his owne eies. But what is he acquitted by this blind- nes? No, But (as he further faith in the same place) the Lord weigheth the heartes, that is to say, while man flattereth himselfe by reason of the out- warde visor or righteousnes that he beareth in resemblance, in the mean- time the Lorde with his ballance examineth the hidden vnclannes of the heart. Therefore if we do nothing profit with such flatteries, let vs not wil- fully moke our selues to our owne destruction, but that wee maie trie our selues rightly, we must necessarily call back our confiencie to the judgment seat of God. For we do altogether neede his light to disclose the secret foldings of our peruerse, which otherwise lie too deeply hidden. For then and never till then, we shall clerelie perceiue what is meant hereby: that man being rottenenesse and a worme, abominable and vaine, which drinketh wickednes as water is far from being justified before God. For who shoulde make that cleane that is conceiued of vnclanennesse? not one man. Then shall we also finde that by experience, which Job saide of himselfe? If I will
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go about to shewe my selfe innocent, mine owne mouth shall condemne me: if I will shewe my selfe righteous: it will proove me wicked. For that is not meant of one age onelie, but of all ages, which the Prophet in old time complained of Israel; that all went astray like sheep, that every one turned aside to his own way. For he there comprehendeth all the, to whom the grace of redemption should come. And the rigorousnes of this examination ought to proceed so far, till it subdue vs, so that we be fully throwne downe with all, and by that meanes prepare vs to receive the grace of Christ. For he is deceived that thinketh himselfe able to receive the enjoying of this grace, vntill hee haue first throwne downe all haughtiness of minde. This is a knowne saying: that God confoundeth the proud, and giueth grace to the humble.

6 But what waie is there to humble our selues, but that we being altogether needie and empiric, shoulde giue place to the mercie of God? For I doe not call it humblenesse, if we thinke that we haue any thing remaining with vs. And hitherto they have taught a very hurtfull hypocrifie that haue joyned these two thinges together, that we must thinke humbleness of our selues before God, and that we must make some account of our owne righteousnes. For if we confesse to God contrarie to our owne thinking, we doe wickedly liue vnto him: but we can not thinke as we ought, but that by & by all that seemeth glorious in vs must be troden vnder foote. Therefore when thou hearest in the Prophet, that there is prepared saluation for the humble people, and abaceme for the cies of the wicked: First thinke, that there is no entrie open to saluation, vntil thou haue laid away al pride & taken to the perfec humbleness: then, that the same humblenes is not a certaine modestie whereby thou giuest ouer to the Lord a haire breth of thine own right, as they are called humbleness before me that do neither presumptuously aduance themselues, nor reprochfully triumph over other, although they stand vp some estimation of their owne excellencie: but an unsaine submission of a mind thrown downe with feeling of his owne miserie and needinesse. For it is so echwhere described in the word of God. When the Lord faith thus in Zephaniahs: I will take away out of thee him that outragiousely reioyce, & I will leaue in the middes of thee the afflicted man & the poore man, and they shall truist in the Lord: dooth he not there plainly shew who be humble? euene they that lie afflicted with knowledge of their owne pouertie. On the other side hee calleth the proud, outragious reioycers, because men ioying in prosperitie are wont to reioyce without measure. But to the humble whom hee purposeth to save, he leauneth nothing but to trust in the Lorde. And likewise it is saide in Esai: Whom shall I look to, but to the poore and contrite in spiritt, & him that feareth my words? Again: The high and excellent, that inhabiteth eternitie, his name is holy, that dwelleth on high, & in the holy place, and with the contrite and humble spiritt, to quicken the spirite of the humble and the heart of the contrite. When thou goest hearest the name of contrition, understand thereby the wound of the heart, that sufuereth not a man throwen downe on the ground to rise againe. With such contrition ought thy heart to be wounded, if thou wilt according to the saying of GOD be aduaunced with the
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humble: If that be not done, thou shalt be brought low with the mighty hand of God to thy shame and disgrace.

7 And our best Schoolemaster, thinking it not enough to shewe it out in wordes, hath also set it out vnito vs in a parable the image of true humility as in a painted table. For he bringeth forth a Publican that standing at a farre off, not daring to lift vp his eies to heauen, with much knocking on his breast, praieth in this wise: "Lorde be mercifull to me a sinner. Let vs not think these to be tokens of attained modestie, that hee dare not looke vp to heauen, nor to come nearer, that with knocking his breast he confesseth himselfe a sinner: but let vs knowe that they bee testimonies of inward affection. On the other side he setteth the Pharisee which thanketh God that he is not of the common sort of men, either an oppresser, or an vnrighteous man, or an adulterer, because he fasted twice on the Sábado, & gave tithes of all that hee posseffed. He doth with open confession acknowledge that the righteousness which he hath is the gift of God: but because he standeth in confidence that he is righteous, he departeth from God vnfauored and in hatred. The Publicane by acknowledging of his owne wickednes is justified. Hereby we may see, how great is the estimation of our humbling vs before God: so that the heart cannot be open to receive his mercie, vnlesse it bee first voide of all opinion of his owne worthines. When this opinion hath posseffed the place, it shutteth vp the way for Gods mercie to enter. And that no man should doubt hereof, Christ was sent of his father into the earth with this commission, to bring glad tidings to the poore, to heale the contrite in heart, to preach libertie to the captiue, & deliverance to them that were shut vp in prison, and to comfort them that mourne: to give them grace for ashes, oil for mourning, the robe of praise for the spirit of sorrow. According to this commissiō, he calleth none but them that labour and are laden to take part of his liberalitie. And in another place he faith: I came not to call the righteous, but sinners.

8 Therefore if we wil give place to the calling of Christ, let all arroganie & carelesnes depart far away frō vs. Arroganie growth of a foolish persuacion of our owne righteousnes, when a man thinketh himselfe to haue somewhat, by the defending whereof he may be commended before God, carelessness maie be euen without any persuasion of workes. For many sinners, because being dronke with sweetnesse of vices they think not vp on the judgement of God, he it as it were senselie assynd with a diseas of drouhnles, that they aspire not to the mercie offered them. But we must not lesse shake off suche dull sluggishtenesse, than we must cast away all vaine confidence of our selues, that we may without encombrance haisten to Christ, that we being emiptie and hungrie maie be filled with his good things. For we shall never sufficiently haue trust in him, vnlesse we utterly distrust of our selues, we shall never sufficiently raise vp our courages in him, vnlesse they be first thrown downe in our selues. We shall never sufficiently haue consolation in him, vnlesse we be first desolate in our selues. Therefore we be then meet to take holde of and obtayne the fauour of God, casting away all trust of our selues, but trusting vpon the only assurednesse of his goodnesse, when (as Augustine faith) forgetting our owne deservinges, we embrace the gifts of Christ.

Both pride and carelesnes must be avoided.

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Because if he sought deferuings in vs, wee shoulde not come to his giftes. Wherewith Bernard very wel accordeth, comparing proud men to vnafaithfull seruantes, that arrogantly claime anie thing be it neuer so little to their owne deferuings: because they do wrongfully kepe to themselues the prais of grace passing by them, as if a wall wold say that it bringeth forth the sunbeame which it receiueth through a window. But, not to tarie longer hereupon, let vs take a short but a general & sure rule, that he is prepared to take part of the fruits of Gods mercy, that hath utterly emptied himselfe, I will not say of rightcounses, which is none at all, but of the vaine and windie image of rightcounses. Because every man so much hindereth his receiuing of the liberalitie of God as he resteth in himselfe.

The xiii. Chapter,

That there are two things to be marked in free justification.

And here are always two things to be principally looked vnto: that is to say, that there may remaine to the Lord his glory vnminished, & as it were wholly and perfectly maintained, and to our consciences an untroubled quietnes & calm tranquillitie before his judgiment. We see how oft & how earnestly the Scripture exhorteth vs, to giue onely to God a confession of prais, when we entreate of rightcounses. And the Apostle teftifieth, that this was the Lords principal purpose of giuing vs rightcounses in Christ, & he might shew his owne rightcounses. And what a shewing y shuld be, he declareth immediately after that is, if he alone be known to be righteous, & y justifieth him that is of the faith of Jesu Christ. Thou seest y the rightcounses of God is not sufficiently set out, vnles he alone be acquited righteous, & do communicate the grace of rightcounses to them that deserue it not. By this meanes he will have euery mouth to be stopped, & the whole world to be made subjeiect to him. For while man hath anie thing to speake in his owne defence, so long there is somwhat taken away from the glory of God. So in Ezechiel he techeath how much wee glorifie his name by reknowledging of our owne wickednesse. You shall remember (faith he) the waies and all the wicked doings wherewith youe haue beene defiled. And ye shall be displeased with your selues in your owne sight, in all the euils that youe haue committed; And ye shall know that I am the Lord, when I shall doe good to you for mine owne names sake, and not according to your most wicked offences. If these things be contained in the true knowledge of God, that wee being brooded with knowledge of our owne iniquitie should consider that he doth good to vs whereas we be vnworthy thereof: why then doe we to our great hurt attempt to steal away from the Lorde any partie: he it never so final of the praise of his free goodnes? Likewise Jeremie when hee crieth out, Let not the wise man glory in his wedome, or the rich man in his riches, or the strong man in his strength, but let him thinke of their glory in the Lord: doth he not there declare y somwhat is diminished from Gods glory, if ma glory in himselfe? To this purpose truely doth Paul apply those wordes, when he teacheth that all the partes of our salvation are reposd in Christ, that wee shoulde not glory but in the Lorde. For his meaning is that he riefeth vp against God and darkeneth his glory, whosoeuer thinkeath that he hath any thing.
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thing be it never so little of his owne.

2 This is the truth, we never true glory in him, vnlesse we be utterly put from our owne glory. On the other side, this is to be holde[n] for a catholike principle, that all they glory against God that glory in themselves. For Paul judgeth that onely by this meanse the world is made subject to God, which all matter to glory upon is utterly taken from men. Therefore Esa, when he declareth that Israel shall have their justification in God, faith alio that they shall there also have their praise: as though he should say, that the Lord doth to this end justify them the elect that they should glory in him and in nothing else. But how we ought to be praised in the Lord, hee had taught in the verse next before; that is, that to shew that our righteousnesse and strength are in the Lord. Note that there is not required a bare confession, but confirmed with an oath, that a man shoulde not thinke that hee shall be discharged with I wote not what fained humilitie. And let no man here alleage for excuse that he doth not glory when without arrogance he reknowledgeth his owne righteousness: for there can be no such estimation but it engendreth confidence, nor confidence but it breedeth glory. Therefore let vs remember that in all the disputation of righteousness we must haue regard to this end, that the praise thereof remaine with the Lord whole and perfect. Forasmuch as for declaration of his righteousness (as the Apostle teftifieth) he hath poured out his grace vpon vs, that he might bee just and justifying him that is of the faith of Christ. Wherefore in another place, where he had taught that the Lord gave vs salvation, to set out the glory of his name, afterward as it were repeating the same thing he addeth: see are faied by grace and by the gift of God, not by worke, that none should glory. And when Peter teffifeth that we are called vnto hope of salvation that wee should declare the powers of him that hath called us out of darkness into his marvelous light, without doubt his meaning is so to make the only praises of God to sound in the cares of the faithful, that they shoulde with deep silence opprrefe all arrogancie of the sifie. In a summ, man can not without robbery of God chalenge to himselfe any one crum of righteousness; because euery so much is plucked & taken away from the glory of Gods righteousness.

3 Now if we ask by what mean the conscience may be quieted before God, we shall finde no other meanes but if free righteousness bee given vs by the gift of God: Let vs alway thinke vpon this saying of Salomon, Who shall say: I haue cleansed my heart, I am made cleane from my sinnes? Truely there is no man that shall not be overwhelmed with infinite filthinesse. Therefore let euery perfect man descend into his owne conscience, and call his doings to account: what end shall he have? Shall he sweetly rest as though all things were in good order betweene him and God? and shall he not rather be vexed with terrible tormentes, when he shall feele matter of damnation abiding in himselfe, if he be judged according to his worke? The conscience if it look vpon God, must of necessity either haue assured peace with his judgement, or be befiegled with the terrors of hell. Therefore wee profit nothing in disputing of righteousness vnlesse we establish such a righteousness, with the stedfastnesse wherof our soule may be stayed in the judgement.
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ment of God. Where our souls shall have whereby it maye both without feare appeare before the face of God, and receive his judgement, unshaken, then and not till then let us know that we have found an unfaigned righteousnes. Therefore not without cause the Apostle standeth so much to this point, with whose words I had rather expresse it than with mine own. If (faith he) the promise of inheritaunce be of the law, faith is made void, the promise is made abolished. Hee first inferreth that faith is disanulled and made void if the promise of righteouenes have respect to the defierings of our works, or doe hang upon the keeping of the law. For so could never any man assu- redly rest in it: because it coulde never come to passe that anye man might assuredly determine with himselfe that he had satisfied the law, as indeede never anie man doeth by workes fullie satisfie it. Whereof, that we should not neede to seeke far for testimonies to prove it, euery man maie be a wit- nesse to himselfe that will with a right eye behold himselfe. And hereby appeareth, in how deepe and darke corners hypocrisie buried the mindes of men, while they so carelesly beare with themselves, that they sticke not to for their owne flatteries against the judgemet of God, as though they wold bind to a stay his judiciale proceeding. But the faithful that do sincerely ex- amine themselves, are grieved and tormented with a farre other maner of carefulnes. Therefore there should so enter into all mindes a doubting, and at length a verie despaire where ech man for himselfe should make ac- count, with how grete a burden of debt he is still overpressed, & how far he is from the condition wherewith he is charged. Lo, how faith is by this mean alreadie expressed & extinguished. For to waver, so varie, to be carried vp & down, to stick fast in doubting, to be holden in suspence, to stagger, & at length to despaire, is not to trust: but to strengthen thy mind with constant certainty and perfect assurednes, & to haue whereupon to rest and fasten thy foote.

4. He adioyneth also an other thing, that is, that the promise shall thereby be made of no effect and voide. For if the fulfilling thereof doe hang upon our defierings, when shall we come thus far as to desierue the bountifulnes of God? Also this second point hangeth vpon the former: For the pro- mise shall not be fulfilled but to them that beleue it. Therefore if faith bee fallen, there shall remaine no force of the promise. Therefore the inheritance is of faith, that it may be according to grace, to stabifie the promise. For it is abundantly vell stabified when it resteth vpon the onlie mercie of God: because his mercie & truth are with a perpetual knot ioyned together, that is to say, whatsoever God mercifully promiseth, he also faithfully performeth. So David before that he required saluation by the word of God first determyneth the cause thereof to be in his mercy. Let thy mercies (faith he) come vnto me, thy saluation according to thy word. And rightfully: because God is by no other meane perswaded to make the promise but of his owne owne mercie. Therefore we must herein stay, and deeply fasten all our hope and not to looke to our owne workes, to seeke anye helpe of them. And that you should not thinke that I herein speake anie new thing: Augustine doth also teache that we ought so to doe. Christ (faith hee) shall regaine for euer in his succedeantes, GOD hath promised it, and I cannot disallow it, God hath faide it, and if that bee not enough, GOD hath sware it.

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Therefore forasmuche as the promise is stablished, not according to our deservings, but according to his mercy, no man ought to speake fearfully of it, of which he can not dout, Bernard also saith, The discipkes of Christ say: Who is he that denieth? But he answered, this is impossible with men, but it is not impossible with God. This is at our confidence; this is our only corfort, this is our whole ground of our hope, but being assured of the possibility, what saie we of this? Who knoweth whether he be worthy of loue or hatred? Who hath known the Lords meaning? Or who hath beene his counsellor? Here nowe faith must of necessity helpe vs, here must his truth succour vs, that which is hidden from vs in the heart of the father, may be recouered by the Spirt, and his Spirt growing it may perswade our heartes that we are the sons of God. And it may perswade vs by calling and justifying vs freely by faith, in which things there is as it were a certaine meanesse passing from the eternall predestination to the glorie that is to come. Briefly let vs thus conclude. The Scripture declareth that the promises of God are not stablished, vnlesse they be taken hold of with assured affiance of confidence: and wherfoere there is any doubting or uncertainie it pronounceth that they be voide. Against it pronounceth that they doe nothing but stagger and waue, if they rest upon our owne workes. Therefore wee must needs either lose righteousnesse, or we must not consider our owne workes, but onely faith must take place, whose nature is this, to lift vp her cures & shut her eyes, that is to say, to bee heedfully bent to the promise onely, and to turn away her thought from all mans worthinesse or deservinge. So is that notable prophecy of Zacharie fulfilled, that when the wickednes of the land shall be done away, a man shall call his friend vnder his vine and vnder his figge tree, where the Prophet declareth that the faithfull do no otherwise enjoy true peace but after obteining of the forgiuenes of sinnes. For this cauillation is to be remembred in the Prophets, that when they speake of the kingdome of Christ, they set out the outward blessings of God as figures of the spiritual things. Whereupon Christ is called both the king of peace & our peace, because he appeareth at the troublesome motions of conscience. If we seek by what meanes he doth it, we must needs come to the sacrifice by which God is appeased. For he shall neuer cease to tremble for feare that shall not determine that God is appeased by the only satisfauntory cleaning wherein Christ hath sustained his wrath. Finally peace is no where els to be sought for but in the terrors of Christ our redeemer.

5. But why doe I vie to darke a testimonie? - Paul every where doth inuen, there is peace or quietie left to confenciences, vnlesse it be determined that we be justifie by faith. And he therewithal declareth why he that is in Christ, namely when the loue of God is功率 into our heartes by the holi Ghost: as if he had saide, that our confenciences cannot otherwise be quieted, vnlesse we be certeinly perswaded that we please God. Whereupon also in another place he crieth out in the person of all the gods, Who shall feuer vs from the loue of God, which is in Christ? because wee shal tremble even at euery little breath, til we be arryved into the haven: but we shall be without care euery in the darkenesse of death, so long as the Lorde shall shew himselfe a pastor to vs. Therefore who soever prate
prate that we are justified by faith, because being regenerate we are just by Psalm 23:4. 

Living spiritually, they never tamst the sweetnesse of grace, to consider that God will be mercifull vnto them. Whereupon also followeth, that they do no more know the manner of praying rightly, than Turks and whatsoever other prophane Nations. For (as Paul witnesseth) it is no true faith unless it teach & put vs in mind of that most sweet name of Father, yea vntilfe it open our mouth freely to cry out Abba father. Which in another place he more plainly expresseth, where he faith that in Christ we have boldnesse and entrie in confidence by the faith of him. Truely this commeth not to passe by the gift of regeneration; which as it is alway vnperfect in the flesh, so it containeth in itself manifold matter of doubting. Wherefore we must of necessity come to this medicin, that the faithful should determine that they may by no other right, hope for the inheritance of the heavenly kingdom, but because being graffed into the body of Christ they are freely accounted righteous. For as touching justification, faith is a thing mereely passyve, bringing nothing of our owne to the recovering of the favour of God, but receiuing of Christ that which we want.

The xiiiij. Chapter.

What is the beginning of justification, and the continual proceeding thereof.

That the matter may be made more plaine, let vs searche, what may be the righteousness of man in the whole course of his life: and let vs make foure degrees thereof. For men either being endued with no knowledge of God, are drowned in idolatry: or being entred into profession by sacramentes, denying God with vn cleannesse of life, whom they confesse with mouth, they are Christes no further than in name: or they be hypocrites, which cover the wickednesse of their heartes, with vaine deceitfull colours: or being regenerate by the spirite of God, they endeavour themselves to true holiness. Specially when they are to be judged by their natural gifts, from the crowne of their head to the sole of their foote, there shall not be found one sparcells of goodnesse, vntilfe peraduenture we will accuse the Scripture of falsehood, when it setteth out all the sons of Adam with these titles that they be of sordward and stubborne heart, that all the imagination of their heart is evil from the irracence, that their thoughts be vain, that they have not the feare of God before their eies, that none of them understandeth or seeketh God, briefly that they be flesh, by which wordes are understanded all those workes which Paul reprehendeth, fornication, vn cleannesse, vnchastity, riotousnesse, worshipping of idoles, witchcrafts, enmities, contentions, emulations, angers, dissension, sectes, eneies, man slavers, and whatsoever filthinesse and abomination may be deviused. This forsooth is the worthinesse, with confidence whereof they must be proud. But if anye among them excell with such honestie of manners as may have some shew of holinesse among men: yet because we knowe that God regardeth not the outward glisteringe, we must search the verie fountaine of workes if we wil have them to ausie any thing to righteousnesse. We must (say) thoroughly look into them, from what affection of heart these workes proceede. But although

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here lieth open a most large field to discourse in, yet because the matter may be declared in verie fewe wordes, I wil follow as much as I may a briefnes in teaching.

2. First I deny not that whatsoever excellent gifts appeare in the vnbelievers, they are the gifts of God. Neither do I so differ from common judgement, that I would affirme that there is no difference betweene the justice, temperance and equitie of Titus and Trajanus: & the rage, intemperance, and crueiltie of Caligula, or Nero, or Domitian: betweene the filthy lustes of Tiberius, and in this behalfe the continencie of Vespasian: and (that we may not tarry upon some special vertues or vices) betweene the obseruing and the despising of right and lawes. For there is so great difference of right & wrong, that it appeareth even in the dead image thereof. For what thing shall there remaine wel ordered in the world, if we co found these together? Therefore such a difference betweene honest & vn honest doings, the Lord hath not onely engraunen in the mindes of all men, but also doeth oft confirmes it with the dispensation of his prouidence. For wee see how he extendeth many blessings of this present life to them that among men do follow vertue, Not bicaus that outward image of vertue deserveth so much as the least benefit of his: but so it pleath him to declare by prooue how much true righteousnes pleath him, when he suffereth even outward & fainted righteousnes not to be without reward. Wherupon followeth that which we even now confessed, that these vertues such as they be, or rather images of vertues are the gifts of God, for as much as there is nothing in any wise praise worthie, which proceedeth not from him.

3. But nevertheless it is true which Augustine writeth, that all they that are strangers from the true religion of the one God, howeuer they be accounted worthie of admiration for opinion of vertue, are not onely worthy of no reward, but rather are worthie of punishment, because they doe with defiling of their hart, bespot the pure good things of God. For though they be the instruments of God to preserue the fellowship of men with justice, continencie, temperance of mind, valiancenes, & wisdome; yet they do very eeuilly execute these good workes of God: because they are restrained from eeuil doing, not by sincere love of goodnes, but either by only an ambitio, or by love of themselues, or by some other crooked affection. Whereas therefore they are corrupt by the very vn cleannes of heart, as by their beginning, they are no more to be reckoned among vertues, that those vices which are wont to deceive by reason of neerenes & likenesse of vertue. Finally when we remember, that the end of that which is right, euens is that God be seaued: whatsoeuer tendeth to any other end, soothwith worthily loogeth the name of right. Because therefore they have not respect to the marke which the wisedome of God appointeth: although the thing that they doe, seeme good in doing, yet by a wrongfull end it is sinne. He conclude therefore that all the Fabricii, Scipioes, & Casues, in all those excellent actes of theirs: yet sinned in this behalfe, that whereas they lacked the light of faith, they did not apply them to the end to which they ought to have applied them; and that for that cause true righteousnes was not in them: forasmuch as duties are not weighed by the doings, but by the endes.

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4. Moreover if it be true which John faith, that there is no life without the sonne of God: who so have no parte in Christ, what manner of men soever they be, whatsoever they do or goe about, yet they runne forward with their whole course into destruction & judgement of eternall death. After this reason, is that sayde of Augustine. Our religion discerneth the righteouness from the vnrighteous, by lawe of works; but by the verie lawe of faith, without which, those that seeke good works are turned into sinnes. Wherefore the same Augustine saith verie well in another place, when he comparreth the endeuer of such men to running out of the way. For how much fafer a man runneth out of the way, so much further he is from the marke, and therefore is made so much more miserable. Wherefore he affirmeth that it is better to halt in the way, than to runne out of the way. Finally, it is cerayne that they are euil trees, forasmuch as without the communitating of Christ there is no sanctification. They may therefore bee faire fruitts and beautifull to the eye, yea and sweete to tate, but in no wise good fruitts. Hereby we easily perceiue that whatsoever ma thinketh, purposeth, or dooth, before that he be reconciled to God by faith, is accursed, and not onely of no value to righteounes, but of ceraine deferving to damnation. And why dispute we hereof as of a doutfull thing, since it is alreadie proued by the witnesse of the Apostle, that it is impossible that any ma may please God without faith?

5. But there shall yet appeare a plainer prooffe, if the grace of God be in comparison, dietly set against the naturall state of man. For the Scripture crieth out every where, that God findeth nothing in man whereby hee may be prouoked to do good to him, but with his owne free goodnes preuenteth him. For what can a dead man do to attaine life? But when hee lightneth vs with the knowledge of himselfe, he is saide to raife vs from death, & to make vs a newe creature. For wee see that oftentimes, specially of the Apostle, the goodnesse of God is set foorth vnto vs by this title, God (saith he) which is rich in mercy, for the great love wherewith hee loved vs, even when we were dead by finnes, hath made vs alieue together in Christ, &c. In another place, where under the figure of Abraham he entreateth of the generall calling of the faithfull, hee faith: it is God that giueth life to the dead, and calleth those things that are not, as though they were. If wee be nothing, what (I beseech you) can we do? Wherefore the Lord strongly breatheth downe this arrogancie, in the historie of Job, in these words: who preuenteth me, & I shall render it him? for all things are mine. Which sentence Paul expounding appliyeth it to this, that we should not thinke that we bring any thing to the Lorde, but meere shame of neediness & emptiness. Wherefore in the place aboue cited, to proove that wee are come into the hope of salvation by his grace alone, not by works, he alleageth that we are his creatures because we are new begotten in Christ Iesus, to the good works which he hath prepared that we should walk in them. As if he had said: which of vs may boast that he hath with his rightouenesse prouoked God, fith our first power to doe good proceeded bold out of regeneration? For as wee are made by nature, oyle shall sooner he wrong euery stone, than a good work euery stone. Truely it is wonderedfull if man being condemned of so great a shame, dare yet say that there

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remaineth any thing with him. Therefore let vs confesse with this noble instrument of God, that we are called of God with a holy calling, not according to our workes, but according to his purpose and grace: & that the kindness & love of God our favour toward vs hath appeared, because he hath fauoured vs, not by the works of righteousnes which we have done, but according to his own mercie: that being justified by his grace, wee might be made the heirs of eternall life. By this confession we dispoise man of all righteousness even the least little piece thereof, till he be by only mercie regenerate into hope of eternall life: forasmuch as if the righteousnes of works doe bring any thing toward the justifying of vs, it is falsely said that we are justified by grace. Truely the Apostle had not forgotten himself, when he affirmed justification to be of free gift, which in another place reasoneth that grace is now not grace if works do any thing avail. And what other thing doth the Lord meane, when he faith ye came not to call righteous m: but sinners? If only sinners are receiued, why seekethe we an entrie by fained righteousness?

6 Still this same thought hath now & then recourse to my minde, that it is peril leafe: I should do wrong to the mercies of God, which do so carefully & trauaile in proving of this thing as though it were doutsful or dark. But because our enuioufnes is such, as vnlesse it be most straitly thrust out of place, it never yeeldeth to God that which is his. I am compelled to say somewhat the longer upon it. Yet forasmuch as the Scripture is cleere enough in this matter, I will in fighting rather vse the wordes thereof than mine owne. Esay, when he hath declared the uniuersal destrucution of mankind, doeth immediatly after very subtilly adioun the order of reftoring. The Lord hath seene, & it seemed cruel in his eies. And he saw that there is none that offereth himself, & he hath set saluation in his owne ame, & hath strengthened himself with his owne righteousness. Where are our righteousnesses if it be true which the Prophet sayeth: that there is no man that helpeth the Lord in recovering his saluation? So an other Prophet, where he bringeth in the Lord, discoursing of the reconciling of sinners to himself, faith: I will espouse thee to me for ever, in righteousness, judgement, grace, and mercie. I will say to her that hath not obtained mercie, thou hast obtained mercie. If such covenante, which it is certaine to be the first esjoyning that wee haue with God, standeth upon the mercie of God, there is left no foundation of our owne righteousness. And I woulde faine learne of those men which faine that man meeteth God with some righteousnes of workes, whether they thinke that there is any righteousnes at all, but that which is acceptable to God. If it be madness to thinke so, what acceptable thing to God can procede from his enemies, whome he wholly abhorreth with all their doings? That alwey, I say, are the deadly and professed enemies of our God, the truth it selfeth itself, till being justified, we are received into friendship. If justification be the beginning of love, what righteousnesse of works shall go before it? So John, to turne away that pestilent arrogancie, doeth diligently put in minde howe wee did not first love him. And the selfsame thing the Lorde had long before taught by his Prophete: I will love them faith hee, with a free love, because mine angre is turned. Certainly his love is not prouoked by workes if it hath of his owne accord inclined it self vnto vs.
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vs. But the rude common sort of men thinke it to be nothing else; but that no man hath delivered that Christ should performe our redemption: yet that to the entering into the possession of redemption, we be holpen by our owne works. Yea, but howsoever we are redeemed of Christ, yet till we bee by the calling of the father granted into the communion of him, we are both heires of darknes and death, and the enemies of God. For Peter teacheth that we are not cleansed and washed from our uncleannesse by the blood of Christ, vntil the holy Ghost worketh that cleansing in vs. Which same thing Peter minding to teach, declarereth that the sanctifying of the Spirit acceptable vnto obedience and the sprinkling of the blood of Christ: If we be by the Spirit sprinkled with the blood of Christ vnto cleansing, let vs not thinke that before such watering we be any other then a sinner is without Christ. Let this therefore remaine certaine, that the beginning of our salvation is as it were a certaine resurrection from death to life: Because when for Christes sake it is giuen to vs to beleue in him, then wee first begin to passe from death into life.

7. Vnder this sort are comprehended they which haue in the diuision above fet bene noted for the second and third sort of men. For the uncleannesse of conscience proueth that both of them are not yet regenerate by the Spirit of God. And againe, whereas there is no regeneration in them, this proueth the want of faith. Whereby appeareth that they are not yet reconciled to God, nor yet justified in his sight: forasmuch as these good things are not attained to, but by faith. What catt sinnes being estranged from God bring forth, but that which is accursed in his judgement? With this foolish boldnes in deed, both al wicked men are puffed vp, and specially hypocrites, because howsoever they know that their whole heart is warmeth ful of filthines, yet if they do any works, they haue a shew of goodnes, they thinke them worthie. God should not despise the. Heresies, growth that pernicious error, that being proud guiltie of a wicked & michevous mind, yet they cannot be druen to confess themselves void of righteousness: but even when they acknowledge themselves unrighteous, because they cannot deny it, yet they arrogantly claime some righteousness vnto them. This vanitie the lord excellently wele confuteth by the Prophet, As he the priests, saying: if a man carrie sanctified flesh in the hem of his garment, & putreth to it bread or other meat, shall it be sanctified? The priests answered: No. And Haggie said, if a defiled man in soule touch any of such these things, shall it be defiled? The priests answered: it shalbe defiled. Haggie said: So is this people before my face, faith the Lord; & so all the works of their hands; & all things that they offer to me shall be defiled. I would to God that this saying might either get full credit with vs, or well be setled in our remembrance. For there is no man, though he be otherwise in his whole life neuer so hainous a wicked doer, that can abide to be persuaded, that which the Lord here plainly pronounceth. The naughtieft man, so soone as hee hath performed one or two doughtful deeds of the law, doute not, it shalbe accounted to him for righteousness. But Lord crieth to the contrary, that there is no sanctification gotten thereby, vnder the heart be first well cleansed. And not contented therewith, he affirmeth that all the works whatsoever they be, that proceede from
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sinneres, as are defiled with vnckleanes of the heart. Therefore let the name of righteousnes depart from these works which are by the Lord's own mouth condemned of filthines. And with howe shalt a similitude doeth he shewe the same? For it might have been obiecte, that whatsoever the Lord had commanded, was inviolably holy. But he on the contrarie side setteeth against them, that it is no maruel, if those things that are hallowed by the law of the Lord, are desiled with the filthinele of naughtie men: whereas an vncklean hand prophaneth a holy thing with touching it.

8 The same matter hee excellently well handeth in Esaye, Offer not (faith he) sacrifice in vain: incense is abomination to me: my soule hateth your Calendes & solemnitie. They are become tedious to mee, and I have beene wearie with bearing them: when you shall hold vp your handes I will turne away mine eyes from you: when you shall multiply prayer I will not hear: for your hands are full of blood. Be washed, be cleane, take away the euil of your thoughts. What meaneth this that the Lord so loatheth the obeying of his own law? Yes, but he here refuseth nothing is of the naturall obseruing of the law, the beginning whereof he every where teacheth to be the unfaimed feare of his name. When that is taken away, whatsoever things are offered him are not onely trifles, but sitting and abominaible filthinesse. Now let the hypocrites goe, and keeping peruerfinesse wrapped vp in their heart, endeouer to deforfe the fauour of God with workes. But by this meanes, they shall more and more prouoke him to wrath: For to him the sacrifices of wicked are abominaible, and the onely prayer of vpright men pleaseth him. Therefore we hold that out of doubt, which ought to bee most commonly known to him, that is euenc but meanly exercised in the Scriptures, that euenc those works that glister most gloriously in men not yet truely sanctifid, are so farre from righteousnes in the sight of the Lord, that they be judged sinnes. And therefore they haue said most truely that haue taught that fauour with God is not procured to any person by workes: but contrariwise that workes doe then please, & neuer til then, when the person hath first found grace in the sight of God. And this order is religiously to be kept, to which the scripture leadeth vs by the hand. Moses writeth that the Lord had respect to Abel & to his workes. Se you not how he declareth that God is fauourable to the men, before that he hath respect to their workes? Wherefore the cleansing of the heart must go before, that the works which come from vs, may be louingly receiued of God: because this saying of Ieremie is alway in force, that the workes of God haue respect vnto truth. And that it is onely faith by which the hearts of men are clened, the holy goe fors hath affirmed by the mouth of Peter: whereby it is certaine, that the first foundation is in true and lively faith.

9 Now let vs looke what righteousnes they haue, whome wee haue set in the fourth degree. We graunt that when God by the meane of the righteousnes of Christ, reconcileth vs to himselfe, and giuing vs free forgiuenesse of sinnes, accounteth vs for righteous, with such mercie is also conioyned this his beneficall doing, that by his holy spirit hee dwelleth in vs, by the power whereof the lustes of our fleth are daily more & more mortified, but we are sanctified: that is to say, hallowed to the Lorde vnto true purenesse of
of life, when our hearts are framed to the obedience of the laws: that this may be our chief will, to serve his will, and by all means to advance only his glory. But even while by the guiding of the holy ghost we walk in the ways of the Lord, least yet wee forgetting our selves should waxe proud, there are left certaine remnants of imperfection, which may minister vs matter of humiliation. There is none righteous, (faith the Scripture) that doth good and sinneth not. What manner of righteousness therefore will they yet get by their works? First, I say, that ye best works that can be brought forth of them, is yet alway sprinked & corrupted with some uncleanesse of the flesh, & hath as it were some dregges mingled with it. I say, let a holy servant of God choose out of all his life the most excellent thing that he shall thinke that he hath done in the whole course thereof, and let him well consider all the partes of it, without doubt he shall finde somwhere in what sauouring of ye rottennes of the flesh, forasmuch as to doing weour chereeful quicke nesse is never such as it ought to be, but in slackings our course our weakenes is much. Although we see that there are evident soule blots where with the works of the holy are bespred, yet grant that they be nothing but most little spots: shall they nothing offend the eyes of God, before whose een the starrs are not cleane? Thus haue we shewed that there commeth not so much as one good worke out of holy men, which if it be judged in it selfe, deserveth not just reward of shame.

If we could doe any thing perfectly good, yet the evil which we do, would make it unavailing unto righteousness, God judging us according to the rigor of the law which doth not require onely some shing righteous, but forbidden some vurighest shing under points of death and condemnation.

11 Upon these two points we must strongly stand fast: that there was
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neuer any worke of a godly man, which if it were examined by the seuerest judgement of God, was not damnable. Again, if there be any such (which is not possible for man) yet being corrupted & defiled with the sines, wherewith it is certain that the doer of it is laden, it looeth the grace. And this is the chiefe point of our disputation. For about the beginning of justification there is no strife betweene vs & the sinner forsooth of scholemen, but that a sinner being freely delivered from damnation obtaineth righteousness, & that by the forgivenes of sines: sauing that they vnder the worde of justification comprehend the renewing wherewith wee are newly formed by the spirit of God vnto the obedience of the lawe and they thus describe the righteousnes of a man regenerate, that man being once reconciled to God by the faith of Christ, is by good works judged righteous before God, & by their deering is accepted. But the Lorde contrariwise pronounced that he impurued to Abraham faith for righteousness, not at the time when he yet serued Idols, but when he had already many yeres excelle in holinesse of life. Therefore Abraham had long worshippedit God from a pure heart, and had perfourmed the obedience of the lawe which may be performed of a mortall man, yet he hath righteousness repos'd in faith.

Whereupon we gather, according to the argument of Paul, that it was not of workes. Likewhile when it is saide in the Prophet: The righteous man shall liue by faith, it is not spoken of wicked and prophan manes, whom the Lorde justifieth by converting them to the faith, but the speach is directed to the faithfull, and to them is promised life by faith. Paul also taketh away all doubt, when for confirming of that sentence, he saith this verse of David: Blessed are they whose iniquities are forgiven. But it is certaine, that David speaketh not of the wicked, but of the faithfull, such as himself was: because he spake out of the feeling of his owne conscience. Therefore this blessednes we must not have once in our life, but hold it throughout all our life. Last of all he testifieth that the embassage concerning the free reconciliati-on with God is not published for one or two days, but is perpetuall in the church. Therefore the faithfull have eu'n to the end of their life no other righteousness than that which is there set forth, For Christ everlafting remaineth the Mediator to reconcile the father to vs, & the effectualnes of his death is everlafting: namely washing, satisfaction, expiation, finally perfect obedience, wherewithall our iniquities are covered. Neither doeth Paul to the Ephesians say, we haue the beginning of satisfaction out of grace, but that we are saued by grace, not of workes, that no man should glory.

12 The starting holes which the scholemen do here secke to escape by, do not deliver them. They saie that good works are not by inwarde worthines in themselves of so great value, that they be sufficient to purchase righteousnes, but this, that they be of so great value, is of grace, accepting them. Then, because they be druen to confesse that the righteousness of works is in this life alway vnperfect, they graunt that wee, so long as wee liue, doe neede forgivenes of sines, whereby the want of works may be supplied: but that the defaults which are committed, are recompensed with works of supererogation. For Paul answereth, that the accepting grace as they call it, is none other than is free goodnesse, whereas with the father embraceth vs in Christ
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Christ, when he clotheth us with the innocence of Christ, and accounteth the same ours, that by the beneficial meanse thereof he may take us for holy, pure, and innocent. For the righteousnesses of Christ (which as truly is perfect, so only can abide the sight of God) must be set in our stead, and be presented at the barre as a suetine. Herewith we being furnished, doe obtaine continual forgiveness of sinnes in faith. With the purenesse hereof our filthinesse and uncleannesses of imperfections being covered are not imputed; but are hidden, as if they were buried, that they may not come into the judgement of God, until the houre come, when the olde man being slaine & utterly destroyed in vs, the goodness of God shall receive vs into blessed peace with the newe Adam, where let vs looke for the day of the Lorde in which in receiuing vncorrupt bodys, we shalbe removed into the glorie of the heavenly kingdom.

13 If these things be true, verily no workes of ours can of themselves make us acceptable and pleasing to God: neither can the workes themselves please, but in respect that man being covered with the righteousness of Christ, pleaeth God, and obtaineth forgiveness of his sinnes. For God hath not promised the reward of eternall life to some certaine workes, but only prononceth that he which doth these things shall live; setting the notable curse against all them that continue not in all things. Whereby the doule of righteousnes in part is largely confused, sith no other righteousness is admitted into heaven, but a whole obseruance of the law. And no whit found is that which they are wont to babble of supplying of recompence by workes of Supererogation. For why? Do they not still returne to the same place from whence they are alreadie shut out: that he which keepeth law in part, is by workes so farre righteous? That which no man of sound judgement will grant them, they do too shamelesly take for confessed. So oft the Lord testifieth that he acknowledgeth no righteousness of workes, but in the perfect obseruance of his lawe. What obstinacie is it, that wee when we are destitute of that obseruance, least we should seeme spoiled of al glory, that is, to have altogether giuen place to God, do boast ourselves of what not what small pieces of a few workes, and go about by satisfactions to redeem that which wanteth. Satisfactions have alreadie before bin sufficiently overthrown, that we ought not now so much as to dreame of them. Only this I say, that they which to play the fooles, do not wry how detestable a thing sinne is before God: for truly they should understand that the whole righteousness of men being laid upon a heap, is not sufficient to make recompence for one sinne. For we see that man was by one offence so cast away and abando ned of God, that he thersewithal lost all meanes to recover salvation. Therefore the power of satisfaction is taken away, where with they flatter themselves, but sorely shall never satisfie God, to whom nothing is pleasant or acceptable that proceedeth from his enemies. And his enemies are all they to whom he purposeth to impure sinnes. Therefore our sinnes must be covered and forgiven, before that the Lord have respect to any workes of ours. Whereupon followeth that the forgiveness of sinnes is of free grace which they do wickedly blaspheme that trust in any satisfactions. Let vs therefore, after the example of the Apostle, forgetting those things which are behind vs, & hasting forarde.
Cap. 14. Of the manner how to receive forward to those things that are before vs, run in our race, endeavours to the price of the high calling.

14 But how doth the boasting of the works of supererogation agree with that rule which is taught vs, that when we have done all things that are commanded vs, we should say that we are unprofitable servants, and that we have done no more than we ought? To say before God, is not to faine or to lie, but to determine with thy selfe, that which thou art assured of. The Lord therefore commanded vs unfaidly to think and consider with our selves, that we do not any free beneficial doings to him, but to render due service. And worthy. For we are servants endetted in so many services, as we are not able to discharge, although all our thoughts and all our members, were turned into dutiful deeds of the law. And therefore that which he saith, When ye have done all things that are commanded you, &c. is as much in effecte, as if the righteousnes of one man were more than all the righteousnes of men. How therefore may we (of whom there is none that is not most farre distant from this marke) be so bold as to boast that we have added a heap to the full measure? Neither is there any cause why any man may take exception & say, that nothing withstandeth but that his endeavor may proceed beyond necessary duties, which in some behalfse ceaseth those that be from necessity. For this we must altogether holde, that we can imagine nothing that availeth either to the worship or the love of God, which is not comprehended under the law of God. If it be a part of the law, let vs not boast of voluntary liberality, where we are bound to necessity.

15 And for this purpose that glorying of Paul is out of season alleged: That among the Corinthians he did of his own will yeilde of his right, which otherwise he might haue vied if he had would, & that hee hath employed vs on them not only so much as hee ought of dutyt, but also hath given them his free travaile beyond the boundes of dutties; But they should haue marked the reason there expressed, that he did this least he should be an offence to the weake. For false and deceitfull workmen did boast themselves with this alluring shew of liberalitie, whereby they might both procure fauour to their poisonous doctrines, and raise vp hatred to the Gospel, so that Paul was driuen of necessity either to bring the doctrine of Christ into danger, or to meete with such craftes. Go to: if it be to a christian man an indifferent thing, to run into offence, when he may refrain it, then I grant that the Apostle did somthing of supererogation for his Lord. But if this were by right required of a wife distributer of the gospel, then I say that he did that which was his dutie to do. Finally, although there appeare no such cause, yet this saying of Chrysostome is alway true, that all our things are in the same case wherein are the proper possession of bondmen, which it is certaine by the lawe to be due to their Lord. And Christ hath vstered the same in the parable. For he asked what thank wee will give to a bondseruant when having beene all the day travailed with sundrie labors he returneth home to us in the evening. But it is possible, that he hath laboured with greater diligence than we durst have required. Be it so: yet he hath done nothing but that which by his state of bondage hee ought, for hee with his whole abilitie is ours. I speake not of what for their Supererogations are which these men will
will boast of to God: for they be tristles, such as hee neither hath at any time commanded, nor doth approve them, nor will allowe them when account shall be made before him. In this signification onely we will grant that they are works of Supererogation, namely of which it is spoken in the Prophet: who hath required these things at your hands? But let them remember what is in another place also spoken of these things: Wherefore do ye weye your silver & not in bread? Ye spend your labour and not in being satisfied. It is in deed not verie harde for these idle Rabbines to dispute under the shadow in a soft chaire: but when the soueraigne judge shal sit in his judgement seat, such windie decrees shal of necessitie vanish away. This, this was to be sought what affiance of defence wee may bring to his judgment seat, not what we may take of in schooles and corners.

16 In this behalfe there are chiefly two pestilences to bee drunned out of our minde; that we put no affiance in the righteouſness of works, and that we ascribe no part of glorie to them. The scriptures doe euery where thrust vs from all manner of affiance, when they teach that our righteouſnesses do flinke in the sight of God; vnlesſe they receive a good favoure from the innocencie of Christ, & that they can do nothing but procure the vengeance of God, vnlesſe they be sustaine by the tendereness of his mercy. Moreover they doe leave nothing to vs, but that we should crave the mercie of our judge with that confession of David, that none shall be justified before him, if he require account of his seruants. But where Job saith: If I have done wickedly, woe to mee: but if I doe righteously, yet I will not lift vp my head: though he meane of that most high righteouſness of God, whereunto the verie Angels answere not: yet hee therewithall sheweth that when they come to the judgement of God, there remaineth nothing for all mortall men, but to holde their peace as dumbe. For it tendeth not only to this purpose that he had rather willingly yeeld than daungroously strive with the rigorousness of God: but he meaneth that he felt no other righteouſness in himselfe, than such as at the first moment should fall before the sight of God. When affiance is drunned away, al glorying must also necessarily depart. For who can giue the praise of righteouſness to these works, the affiance whereof trembleth before the sight of God? Wee must therefore come whither Esay calleth vs, that all the seede of Israel may be praied & glorie in God: because it is most true which he faith in another place, that we are the planting of the glorie of God. Our minde therefore shal then rightly be purged, when it shall neither in any behalfe rest upon the confidence of workes, nor rejoice in the glorie of them. But this errour encouraged foolish men to the puffing vp of this false and lying affiance, that they alway set the cause of their saluation in workes.

17 But if wee looke to the foure kindes of causes, which the Philosophers teach vs to consider in the effect of things, we shall finde that none of them doth accord with works in the stablishing of our saluation. For the scripture doth euery where report, that the cause of procuring the eternall life to vs, is the mercie of the heavenly Father and his free loue toward vs: that matteriall cause is Christ with his obedience, by which hee purchased righteouſness for vs. What alfo shall wee say to be the formal or instrumentall cause

Psal. 1.12.
Psal. 55.2.
Psal. 143.2.
Job. 10.15.
Ezai. 46.20.
Ezai. 61.3.

Works maue the cause of salvation.
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cause but faith? And these three causes John comprehendeth together in one sentence, when he faith, God so loved the world, that he gave his only begotten sonne, that every one which believeth in him may not perish, but may have everlastinge life. Nowe the finall cause the Apostile testifieth to be both the shewing of the righteousnesse of God and the praise of his goodnesse: where he rehearseth also the other three in express wordes. For his faith thus to the Romanes, all haue sinned and doe neede the grace of God: but they are justified freely by his grace. Here thou haist the head and firstfontaine, namely that God embraced vs with his free mercie. Then followeth: by the redemption which is in Christ Icut. Here thou haist as it were the matter whereof righteousness is made for vs through faith in his bloud. Here is shewed the instrumentall cause, whereby the righteousness of Christ is applied to vs. Last of all he ioyneth the ende, when he faith, into the shewing of his righteousness that he may be righteous and the righteousemaker of him that is of the faith of Christ. And (to touch by the way that this righteousness standeth of reconciliation) hee setteth expressly by name, that Christ was given to vs for reconciliation. So in the first Chapter also to the Ephesians hee teachegeth that wee are received of God into favour by meere mercie: that the same is wrought, by the intercession of Christ: received by faith: all to this ende, that the glory of the godnesse of God may fully shine. When wee see that all the partes of our salvation are so without vs, what cause is there that wee shoulde nowe either have affiance or glorie in worke? Neither can euen the most sworne enemies of the grace of God moue any controversie with vs about the efficient or final cause, vnlesse they will denie the whole Scripture. In the Material and formal cause they calfe a fallace colour, as though our worke haue a halfe place with faith and the righteousnesse of Christ. But this also they teach, the Scripture crying out against them, which simply affirmeth both that Christ is to vs for righteousness & life, and that this benefite of righteousness is pessessed by only faith.

18 But whereas the holy men do oftentimes strengthen and comfort them selues with remembrance of their owne innocencie and vprightnesse, and sometime also forbeare not to report of it with praiie, that is done two wayes: either that in comparing their good cause with the euill cause of the wicked, they conceive thereby assured trust of victorie, not so much for compensinge of their owne righteousnesse, as for the iust and deservaed condemning of their aduersaries: or that euen without comparison of other, while they record themselves before God, the purenesse of their owne conscience bringeth to them both some comfort and affiance. Of the first of these two wayes, we shal see hereafter: nowe lete vs briefly declare of the latter, how it agreez with that which wee haue abovefaide, that in the judgement of God we must rest vpon no affiance of worke, and glorie vpon no opinion of them. This is the agreement that the holy ones, when it concerneth the founding and stabilishing of their saluation, doe without respect of worke bend their eyes to the onely goodnesse of God. And they doe not onely bend themselves to it afore all things as to the beginning of blessednesse, but doe rest therein as in the fulfilling of it. A conscience so founded, raisd and
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The comfort which righteous men do conceive by the conscience of their integritie is grounded upon the knowledge of righteousnesse which respect of workes.

19 When therefore the holy ones do by innocencie of conscience confirm their faith, and gather matter of rejoicing, they doe nothing but call to mind by the fruities of their calling, that they are adopted of the Lorde into the place of children. This therefore is taught by Solomon, that in the feare of the Lorde is stedfast assurednesse: and this that sometime the holy ones vse this protestation, to the intent that they may be heard of the Lord, that they have walked before his face in vprightnesse and simplicite: have no place in laying the foundation of stablishing of conscience; but are then onely of value, if they be taken of the ensuing effect: because both that feare is nowhere which may stablish a full assurednesse, and the holy ones are priuie in their conscience of such an vprightnesse, wherewith are yet mingled many remnans of the flesh. But forasmuch as of the fruities of regeneration they gather an argument of the holy Ghost dwelling in them, they do thereby not slenderly strengthen themselues to look for the help of God in all their necessities, when they by experience finde him their father in so great a matter. And even this alfo they cannot doe, vnlesse they haue first conceiued the goodnesse of God, sealed with no other assurednesse, than of the promise. For if they begin to wey it by good workes, nothing shall be more uncertaine nor more weake: forasmuch as if workes be considered by themselves, they shall no leff by their imperfection thewe proofe of the wrath of God, than they doe with howsoever imperfect purenesse testifie his good will. Finally they do so set out the benefites of God, that yet they turne not away from the free favour of God, in which Paul testifieth that there is the length, breadth, deapth, and height of them: as if he should say: Ephe.3.18. Whither soever the fenes of the godly doe turne themselves, how high soever they clime, how farre & wide soever they extend them, yet they ought not to go out of the loue of Christ, but hold themselves wholly in the meditation thereof, because it comprehended all kinds of measures in it. And therefore he faith that it excelleth and surmounteth above all knowledge: and that when we acknowledge how much Christ hath loued vs, we are fulfilled into all the fulnesse of God. As in another place, when he glorifieth that all the godly are vanquishers in battle, he by and by addeth a reason, because Rom.8.37.
of him that loued vs.
20. We see nowe that there is not in the holy ones y' affiance of worke, which either guilteth any thing to the merite of them (forasmuch as they regard them none otherwise than as the gifts of God, whereby they reknowledge his goodness none otherwise than as signes of their calling, whereby they may think upon their election) or which withdraweth any thing fro the free righteouines which we obtaine in Christ, forasmuch as it hangeth upon it, and standeth not without it. The same thing doth Augustine in fewe words, but verie well set out where he writeth, I do not say to the Lord, despite not the worke of my hands, or I have sought the Lord with my handes and have not beene deceived. But I doe not commende the worke of my hands: for I feare, least when thou haft looked vpon them, thou shalt finde mee sinnes then merites. Only this I say, this I aske, this I desire, despite not the works of thy hands, behold in me thy worke, not mine. For if thou beholdest mine, thou damnest mee: if thou beholdest theine, thou crownest me. For also whatsoever good works I haue, they are of thee. He setteth two causes, why he dare not boast of his worke to God, because if he have any good works, he seeth therein nothing his own: secondly, because the same is also overwelmed with multitude of sinnes. Whereupon commeth to passe that the conscience feelth thereby more feare & dismaying than assurednesse. Therefore he would haue God no otherwise to looke on his good doings, than that reknowledgeing in them the grace of his calling, he may make an ende of the worke which he hath begonne.

Rom.8.30.

21. But furthermore whereas the scripture sheweth that the good worke of the faithfull, are causes why the Lord doth good to them, that is so to bee understood, that which we have before set may stand vnshaken, that the effect of our saluation consisteth in the love of God the Father: the matter, in the obedience of the Sonne: the instrument, in the enlightning of the holy ghost, that is to say, in faith: that the ende is the glorie of the greater kindness of God. These things withstand not, but that the Lord may embrace works as inferior causes. But whenceth commeth that? Namely whom the Lord of his mercie hath appointed to the inheritance of eternall life, them with his ordinarie dispensation he doth by good works bring into the possession thereof. That which goeth before in order of dispensation, he calleth the cause of that which followeth. After this manner he sometime diueth eternal life from worke: not for it is to be ascrib'd to them: but because whom he hath chosen, them he doth justify, that he may at length glorifie them, he maketh the gracie that goeth before which is a step toward ye which followeth, after a certaine maner the cause of it. But so often as he hath occasion to assigne the true cause, hee biddeth vs not to see to worke, but holdeth vs in the onely thinking vpon the mercie of God. For what manner of thing is this which he teacheth by the Apostle: The reward of sin is death: the grace of the Lord, is life everlastig? Why doeth hee not set righteounesse in comparison against sinne, as hee setteth life against death? Why doeth he not make righteounesse the cause of life, as hee maketh sinne the cause of death? For so should the comparison of contraries haue stande wel together, which is much broken by this turning. But the Apostle meaneth by this comparison to expresse that which was true, that death is due to the
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the defervings of men; that life is posed in the only mercy of God. Finally in these manners of speaking is rather expressed the order than the cause; because God in heaping graces upon graces, taketh cause of the first to add the second, so that he may leave nothing undone to the enriching of his servants; and he so continually extendeth his liberalitie, that yet hee would have vs alway to looke unto the free election which is the fountaine & beginning of it. For although he loueth the gifts which he daily giueth, in no much as they spring out of that fountaine: yet it is our part to hold fast that free acceptance, which alone is able to vphold our soules: as for such gifts of his Spirit as he afterward giueth vs, so to adioyne them to the first cause, that they minish nothing of it.

The xv. Chapter.

That those things that are commonly boasted concerning the merites of worke, do overswowe as well the praise of God in giuing of righteousnesse, as also the assurednesse of salvation.

Now wee haue declared that which is the chiefe point in this matter: that because it righteousnesse be vpholden with works, it must needs be and by fall downe before the sight of God, it is contained in the onely meric of God, the onely communicating of Christ, and therefore in only faith. But, let vs diligently marke that this is the chiefe staye of the matter, least wee be entangled with that general error, not onely of the common people, but also of learned men, for so soone as question is moued of the justification of faith & worke, they flee to those places which seeme to giue to worke some merite in the sight of God: as though the justification of works were fully wonne, if it be ones proved that they be of any value with God. But we have above plainly shewed that the righteousness of works consisteth onely in the perfect keeping of the law. Whereupon followeth that no man is justified by worke, but he that haue climbed vp to the hithest top of perfection cannot be proved guiltie of any offence be it neuer so litle. Therefore it is another & a severall question: Howsoever worke suuificeth not to justifie a man, whether yet do they not deserve fauour with God?

2. First of the name of merite I mustnesse say this aforeside, that whatsoever first applied it to worke of men, compared to the judgement of God, hee did verie ill provide for the purenesse of faith. Truely I doe by my good will abataine from struies about worde, but I would with that this fabrieke had alway bin vsed among Christian writers, that they wold not haue found in their heartes to vse worde strange from the scriptures, which ingennered much offense & no fruite. For whereto I beseech you, was it needfull to haue the name of merite brought in, when the price of good worke might be fitly expressed by another name without offence? But how much offenee that worde containeth in it, is evident with the great hure of the worlde. Surely as it is most proude it can do nothing but darken the grace of God, and fill men with stroward pride. The olde writers of the Church, I graunt, haue commonly vsed it, and I would to God they had not with the abusing
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of one little wordes giuen to posteritie matter of errour. Howbeit they themselves also do in many places testify, how in no case they meant to giue any premedice against the truthe. For thus faith Augustine in one place: Let merites of men here hold their peace, which have perisshed by Adam: and let the grace of God raigne, by Jesu Christ. Againe, the sainctes giue nothing to their owne Merites: they will giue all to none but to thy mercie, O God. In another place, When man seeth that whatsoever good he hath, he hath it not from himselfe, but from his God: he seeth that all that which is praised in him, is not of his owne merites, but of the mercie of God. You see how taking from men the power of doing well, he also throweth downe the dignity of merite. And chrysfiane faith, Our workes, if there be any, which followe the free calling of God, are repaimet & debt: but the gifts of God are grace & bountifulnesse & the greatnesse of liberal giuing. But leaving the name, let vs rather looke vpon the thing I haue veily before alledge a sentence out of Bernard. As it sufficeth to merite, not to presume of Merites: so to want Merites, sufficient to judgement. But by adding forth with an exposition, he sufficiently mitigateth the hardnesse of the worde, where he saith: Therefore care thou to haue Merites: when thou haft them, know that they are giuen to faire the mercie of God: and so thou haft escaped all daunger, of posteritie, vnthankfulnesse, and presumption. Happie is the church which neither wanteth merites without presumption, nor presumption without merites. And a little before he had largely shewed, how godly a meaning he vrsed. For of Merites (faith he) why should the church be careful, which hath a sicker, & tender care to glorie of the purpose of God? God cannot denie himselfe, he will do that which he hath promised. If there bee no cause why thou shouldst ask, by what merites may we hope for good things? specially vthou hearest it said, Not for your faues, but for my sake: it sufficeth to merite, to know that merites suffice not.

Eze. 36.22

Our workes shall have reward, they deserve none.

Our workes shall have reward, they deserve none.

3 What all our workes deserve, the Scripture sheweth when it faith that they cannot abide the sight of God, because they are full of uncleaneesse: then, what the perfect observing of the law (if any such could be found) shall deserve, when it teacheth that we should thinke our selues vnprofitable seuentuants, when we have done all things that are commaunded vs: because we shall haue giuen nothing freely to the Lord, but onely have performed our due servises, to which there is no thanke to be giuen. But those good workes which hee himselfe hath giuen vs, the Lorde both calleth ours and testifieth that they are not onely acceptable to him, but also that they shall have rewarde. It is our dutie againe for our part, to be encouraged with so great a promise, and to gather vp our heartes, that wee bee not wearied with well doing, and to yelede true thankfulness to so great bountifulnesse of God. It is unoubted that it is the grace of God whatsoever there is in workes that deserveth praife: that there is not one droppe, which wee ought properly to ascribe to our selues. This if wee doe truely and earnestly acknowledge, there shall we haue not onely all affiance but also opinion of Merite. Wee (I say) doe not part the praife of good workes (as the Sophisters doe) betwene God and man: but wee reserve it whole, perfect, and unminished to the Lorde. Onely this wee assigne to man, that even the selue same workes
workes that were good hee by his uncleannesse corrupteth and defileth.
For nothing commeth out of man, how perfect soever hee be, that is not
defiled with some spotte. Therefore, let the Lord call into judgement
when these things that are best in the workes of men: hee shall verily espie
in them his owne righteousnesse, but mans dishonestie and shame. Good
workes therefore doe please God and are not unprofitable to the doers
of them, but rather they receiue for rewarde the most large benefites of God:
not because they doe deserve, but because the goodnesse of God hath of it
selfe appointed this price unto them. But what spitefullnesse is this, that
men not contented with that liberalitie of God, which giveth vndue re-
wardes to workes that deserve no such thing, doe with ambition full of fa-
culledge endeuour further, that which is wholly of the liberalitie of
God, may seeme to be rendered to the merites of men. Here I appeale to
the common judgement of every man. If any man that hath a taking of
profit in a piece of grounde by another mans liberall grante, doe also claime
to himselfe the title of proprietie: doeth hee not by such unthankfulnesse
deferne to loose the verry felie possession which he had? Likewise, if a bond-
flaue being made free of his Lord, doe hide the benefite of the estate of a
Libertine, and boast himselfe to be a freeman borne: is he not worthie to be
brought backe into his former bondage? For this is the right vfe of enjoy-
ing a benefite, if wee neither claime to our selues more than is giuen, nor
do defraude the author of the benefite of his praise: but rather doe behaue
our selues, that which hee hath giuen from himselfe to vs, may seeme
after a certaine manner to remaine with him. If this moderation be to be
kept toward men, let all men looke and consider what manner of moder-
ation is due to God.

4 I knowe that the Sophistiers do abuse certaine places, to prove thereby
that the name of Merit toward God is founde in the Scriptures. They al-
lege a sentence out of Ecclesiasticus, Mercy shall make place to every man,
according to the Merit of his workes. And out of the Epistle to the He-
brues, Forget not doing good and communicating, for with such sacrifices
men merite of God. As for my right in refisting the authoritie of Ecclesi-
asticus, I do now release it. Yet I deny that they faithfully allege that which
Ecclesiasticus, whatsoever writer he were, hath written. For the Greeke co-
pie is thus: \vide unicurbi coniecturum, inexcipit et non ait sine dubio erogatur. He
shall make place to every mercie, & every man shall finde according to
his workes. And this is the true text, which is corrupted in the Latine tran-
slacion, appeareth both by the framing of these worde, & by a longer joy-
ing together of the sentence going before. In the Epistle to the Hebrues,
there is no cause why they should shewe vs in one little worde, when in the
Greeke worde of the Apostle is nothing else but that such sacrifices doe
please & are acceptable to God. This alone ought largely to suffice to sub-
due & beate downe the outrageousnesse of our pride, that we faine not anie
worthines to works beyond the rule of Scripture. Now the doctrine of the
Scripture is, that all our good workes are continually be sprinkled with many
filthy spotes, wherewith God may be worthily offended & be angry with vs:
so farre is it off, yet they be able to win him to vs, or to prouoke his liberality

Testimonies abusing for proof of meriti: whereas the doctrine of scripture doth in-
deed teach the clean contrary, that our good workes deserve nothing at the
hands of God, either in this life or in the life to come.
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Yet because he of his tender kindnesse doeth not examine them by extremity of law, he taketh them as if they were most pure; and therefore though without merit, he rewardeth them with infinite benefits both of this present life & of the life to come. For I do not allow the distinction set by men otherwise learned and godly: that good works deserve the graces that are given vs in this life, and that eternal life is the reward of faith alone. For the Lorde doeth commonly alway set in heaven the reward of labours and the crown of battle. Againe, to give it so to the merit of works, that it be taken away from grace; that the Lorde heapeth vs with graces vspon graces, is against the doctrine of the Scripture. For though Christ faith that to him that hath, shall be giuen, and that the faithful and good servant which hath shewed himself faithful in fewe things, shall set over many: yet he also sheweth in another place, that the encrease of the faithfull are the gifts of his free goodnes. All ye that this faith (faith he) come to the waters: and ye that have not money, come and buy milke & honey without money and without any exchange. Whosoever therefore is now giuen to the faithfull for helpe of salvation, yea and blestnesse it selfe, is the more liberalitie of God: yet both in this and in those hee testifyeth that hee hath consideration of works: because to testify the greatnes of his loue towards vs, he vouchsaft it to grant such honor not onely to vs, but also to the gifts which he hath giuen vs.

5 If these things had in the ages past beene handeled & disposed in such order as they ought to have beene, there had never arifen so many troubles & diffensions. Paul faith, that in the building of Christian doctrin, wee must keep still that foundation which he had laide among the Corinthians, beside which no other can be laide: and that the same foundation is Iesus Christ. What manner of foundation haue wee in Christ? is it, that hee was to vs the beginning of salvation; that the fulfilling thereof should follow of our selues? & hath he but only opened the way, by which we should go forward of our own strength? Not so; but, as he saide a little before, when wee acknowledge him, he is giuen to vs for righteousness. No man therefore is well founded in Christ, but he that hath full righteousness in him: forasmuch as the Apostle faith not that he was sent to helpe vs to obtain righteousness, but that he himselfe might be our righteousness. Namely, that we are choosen in him from eternitie before the making of the world, by no deserving of ours, but according to the purpose of the good pleasure of God: that by his death wee are redeemed from the damnation of death, and delivered from destruction; that in him wee are adopted of the heavenly father into children and heires: that by his bloud wee are reconciled to the Father: that being giuen to him to be kept we are delivered from peril of perishing and of being lost: that being so engrafted in him, wee are already after a certaine manner partakers of eternall life, being entred into the kingdom of God by hope: and yet more: that having obtained such partaking of him, howsoever wee be yet fools in our selues, he is wise for vs before God: howsoever wee be sinners, he is righteousnesse for vs: howsoever wee be unclean, hee is cleanness for vs: howsoever wee bee weak, howsoever vnarmed and lying open in daunger of Sathan, yet ours is the power which is giuen him.
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him in heaven and earth, whereby he may tread downe Satan for vs, and breake the gates of hell: howsoever we stil care about with vs the body of death, yet he is life for vs briefly that all his thinges are ours, & we in him haue all things, in our selves nothing. Upon this foundation, I say, it behoueth that we be builded, if we wil encrease into a holy temple to the Lord.

6 But the world hath a long time beene otherwise taught. For there haue beene found out I wot not what moral good works, by which men may be made acceptable to God before that they be graven in Christ. As though the Scripture lieth, when it saith, that they are all in death which haue not possessed the Sonne. If they be in death, howe should they bring forth matter of life? As though it were of no more force, that what soever is done without faith, is finne: as though there may be good fruits of an evil tree. But what haue these most pestilent Sophisters left to Christ wherein he may shewe so forth his power? They say that he hath suffered for vs the first grace, namely the occasion of securing: that it is nowe our parte not to faile the occasion offered. O desperate shamelesnesse of vn godlinesse. Who would haue thought that men professing the name of Christ, durst so stripe him naked of his power, and in a manner tread him under foot? This testimonie is ech where spoken of him, that al they are justified that beleue in him: these fellowes teach, that there commeth from him no other benefite, but this, that the way is opened to every man to justify himselfe. But I would to God they taunted what these sayings meant: that al they have life that have the Sonne of God: that whosoever beleueth, is already passed from death into life, that we are justified by his grace, that we might be made heirs of eternal life, that the faithfull haue Christ abiding in them, by whom they cleauie fast to God: that they which are partakers of his life, doe fit with him in heavenly places: that they are transplanted into the kingdom of God, and haue obtained salvation and innumerable other such. For they do not declare, that there commeth by the faith of Christ nothing but the power to obtaine righteousness or salvation, but that they are both giue to us. Therefore so soone as thou art by faith engraven into Christ, thou art already made the sonne of God, the heire of heauge, partaker of righteousness, possessor of life, & (that their lies may be better confusted) thou haue not obtained the fir ability to deserve, but euene all the deseruinges of Christ: for they are communicated to thee.

7 So the Sorbonical scholes, the mothers of all errors, haue taken from vs the justification of faith which is the summe of all godliness. They grant verily in worde, that man is justified by formed faith: but this they after ware expound, because good works haue of faith this, that they auail to righteousness: that they seeme in a manner to name faith in mockage, fith without great enuiousnesse it could not be passe over insilence,TOKEN it is so oft repeated of the Scripture. And not yet contented, they doe in the praife of good works pruily steale from God somwhat to give away to man. Because they see that good works little auail to advance man, and that they cannot be properly called Merits, if they be accounted the fruits of the grace of God: they pitche them out of the strength of free will, oile forsooth out of a stone. And they denie not in deed, that the principall cause

Math. 28. 18

Being without Christ we can do no works that pleaseeth God: being in him we are not induced to wil by an ability of missing salvation for our selves, but possesse with that righteousness and life which Christ hath merited for vs.

1. John. 5. 12.
1. John. 5. 12.
John. 5. 24.
Rom. 3. 24.
1. John. 3. 23.
Phe. 2. 6.
Col. 1. 5.

The schoolemen though for fashion fake grantinge righteousnes by faith in some sort, meere beleefe to establish merit doe after wise marts free will, that whereby the grace and glory of God is much impaire."
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of them is in grace: but they affirme that thereby is not excluded free will, by which is all merit. And this not only the latter Sophisters do teach, but also their Pythagoras, Lombard: whom if you compare with these, you may say to be bounde wittted and sober. It was truely a point of maruellous blindnesse, that when they had Augustine so oft in their mouth, they saye not with how great carefullnesse that man provided that no piece of the glory of good works were it neuer so litle, should be conveyed to men. Here before where we enrearde of free will, we recited certaine testimonies of his to this purpose, of which sort there are oftentimes founde manie like in his writings, as when he forbidde vs that we should no where boast of our merites, because euene they also are the gifts of God: And when he writeth that all our merite is only of grace, that it is not gotten by our sufficiencie, but is all made by grace, &c. It is no maruell that Lombard was blind at the light of the Scripture, in which it appeareth that he was not so well practised. Yet nothing could be desired more plaine against him and his disciples, than this word of the Apostle. For where he forbidde Christians al glorying, he adjoineth a reason why it is not lawful to glory: because we are that hand worke of God, created to all good worke, that we should walke in them. Sith therefore there commeth out of vs no good thing, but in so much as we be regenerate, and our regeneration is whole of God without exception, there is no right why we should claim to our selues one ounce in good worke. Finally whereas they continually call upon good worke, in the meane time they so instruct consciences, that they never dare have assen, that they haue God well pleased and fauourable to their works. But contrariwise we, without making mention of any Merite, doe yet by our doctrine raise vp the courages of the faithfull with singular comfort, when we teach the in their worke they please God, and are undoubtedly accepted vnto him. Yea & also here we require that no man attempt or go about any worke without faith, that is to faile, vnlesse he do first with assured confidence of mind determine that he shall please God.

Wherefore let vs not suffer our selues to be led so much as one haire breith away from this onely foundation: which being laid, wise builders do afterward well and orderly build vpon it. For if there be need of doctrine and exhortation, they put men in mind, that the sonne of God hath appeare to this ende, that he might destroy the worke of the diuell: that they should not sin which are of God, that the time past is enough for the fulfilling of the desires of the Gentiles: that the elect of God are vessels of mercy chosen out vnto honour, which ought to be made cleane from all filthinesse, but all is spoken at once, when it is shewed that Christ wil have such discipules, which forsaking themselues, and taking vp their crosse, doe follow him. He that hath forsaken himselfe, hath cut off the root of aleuils, that he may no more seek those things that are his own. He that hath taken vp his crosse, hath framed himselfe to all patience and mildnesse. But the example of Christ containeth both these and all other duties of godlines & holinesse. He shewed himselfe obedient to his father, even to the death: he was wholly occupied in doing the works of God: he with his whole heart breathed out the glory of his father: he gaue his soule for his brethren: he both
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both did good and wished good to his enemies. If there be need of comfort, these will bring marvellous comfort, that we be in affliction, but we are not made careful: that we labour, but we are not forsaken: we are brought low, but we are not confounded: we are throwne downe, but we do not perish: alwaye bearing about with vs in our body the mortification of Jesus Christ, that the life of Jesus may be manifestly shewed in vs, that if we bee dead with him, we shall also live together with him: if we suffer with him, we shall also reign together with him: that we be as fashioned like to his sufferings, till we attaine to the likeness of his resurrection: For as much as the Father hath predestinate these to be fashioned like the image of his Sonne, whom, in him he hath chosen, that he may be the first begotten among all his brethren: and therefore that neither death, nor present things, nor things to come, shall sever vs from the love of God which is in Christ: but rather all things shall turne to vs to good & to salvation. Lo, we do not justification a man by workes before God: but we say, that all they that are of God, are regenerate and made a new creature, that they may passe out of the kingdom of sinne into the kingdom of righteousness: & that by this testimonie they make their calling certaine, and are judged as good by the fruities.

The xvij. Chapter.

A confutacion of the flanders, whereby the Papistes go about to bring shu doctrine in hatred.

With this one worde may the shamelesesse of certaine yngodlie men bee confuted, which flander vs with saying that wee destroye good workes, and doe draw men away from the following of them, when wee say that they are not justified by workes: nor doe deserve salvation: and againe, that wee make too easie a way to righteousness, when we teach that it lieth in the free forgiveness of sinnes, and that we doe by this enticement allure men to sinne, which are of their owne will too much enclined thereto alreadye. These flanders (I say) are with that one worde sufficiently confuted: yet I will briefly answere to them both. They alledge that by the justification of faith, good workes are destroyed. I leave unspeaken, what manner of men be these zealous lovers of good workes which doe so backbit vs. Let them haue licence as freely to raile as they doe licentiously infect the whole worlde with the filthinesse of their life. They faile that they be grieved, that when faith is to gloriously advanced, workes are driven downe out of their place. What if they be more rais'd vp, and stablished? For neither doe we dreame of a faith void of good workes, nor a justification that is without them. This onlie is the difference, that when we confesse that faith and good workes doe necessarily hang together, yet we set justification in faith not in works. For what reason we doe so, we haue in readiness easely to declare, if we doe but turne to Christ vnto whom our faith is directed, and from whom it receiuereth her whole strength. Why therefore are we justified by faith? because by faith we take holde of the righteousness of Christ, by which alone we are reconciled to God. But this
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...this thou canst not take holde of, but that thou must also therewithal take
hold of sanctification. For he was given to vs, for righteousness, wisdom, sanctification, and redemption. Therefore Christ justifieth none whom he
doeth not also sanctifie. For these benefites are coupled together with a
perpetuall and vnseparable knotte, that whom he enlighteneth with his
wifedome, him he redeemeth: whom he redeemeth, he justifieth: whom he
justifieth, he sanctifieth. But forasmuch as our question is onely of righ-
teousnes and sanctifying, let vs stay upon these. We maie put difference be-
twene them, yet Christ containeth them both vnseparably in himselfe.
Wilt thou therefore obtaine righteousness in Christ? Thou must first pos-
sesse Christ: and thou canst not possesse him, but that thou must be made
parraker of his sanctification: because he cannot be torne in pieces. Sith
therefore the Lord doeth grant vs these benefites to be enjoyed none
otherwise than in giving himselfe, he giueth them both together, the one
neuer without the other. So appeareth howe it is, that we are justified
not without workes, and yet not by workes: because in the partaking of
Christ, whereby wee are justified, is noe leffe contained sanctification than
righteousnesse.

Neither is the affection of vveil-
doing hereby coo-

ted in men when they are taught
that the good
whereby they do,
mereth not the
reward whereby they shall receive
for doing: the
scripture hath o-
othermotions than
this vvhich is pro-
gested unto good
workes.

2 That also is most falle, that the mindes of men are withdrawn from
the affection of welloing, when we take from them the opinion of meri-
ting. Here by the way the readers must be warned, that they foolishly rea-
son from rewarde to merite, as I shall afterwaids more plainly declare:
namely, because they know not this principle, that God is no leffe liberall
when he affigneth reward to workes, than when he giueth power to do
well. But this I had rather differre to the place fit for it. Now it shalbe enough
to touch how weak their objection is: which shalbe don two waies. For first
whereas they faie that there shalbe no care of wel framing of life, but when
hope of reward is set before them: they erre quite from the truth. For if
this onlie be entended when men serue God, that they looke to reward or
set out to hire or sel their labors to him, they little preuaile: for God will be
freely worshipped, freely loued: he (I faie) alloweth that worshipper, which
wherall hope of receiuing reward is cut off, yet ceaseth not to worship him.
Moreover, if men be to be pricked forward, no man can put sharper spurres
unto them, then those that are taken of the end of our redemption and ca-
lling: such as the word of God spueth men withall, when it teacheth, that
it is too wicked vnhthankfulness, not mutually to loue him againe: which first
loued vs: that by the blood of Christ our consciences are cleansed from
death workes, to serue the living God: that it is a hainous sacrilege, if being
once cleansed, we defile our felues with newe filthinesse, and prophan
that hollie blood: that wee are deluered from the handes of our enemies,
that wee may without feare serue him in hollinesse and righteousness be-
fore him all the dayes of our life: that we are made free from sinne, that
we may with a free Spirit, follow righteousness: that our old mam is cru-
cified, that we may rise againe into newnesse of life: againe, that if we be
dead with Christ (as becommeth his members) we must seek these things
that are above, and must in the world be waisfaring men from home, that
we emaie long toward heaven where is our treasure: that the grace of

Luk.174.
Rom.6.18.
Col.3.1.
Tit.2.11.

God
The grace of Christ. Lib. 3. 263

God hath appeared to this end, that for taking away godliness and worldlie desires, we may live soberly, holy, & godly in this world, looking for the blessed hope and the appearing of the glory of the great God and Saviour; therefore that we are not appointed that we should stirre vp wrath to our selues, but that we may obteine salvation by Christ: that we are the temples of the holy Ghost, which it is not lawful to be defiled: that we are not darkness, but light in the Lorde, which must walk as children of light; that we are not called to uncleannesse, but to holinesse: because this is the will of God, our sanctification, that we abstaine from unlawful desires: that our calling is holy, that the same is not fulfilled but with purenesse of life: that we are for this purpose delievered from sinne, that we should obey to righteousness. Can we be pricked toward to charitie with anie more lively argument than that of John, that we should mutually love one another as God hath loved us? that wherein his children doe differ from the children of the Diuell, the children of light from the children of darkness, because they abide in love? Againe with that argument of Paul, that we if we cleave to Christ, are the members of one bodie, which it is meet to be holpen one of another with mutual duties? Can we be more strongly prouoked to holines then when we heare againe of John, that all they that haue this hope, doe sanctifie themselves, because their God is holy? Againe of the mouth of Paul: that having the promise of adoption, we should cleanse our selues from all the desiling of the flesh and spirite? then when we heare Christ setting forth himselfe for an example vnto vs that we should follow his steppes?

3 And these few things I haue set forth for a rable: For if I should entend to goe through all, I should be driven to make a long volume. The Apostles are all full of encouragements, exhortations and rebukings, whereby they may instruct the man of God to euery good work, & that without anie mention of merite. But rather they fetch their chiefe exhortations from this that our salvation standeth vpon the onlie mercie of God and vpon no merite of ours. As Paul, after that he hath in a whole Epistle discoursed that there is no hope of hie for vs but in the righteousnesse of Christ, when he commeth downe to morall exhortations, he beseecheth them by that mercie of God which he hath vouchsafed to extende to vs. And truely this one caufe ought to haue bin sufficient, that God may be glorified in vs. But if anie be not vehemently mowed with the glorie of God, yet the remembrance of his benefites ought to haue bin most sufficient to stirre vp such men to do well. But these men, which do peraduenture with thrusting in of merites beate out some scruple and constrained obediences of the law, doe fally faie that we haue nothing whereby we may exhort men to good workes, because we go not the same waie to worke. As though God were much delighted with such obediences which protesteth he loueth a cherefull giber, and forbiddest any thing to be gien as it were of heauinesse or necessity. Neither do I speake this for that I doe either refuse or desife that kinde of exhortation, which the Scripture oftentimes vseth, that it maie leave no meane vnattempted euery way to stirre vp our mindes. For it rehearseth the reward which God wil render to euerie man according to
of the maner how to receie

to his workes. But I denye that that is the onelie thing, yea or the chiefe a-

mong manie. And then I graunte not that we ought to take beginning ther-

at. Moreover I affirme that it maketh nothing to the setting vp of such me-

rites as these men boast of, as wee shall hereafter see. Last of all I saie that

to no profitable vse, vnlesse this doctrine have first taken place, that wee

are iustified by the onelie merit of Christ, which is conceied by faith but

by no merits of our works, because none can be fit to the endeouor of holi-

ces, vnlesse they have first digested this doctrine. Which thing also the

Prophet very wel signifieth, when he thus speaketh to God: With thee is

mercie y thou maist be feared. For he tealeth that there is no worshipping

of God, but when his mercie is acknowledged, vpon which alone it is

both founded & established. Which is verie worthise to be noted, y wee may

know not onlie that the beginning of worshipping God aright is the affi-

ance of his mercie, but also that the feare of God (which the Papistes

shall have to be meuriorious) cannot have the name of mercie, because it is grov-

ded vpon the pardon and forguenuesse of sinnes.

But it is a most vaine flander, that men are allured to sinne, when

wee affirme the free forguenuesse of sinnes, in which we say that righteou-
nesse confisiteth For, we saie that it is of so great value, that it can with no

good of ours be recompened, and that therefore it shoulde never bee ob-

ained, vnlesse it were freely giuen. Moreover, that it is to vs in deedee

freely giuen, but not fo to Christ which bought it fo dearly, namely with

his own most holie blood, beside which there was no price of value enough

that might be paide to the judgement of God. When men are taught

these things, they are put in minde that it is no thanke to them that the

same most holie blood is not shed fo oft as they sinne. Furthermore, wee

learne, that our filthines is such, as is never washed away but with the foun-

taine of this most pure bloud. Ought not they that heare these things, to

conceive a greater horrore of sinne, than if it were saide that it is wiped a-

way with the sprinkeling of good works? And if they haue anything of God,

howe can they but dread being once cleansed, to wallowe themselves a-

gaine in the mire, as much as in them lieth to trouble and infect the pure-
nesse of this fontaine? I haue washed my feete (faith the faithfull foule in

Salomon) howe shall I againe defile them NOWE it is evident, whether force

doeth both more abase the forguenuesse of sinnes, and do more make vile the

dignitie of righteouunessse. They babble that God is appealeed with their

owne trifling satisfactions, that is, their douing: We affirme that the guil-

tinerves of sinne is more grieuous than can bee purged with so light trifles:

that the displeasure of God is more heauie than can be released with these

satisfactions of no value, and that therefore this is the prerogative of the

onelie bloud of Christ. They saie that righteouuiness (if it faile at anie time)

is restored and repaired by satisfactorie workes: wee thinke it more preci-

ous than that it can be matched with anie recompence of workes, and that

therefore for the restoring thereof wee must flie to the onelie mercie of

God. As for the rest of those things that pertaine to the forguenuesse of

sinnes, let them be sought out of the nest Chapter.

The
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The xvii. Chapter.
The agreement of the promises of the law and the Gospel.

Now let us also go through the other argumentes wherewith Satan by the souldiers of his garde, goeth about either to overthrowe or batter the justification of faith. This I think we have alreadie wrung from the sclaunryers, that they can no more charge vs as enemies of good works, for justification is taken away from good works, not that no good works should be done, or that those which are done shuld be denied to be good, but that we should not put affection in them, nor glory in them, nor ascribe salvation vnto them. For this is our affection, this is our glory, and the ony author of our salutati, that Christ the sonne of God is ours, and we likewise are in him the sons of God, and heires of the heavenly kingdom, being called by the goodnesse of God, not by our owne worthinesse into the hope of eternall blessednesse. But because they doe beside these affaile vs, as we have saide, with other engines, goe to, let vs go forward in bearing away these also. First they come backe to the promises of the law, which the Lorde did set forth to the keepers of his lawe: and they ask whether we will have them to be utterly yeade or effectuall. Because it were an absurditie and to be scorned to say that they are void, they take it for confesed that they are of some effectuallnesse. Hereupon they reason that we are not justified by only faith. For thus faith the Lord and it shallbe, if thou shalt here these commandementes and judgements, and shall keepe them & do them, he Lord also shallkepe with thee his covenant and mercy which he hath worne to thy fathers, he shall love thee and multiply thee, and blese thee, &c. Againe, If ye shall well direct your waies and your endeavours, if ye walk not after strange Gods, if ye do judgement betweene man and man, and go not backe into malice, I will walke in the middeft of you. I will not recite a thousand peeces of the same sort, which litle they nothing differ in senfe, shallbe declared by the solution of these. In a summe, Moses testifieth that in the law is let forth blessing and curse, death and life. Thas therfore they reason, that either this blessing is made idle and fruitelesse, or that justification is not of faith alone. We have already before shewed, howe if we sticke fast in the law, ouer vs being destitute of all blessing, hangeth only curse which is threatened to trasgressors. For the Lord promiseth nothing but to the perfect keepers of his law, such as there is none found. This therefore remaineth, that al mankind is by the law accused, and subject to curse & the wrath of God: from which that they may be loosed, they must needs goe out of the power of the law, and be as it were brought into liberty from the bondage thereof: not that carnall libertie which should withdrawe vs from the keeping of the law, should allure vs to thinke all things lawfull and to suffer our lust, as it were the staies being broken and with loose reins to run at riot; but the spiritual libertie, which may comfort and raise vp a dismayed and ouerthrown confiencce, shewing it to be free from the curse and damnation wherewith the lawe helde it downe bounde and fast tyed. This deliverance from the subiection of the lawe, and Manumission (as I may call it) wee obteaine when by faith wee take holde of the mercie of God.
Cap. 17. Of the manner how to receive

God in Christ, whereby we are certified and assur'd of the righteousness of sinnes, with the feeling whereof the law did pricke and bite vs.

2. By this reason even the promises that were offer'd vs in the law, should be all unseen, and voyde, vnslee the goodnesse of God by the Gospel did helpe. For, this condition that we keepe the whole lawe, upon which the promises hang, and whereby, they are to be performed, shall never be fulfilled. And the Lord so helpeth, not by leaving part of righteousness in our works, and supplying parte by his mercifull bearing with vs, but when he setteth onely Christ for the fulfilling of righteousness. For the Apostle, when he had before saide that he and other Jews believe in Jesus Christ, knowing that man is not justified by the works of the lawe, addeth a reason: not that they should be holpen to fulnesse of righteousness by the faith of Christ, but by it should be justified not by the works of the lawe. If the faithfull remove from the law into faith, that they may in faith finde righteousness which they see to be absent from the lawe: truly they forfake the righteousness of the lawe. Therefore now let him that lift, amplify the rewarding whiche are saide to be prepared for the keeper of the law, to that the therewithal consider that it commeth to passe by our perversenesse, that we feel no fruit thereof till we have obtained an other righteousness of faith. So David, when he made mention of the rewarding which the Lorde hath prepared for his servants, by and by descendeth to the reknowledging of sinnes, whereby that same rewarding is made voyde. Also in the ix. Psalme, he gloriously setteth forth the benefits of the law, but he by and by crieth out: Who shall understand his faults? Lord cleasne me from my secret faults. This place altogether agreeeth with the place before, where when he had said that all the ways of the Lord are goodnes & truth to them that fear him, he addeth: For thine names sake Lord, thou shalt be mercifull to my perversenesse, for it is much. So ought we also to reknowledge, that there is indeed the good will of God set forth vnto vs in the law, if we might deferre it by works, but that the fame never commeth to vs by the deferrung of works.

3. How then are they gien that they should vanish away without fruit? I haue even now already protested that the same is not by meaning. I saie verily that they vster not their effectualnes toward vs, so long as they have respect to the merite of works, and that therefore if they be considered in themselves, they be after a certaine manner abolished. If the Apostle teacheth that this noble promise: I haue gien you commandementes, which who so shall do shall live in them, is of no value if we stand still in it, & shall never a whit more profit than if it had not beene gien at all: because it belongeth not even to the most hоліе servants of God, which are al far from the fulfilling of the lawe, but are compassed about with manie transgressions. But when the promises of the Gospel are put in place of them, which do offer free forgiveness of sinnes, they bring to passe that not onlie we our selues be acceptable to God, but that our works also have their thank: & not this only that the Lord accepteth then, but also extendeth to the blessinges which were by covenante due to the keping of the law. I grant therefore, that those thinges which the Lorde hath promised in his law to the followers
followers of righteousness and holiness, are rendered to the works of the faithful, but in this rendering the cause is always to be considered that pro-
reth grace to works. Now it is that we see that there be three. The first is,
God turning away his sight from the works of his servants, which alwa-
deferre rather reproch than praise, embraceth them in Christ, and by the
only mean of faith reconcileth them to himself without the mean of
works. The second, that of his fatherly kindness and tender mercifulnes,
he lifteth vp works to so great honour, not weighing the worthines of them,
that he accounteth them of some value. The third, that he receiveth the ver-
ry same works with pardone, not imputing the imperfection, wherewith they
al being defiled should otherwise be rather reckoned among sins than ve-
tues. And hereby appeareth how much the Sophisters have bin deceived,
which thought they had gaily escaped all absurdities, while they said they
works do not of their own inward goodnesse availe to deserving salvation, but by the
forme of the covenant, because the Lord hath of his liberality so much e-
steemed them. But in the mean time they considered not, how farre those
works which they would haue to be meritorious, were from the condition
of the promises, yea there went before both justification grounded v-
pone onely faith, and the forgiveness of sins, by which euery the good works
themselves haue neede to be wiped from spots. Therefore of three causes
of Gods liberalitie, by which it is brought to passe that the works of faith-
full are acceptable, they noted but one, and suppressed two, yea and those
the principall.

4. These alledge the saying of Peter, which Luke rehearseth in the Acts:
I finde in trueth that God is not an accepter of persons, but in euery nation
he that doth righteousness is acceptable to him, and hereupon they gather
that which seemeth to be undoubted, that if man doeth by right endeuours
get himselfe the fauour of God, it is not the beneficial gift of God alone
that he obtaineth salvation yea that God doth of his mercie helpeth a sin-
er, that he is by works bowed to mercie. But you can in no wise make the
Scriptures agree together, yea so you note a double accepting of man with
God. For, such as man is by nature, God findeth nothing in him where-
by he may be inclined to mercie, but onely miserie. If therefore it bee
certain that man is naked and needie of all goodnesse, and on the other
full stuffed and laden with all kinds of euils, when God first receiveth them:
for what qualitie, I pray you, shall we see that he is worthy of the heaven-
ly calling? Away therefore with the vaine imagining of merites, where God
to evidently setteth out his free mercifullnesse. For, that which in the same
place is saide by the voyce of the Angels to Cornelius, that his prayers and
almes had ascended into the sight of God, is by these men most lowly wret-
ted, that man by endeuour of good works is prepared to receive the grace of
God. For it must needs be that Cornelius was alreadie enlightened with
the spirit of wisdom, sicth he was endued with true wisdom, namely with
the fear of God, that he was fanctified with the same Spirit, sicth he was a
follower of righteousness, which the Apostle teacheth to be a most certain
fruit thereof. All these things therefore which are said to have pleased God
in him, he hath of his grace, so farre is it off that he did by his own endeauor
prepare
Of the manner how to receive

prepare himself to receive it. Truly there cannot one syllable of the Scripture be brought fourth that agreeth not with this doctrine, y there is none other cause for God to accept man unto him, but because he seeth that man should be every way lost, if he be left to himself; but because he will not have him lost, he vouchsafteth him, as a new creature with the gifts of his Spirit. This is that accepting wherein Peter maketh mention, by which the faithfull are after their vocation allowed of God even in respect also of works: for the Lord cannot but love & kiss those good things which he worketh in thee by his Spirit. But this is alway to be remembered, that they are none otherwise acceptable to God in respect of works, but in as much as for their cause & for their sake, whatsoever good works he hath given them in encreasing of his liberalitie, he also vouchsafteth to accept. For whence have they good works, but because the Lord, as he hath chosen them for vessels unto honour, s糟糕them with true goldlines? Whereby also are they accounted good, as though there were nothing wanting in them, but because the kind Father tenderly graunteth pardon to those deformities & spots that cleave to them: Summarily, he signifieth nothing else in this place, but that to God his children are acceptable and lovely in whom he seeth the marks & features of his own face. For we have in another place taught that regeneration is a repairing of the image of God in vs. Forasmuch as therefore wheresoever the Lord beholdeth his own face, he both wardlike loveth it and hath it in honour: it is not without cause saith, that the life of the faithfull being framed to holines & righteousness pleaseth him, but because the godly being clothed with mortal flesh, are yet sinners, and their good worke are but begonne and favouring of the faultiness of the flesh: hee cannot be favourable neither to those nor to these: vnlesse hee more embrace them in Christ than in themselves. After this manner are these places to be taken, which testifie that GOD is kind and mercifull to the followers of righteousness. Mosis saide to the Israelites, The Lord thy God keepeth covenant, to a thousand generations: which sentence was afterward said of the people for a common manner of speech. So Salomon in his solemn prayer, saith, Lorde God of Israel, which keepeth covenant and mercie to thy seruauntes which walke before thee in their whole heart. The same wordes are also repeated of Nehemia. For, as in all the covenants of his mercie, the Lord likewise on their behalfe required of his seruauntes uprightness and holiness of life, that his goodness should not be made a mockerie, and that no man dwelling with vaine rejoysing by reason thereof should bleffe his owne soule, walking in the meanes time in the peruerse fesse of his owne heart: so his will is by this way to keepe in their dutie them that are admitted into the communion of the cove-
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The vortuous actions of faithful men are assurances of their reward, and tokens that they are in the favour of God, but no causes for the written promises, whereof God should favour th. 2. Sam. 23. 1.

covenant: yet nevertheless the covenant itself is both made at the beginning free, & perpetually remaineth such. After this manner David when he glorified that there was rendred to him reward of the cleannesse of his handes, yet omitting not that fountain which I have spoken of, that he was drawn out of the womb, because God loved him, where he sobereth out the goodness of his cause, that he abateth nothing from the free mercy which goeth before all gifts, whereof it is the beginning.

And here by the way it shall be profitable to touch what these forms of speaking do differ from the promises of the law. I call promises of the law, not those which are echewhere commonly written in the booke of Moses: (for as much as in them also are found many promises of the Gospel) but those which properly belong to the ministration of the law. Such promises, by what name soever you list to call them, do declare that there is reward ready upon condition, if thou do that which is commanded thee. But when it is said, that the Lord keepeth the covenant of mercie to them which love him, therein is rather shewed what manner of men be his seruants which haue faithfully received his covenant, than the cause is expressed why the Lord should doe good to them. Nowe this is the manner of shewing it. As the Lord vouchsaith to grant vs the grace of eternall life, to this end that he should be loved, feared, and honored of vs: so whatsoever promises there are of his mercie in the Scriptures, they are rightfully directed to this end that we should reverence and worship the author of the benefits. So oft therefore as we hear that he doth good to them that keepe his law, let vs remember that the children of God are there signified by the dutie which ought to be continuall in them: that we are for this cause adopted, that we should honour him for our Father. Therefore least we shoulde disherre our selves from the right adoption, we must alwaye endeavour to this whereunto our calling tendeth. But let vs againe keepe this in minde, that the accomplishment of the mercie of God hangeth not vp the works of the faithful: but that he therefore fulfillleth the promise of salvation to them which auerswore to their calling in uprightness of life, because in them he acknowledgeth the natural tokens of his children which are ruled with his spirit unto good. Hereunto let that be referred which is in the xv. Psalme spoken of the Citizens of the Church, Lorde which shall dwell in thy tabernacle, and who shall rest in thy holy hill: The innocent in handes and of a cleane heart, &c. Againe in Esaie, Who shall dwell with devouring fire? He that doth righteousnesse, he that speaketh right thinges, &c. For there is not described the stay wherupon the faithful may stand before the Lorde, but the manner wherewith the most mercifull father bringeth them into his felowship, and therein defendeth and strengtheneth them. For, because he abhorreth sinne, he loveth righteousnesse: who heijoyneth to himselfe, them he cleaneth with his spirit, that he may make them of like fashion to himselfe and his kingdom. Therefore if the question bee of the first cause whereby the entrie is made open to the holy ones into the kingdom of God, from whence they haue that they may stand fast & abide in it, we haue this auerswre ready, because the Lorde by his mercie both hath once adopted the, and perpetually defendeth them. But if the questi-
Cap. 17. Of the manner how to receive

In what sense the commandments of God are called righteousness.

Deut. 6. 25.

Deut. 2. 4. 13.

Psa. 10. 6. 30.

Luk. 1. 6.

Of the manner, then we must come down to regeneration & the fruits thereof, which are rehearsed in that Psalm.

But there seemeth to be much more hardnesse in these places, which doe both garnish good workes with the title of righteousness, and affirme that man is justified by them. Of the first sorte there be verie manie places, where the obseruings of the commandements are called justifications or righteousnesses. Of the other fort, that is an example which is in Moses. This shalbe our righteousness, if we keepe all these commandements. And if thou take exception & faie that this is a prome of the law, which being knit to a condition impossible, prooueth nothing. There be other of which you can not make the same aunfwere, as this: And that shalbe to thee for righteousness before the Lord, to redeliver to the poore man his pledge, &c. Againe, that which the Prophet saith, that the zeale in reuenging the name of Israel, was imputed to Phinees for righteousness. Therefore the Pharisees of our time thinke that here they have a large matter to triumpha upon. For when we saie, that when the righteousness of faith is set vp, the justifieation of workes giuen place, by the fame right they make this argument: if righteousness be of workes, then it is false that we are justified by faith onely. Though I graunt that the commandements of the lawe are called righteousnesses: it is no maruell: for they are so indeede. Howe be it wee must warn the readers that the Greciues have not falsly translated the Hebrew word Ἰσραήλ, דיקאיא, righteousnesses for commandements. But for the wordes, I willingly release my quarell. For neither doe we deny this to the lawe of GOD, that it containeth perfet righteousness. For although, because we are debtors of all the things that it commandeth, therefore eu'n when we have performed full obedience thereof, wee are vnprofitable servants; yet because the Lord vouchsaied to graunt it the honour of righteousness, we take not away that which he hath giuen. Therefore wee willingly confess that the full obedience of the lawe is righteousness, that the keeping of euery commandement, is a parte of righteousness, if so be that the whole name of righteousness were had in the other partes also. But we deny that there is anie where anie such forme of righteousness. And therefore we take away the righteousness of the law, not for that it is maimed and vnperfect of itselfe, but for that by reason of the weakness of our flesh it is nowhere seene. But the Scripture not onely calleth simply the commandements of the Lord, righteousnesses, but it also giueth this name to the workes of the holy ones. As when it reporteth that Zacharie and his wife walked in the righteousnesses of the Lord, truely when it (to speake) it weighth workes rather by the nature of the law, than by their own proper state. Howbeit here againe is that to be noted, which I euen now faide, that of the negligence of the Greke translator is not a lawe to be made. But as much as Luke woulde alter nothing in the received translation, I wil also not strive about it. For God hath commended these thinges that are in the law to men for righteousness, but this righteousness we performe not but in keeping the whole lawe: for by euerie transgression it is broken. Whereas therefore the lawe doth nothing but prescribe righteousness: if we have
have respect to it, all the severall commandements thereof are righteousnesse; if we have respect to men of whom they are done, they do not obtaine the praise of righteousness by one worke, being trespassers in many, and by that same worke which is euer partly faultie, by reason of imperfection.

8 But nowe I come to the second kinde, in which is the chief hardnesse. Paul hath nothing more strong to prove the righteousness of faith, than that which is written of Abraham, that his faith was imputed to him for righteousness. Sith therefore it is saide that the act done by Phinees was imputed to him for righteousness; what Paul affirmeth of faith, the same may we also conclude of workes. Whereupon our aduersaries, as though they had wonne the victorie, determine that we are indecd not justified without faith, but that wee are also not justified by it alone, and that workes accomplish our righteousness. Therefore here I beseech the godly, that if they know that the true rule of righteousness is to be taken out of the Scripture onely, they will religiously & earnestly weigh with me, howe the Scripture may without caullions be rightly made to agree with itself. For as much as Paul knewe that the justification of faith is the refuge for them that are destitute of their owne righteousness, he doeth boldly conclude that all they that are justified by faith, are excluded from the righteousness of workes. But Sith it is certaine that the justification of faith is common to all the faithful, he doth thereof with like boldnesse conclude that no man is justified by workes, but rather contrariwise that men are justified without any helpe of workes. But it is one thing to dispute of what value workes are by themselves, and another thing what account is to be made of them after the Stablisshing of the righteousness of faith. If wee shall set a price upon workes according to their worthinesse, we saie that they are unworthy to come into the sight of God: and therefore that man hath no workes whereof he may glorie before God: then, that being spoyled of all help of workes he is justified by onely faith. Nowe we define righteousness thus, that a sinner being received into the communion of Christ is by his grace reconciled to God, when being cleansed with his blood he obtayneth forgiveness of sinnes, & being clothed with his righteousness as with his owne, he standeth assured before the heavenly judgement seat. When the forgiveness of sinnes is set before, the good workes which followe haue nowe another valuation than after their owne deserving: because whatsoeuer is in them vnperfect, is covered with the perfection of Christ; whatsoeuer spots or filthiness there is, it is wiped away with his cleanness, that it may not prevent the examination of the judgement of God. Therefore when the guiltines of all trespasses is blotted out, whereby men are hindered that they can bring forth nothing acceptable to God, and when the fault of imperfection is buried, which is wont also to defile good workes: the good workes which the faithfull doe are counted righteous, or (which is all one) are imputed for righteousness.

9 Now if any man object this against me to affaile the righteousness of faith, first I will aske whether a man be counted righteous for one or two holie workes, being in the rest of the workes of his life a trespasser of the law.
Cap. 17. Of the manner how to receive lawe. This is more than an absurditie. Then I will ask if he be counted righteous for manie good workes, if he be in any part founde guilte. This also he shall not be so bolde to affirme, when the penal ordinance of the lawe crieth out against it, and proclimateth all them accused which have not fulfilled all the commandements of the lawe to the uttermost. Moreover, I will goe further and ask, whether there be anie workes that deserveth to be accused of no vnclenieffe or imperfection. And howe could there be any such before thole eyes, to whom even the very staires are not cleane enough, nor the Angell righteous enough? So shal bee compelled to grant that there is no good work which is not so defiled with transgressions asigned with it, and with the corruptnesse of it selfe, that it can not have the honour of righteousnesse. Nowe if it be certaine that it procedeth from the righteousnesse of faith that workes which are otherwise vnpure, vnclenie, and but halfe workes, not worthie of the sight of God, much lesse of his love, are imputed to righteousnesse, why do they with boastings of the righteousnesse of workes destroie the justification of faith, whereas if this justification were not, they shoulde in vaine boast of that righteousnesse? Will they make a vipers birth? For thereto tend the saying of the vngodlie men. They cannot deny that the justification of faith is the beginning, foundation, cause, matter, and substance of the righteousnesse of workes: yet they conclude that man is not justified by faith, because good workes also are accounted for righteousnesse. Therefore let vs passe these follies and confesse as the truth is, that if the righteousnesse of workes of what sort soever it bee accounted, hangeth upon the justification of faith, it is by this not onelie nothing minished but also confirmed, namely whereby the strength thereof appeareth more mightie. Neither yet let vs thinke that workes are so commended after free justification, that they also afterward come into the place of justifying a man, or doe parte the office betwecne them and faith. For vnlesse the justification remaine alway whole, the vnclenieffe of workes shall be vncouered. And it is no absurditie, that a man is so justified by faith that not only he himselfe is righteous, but also his works are esteemed righteous above their worthines.

10 After this manner we will grant in workes not onely a righteousnesse in parte (as our aduersaries themselues would haue) but also that it is allowed of God as if it were a perfect & ful righteousnes. But if we remember againe upon what foundation it is upholden, al the difficultie shal be dissolved. For then and not till then it beginneth to bee an acceptable worke, when it is receiued with pardon. Nowe whence commeth pardon, but because God beholdeth both vs and all our things in Christ? Therefore as we, when we are grafted into Christ, doe therefore appeare righteous before God, because our wickednesse is covered with his innocencie, so our works are & be taken for righteous, because whatsoever faultinnesse is otherwise in them, being buried in the cleanesse of Christ, it is not imputed. So we may rightfully say, that by onely faith not onely we but also our works are justified. Nowe if this righteousnesse of workes of what sort soever it bee, hangeth upon faith and free justification, and is made of it it ought to bee included.
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ded under it, and to be severed as the effect under the cause thereof, as I
may so call it. So farre is it off that it ought to be raised vp either to destroy
or darken it. So Paul to drive men to confess that our blessedness consist-
eth of the mercie of God, not of works, chiefly enforceth that saying of
David, Blessed are they whose iniquities are forguien, and whose sinnes are
covered. Blessed is he to whom the Lord hath not imputed sinn.' If any
man do thrust into the contrarie innumerable sayings wherein blessedness:
seemeth to be given to workes, as are these: Blessed is the man which fear-
eth the Lord, which hath pitie on the poore, which hath not walked in the
counsel of the wicked which beareth temptation: Blessed are they which
keepe judgement; y endeavle, the poore in Spirit, y meek, the mercifull,
&c. they shall not make but that it shalbe true which Paul saith, For be-
cause those things that are there commended are never so in man, that he
is therefore allowed of God, it followeth that man is always miserable, vn-
lesse he be delivered from miserie by forgiveness of sinnes. Forasmuch as
therefore all the kindes of blessedness which are extolled in the Scriptures,
do fall downe void, so that man receiued fruite of none of them, till he
have obtained blessedness by forgiveness of sinnes, which may after ward
make place for them: it followeth that this is not onely the highest and the
chiefe but also the onely blessedness vnlesse peraduenture you wil have that
it be weakened of those which consist in it alone. Nowe there is much leffe
reason why the calling of men righteous should trouble vs, which is com-
monly given to the faithfull. I grant verily that they are called righteous of
the holinesse of life: but forasmuch as they rather endeavour to the fol low-
ing of righteousnes: than does full righteousnes: itselfe, it is meete that this
righteousnes: such as it is, give place to the justification of faith, if it hath
that which it is.

But they say that wee have yet more businesse with James, namely
which with open voice fighteth against vs. For he teacheth both that Abra-
ham was justified by works, and also that all we are justified by works, not
by faith only. What then? will they drawe Paul to fight with James? If they
hold James for a minister of Christ, his saying must be so taken that it disa-
gree not from Christ speaking by the mouth of Paul. The holy Ghost affirm-
eth by the mouth of Paul, that Abraham obtained righteousnes by faith,
not by works: and we also do teache that all are justified by faith without
the works of the law. The same holy Ghost teacheth by James that both Abra-
ham's righteousnes and ours consisteth of works, not of only faith. It is cer-
taine that the holy Ghost fighteth not with himself. What agreement shal
there be the fore of these two? It is enough for the aduersaries, if they pluck
the righteousnes of faith which we would have to bee fastened with moste
deepe roots; but to render to consciences their quietnesse, they have no
great care. Whereby verily you may fee that they gnawe the justification of
faith, but in the mean time doe appoint no marke of righteousnes where
consciencs may stay. Therefore let them triumph as they lift, so that they
may boaste of no other victorie than that they have taken away all certain-
tie of righteousnes. And this wretched victorie they shall obtaine,
where the light of truthe being quenched, the Lord shall suffer them to over-
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spread the darkness of lies. But wherefore the truth of God shall stand, they shall nothing prevail. I deny therefore that the saying of James which they still continually hold vp against us as it were, the shield of Achilles doth any thing at all make for them. That this may be made plain, first wee must looke at the marke that the Apostle shooteth at: and then wee must note where they be deceived. Because there were then manie (which mischiefe is wont to be continual in the Church) which openly bewrayed their infidelity, In neglecting and omitting all the proper workes of the faithful, and yet ceased not to boast of the fale name of faith: James doeth here mock the foolish boldnes of such men. Therefore it is not his purpose in any point to diminish the force of true faith, but to shewe how fondly those triflers did challenge so much the vaine image of it, that being contented here with they carelessly ranne diuolutely abrode into all licentiousnes of vices. This ground being conceiued, it shall be easie to perceiue where our adversaries doe misse. For they fall into two deccites in the word, the one in the name of faith, the other in the word of justifying. Whereas the Apostle nameth faith a vaine opinion farre distant from the truth of faith, it is spoken by way of granting, which is no derogation to the matter; which he sheweth at the beginning in these wordes. What profeth it, my brethren, if any man say he hath faith, & hath no works? He doth not say, if any haue faith without works, but, If any man boast. More plainly also he speaketh a little after, where he in merrer maketh it worse than the diuels knowledge. last of all, when he calleth it dead. But by the definition you may sufficiently perceiue what he meaneth. Thou beleeueth (faith he) that there is a God. Truely if nothing be contained in this faith but to beleue that there is a God, it is now no manuell if it doe not justifie. And when this is taken from it, let vs not thinke that anye thing is abated from the Christian faith, the nature whereof is farre otherwise. For after what maner doeth true faith justifie vs, but when it conioyneth vs with Christ, that being made one with him wee may enjoy the partaking of his righteousness? It doth not therefore justifie vs by this that it conceiuieth a knowledge of the being of God, but by that it refeth upon the assurednes of the mercy of God.

12. We have not yet the worke, vnlesse we examine also the other deceit in the word, forasmuch as James setteth part of justifying in works. If you will make James agreeing both with the rest of the Scriptures, & with himself, you must of necessitie take the worde of justifying in another signification than it is taken in Paul. For Paul faith that we are justified, when the remembrance of our vngistowness being blotted out, wee are accounted righteous. If James had meant of that taking, he had wrongfull alleged that out of Moses: Abraham beleued God, &c. For he thus frameth it together. Abraham by worke obtained righteousnes, because he stended not at ? commandement of God, to offer vp his fonne. And so the scripture was fulfilled, which faith, that he beleued God, & it was imputed to him for righteousness. If it be an absurditie, that the effect is before his cause, either Moses doeth in that place falsely testify, that faith was imputed to Abraham for righteousness, or he deserted not righteousnes by that obedience which he shewed in offering vp of Isaac. Abraham was justifie by his faith, when
Ismael was not yet conceived, which was now grown past childhood before that Isaac was borne. How therefore that we say, that he got to himselfe righteousness by obedience which followed long afterward? Wherefore either James did wrongfully mistake the order (which it is a wickednesse to think) or he meant not to say that he was justified, as though he deferred to be accounted righteous. How then? Truly it appeareth that he speaketh of the declaration of righteousness & not the imputation: as if he had said: Who so are righteous by true faith, they do proue their righteousness with obedience & good works, not with a bare & imagelike visor of faith. In a summe, he disputeth not by what meane we are justified, but he requireth of the faithful a working righteousness. And as Paul affirmeth that men be justified without the help of works: so James doeth here suffer them to be accounted righteous which want good works. The considering of this end, shall deliver vs out of all doubt. For our aduersaries are hereby chiefly deceived, that they think that James defineth the manner of justifying, whereas hee traualleth about nothing else but to overthrowe their peruerse carelesness, which did vainly pretend faith to excuse their defiling of good works. Therefore into how many wyes soever they wrest the words of James, they shall wring out nothing but two sentences: that a vaine bodilie shewe of faith doth not justify, and that a faithful man not contented with such an imaginative shewe, doth declare his righteousness by good works.

13 As for that which they allege out of Paul, the same meaning, that the doers of the law, not the hearers, are justified, it nothing helpeth them, I will not escape away with the solution of Ambrofes, that that is therefore spoken because the fulfilling of the law is faith in Christ. For I see that it is but a meere starting hole, which nothing needeth where there is a broad way open. There the Apostle throweth downe the Jewes from foolish confidence, which boasted themselves of the onely knowledge of the lawe, when in the meane time they were the greatest despisers of it. Therefore that they should not stand so much in their owne conceit for the bare knowledge of the lawe, he warneth them, that if righteousnesse were sought out of the lawe, not the knowledge but the observing of it is required. We verily make no doubt of this that the righteousness of the law standeth in works: nor yet of this also, that the righteousnesse consisteth in the worthines and merits of works: but it is not yet proved, that we are justified by works, vnlesse they bring forth some man that hath fulfilled the lawe. And that Paul meant none otherwise, the hanging together of the text shall be a sufficient testimonie. After that he had generally condemned the Gentiles and the Jewes of unrighteousnesse, then he descended to the particular shewing of it, and faith, that they which sinned without the lawe, doe perish without the lawe: which is spoken of the Gentiles: but they which have sinned in the lawe, are judged by the lawe: which pertaineth to the Jewes. Nowe because they winking at their owne trespassings proudly gloried of the onely lawe: he adiouneth that which most fitly agreed, that the lawe was not therefore made, that men should bee made righteous by onely hearing of the voice thereof: but then and not till then when they obeyed, as if he should saye: Seekest thou righteousnes in the lawe: allege not the hearing of it, which of it self
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is of small importance, but bring works, by which thou maist declare that the law was not set for thee in vaine. Of these works because they were all defective, it followed that they were spoiled of glorying of the law. Therefore we must of the meaning of Paul, rather frame a contrarie argument.

The righteousnesse of the lawe consisteth in the perfection of works. No man can boast that he hath by works satisfied the lawe. Therefore there is no righteousnes by the lawe.

Nowe they alledge also these places, wherein the faithful do boldly offer their righteousnes to the judgiment of God to be examined, & require that sentence be given of them according to it. Of which sort are these: Judge me, O Lord, according to my righteousnesse, & according to my innocencie, which are in me. Againe, Hear my righteousnesse, O Lord; thou hast proved my heart, & hast visited it in the night, & there was no wickednesse found in me. Againe, The Lord shall render to me, according to my righteousnesse, & shall recompence me according to the cleanness of my hands. Because I have kept the ways of the Lord, & have not wickedly departed from my God. And I shall be vnsotted, & shall keepe me from my iniquity. Againe, Judge me, O Lord, because I have walked in mine innocencie; I have not consented with lying men, I will not enter in with them that do wicked things. Destroy not my soul with the vngodly, my life with me of bloud. If I have walked innocently, I have about me a borrower of the affiance which the holy ones do seeme to take to the justification of works. As for these testimonies that we have here alleged, they shall not much accombred them if they be understood according to their compass, or (as they commonly call it) their circumstanc. Now the same is double. For neither would they have them to be wholly examined that they should be either condemned or acquited according to a continual course of their whole life: but they bring into judgment a speciall cause to be debated. Neither do they claim to themselves righteousnesse in respect of the perfection of God, but by comparison of naughty & wicked men. First when the justifying of man is entreated of, it is not onely required that he have a good cause in some particular matter, but a certain perpetual agreement of righteousnesse in his whole life. But the holy ones, when they call upon the judgement of God to approve their innocencie, do not offer themselfes free from al guiltines & in every behalfe faultless; but verily when they have fastened their affiance of salvation in his goodness only, yet trusting that he is the reveauer of the poor afflicted against right & equity, they commend to him the cause wherein the innocencons are oppressed. But when they set their adversaries with them before the judgement of God, they boast not of such an innocencie as that answere to the purenes of God, if it be severally searched, but because in comparison of the malice, obstinacie, vurtue & wickednes of their adversaries, they knowe that their plainnesse, righteousnesse, simplicitie, & cleanness is knowne & pleasing to God; they feare not to call upon him to be judge betweene themselfes & them. So when David said to Saul: The Lord render to every man according to his righteousnesse & truth, he meant not that the Lord shall examine by himselfe and reward every man according to his deservings, but
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he tooke the Lord to witnesse, how great his innocencie was in comparison of the wickednes of Saule. And Paul himselfe, when he boaste with this glorifying that he hath a good witness of conscience, that he hath travailed with simplicity and vprightnesse in the Church of God, meaneth not that he standeth upon such glorifying before God, but being compelled with the flanders of the wicked, he defendeth his faithful and honest dealing, which he knewe to be pleasing to the mercifull kindnesse of God, against all euill speaking of men whatsoever it be. For wee see what hee saith in another place, that he knoweth no euill by himsels, but that he is not thereby justified, namely because he knewe that the judgement of God far furbounteth the blearied sight of men. Howsoever therefore the godly doe defend their innocencie against the hypocriſfe of the vngodly, by the witnessing & judgement of God; yet when they haue to do with God alone, they all cry out with one mouth: If thou marke iniquitie, Lord, Lord who shall abide it? Enter not into judgement with thy seruants: because every one that liueth shall not be justified in thy sight: and distrusting their owne worke, they gladly sing: Thy goodnesse is better then life.

15 There are also other places not unlike to these before, in which a man may yet tary. Solomon faith, that he which walketh in his vprightnesse, is righteous. Again, That in the path of righteousness is life, and that in the same is not death. After which manner Ezekiel reporteth that he shall liue life that doth judgement and rightouſnes. None of these doe we either deny or darken. But let there come forth one of the sons of Adam with such an vprightnesse. If there be none, either they must perish at the sight of God, or flee to the sanctuary of mercy. Neither doe we in the mean time deny but that to the faithfull their vprightnes, though it be but halfe & vnperfected, is a step towards immortalitie. But whence commeth that but because whom the Lord hath taken into the covenante of grace, he searcheth not their works according to their desertings, but kisseth them with fatherly kindnesse? Wherby we do not only understand that which the scholemen doe teach, that workes haue their value of the accepting grace. For they mean that workes which are otherwise insufficient to purchase rightouſnes by the covenante of the lawe, are by the accepting of God auauenced to the value of equalitie. But I say that they being defiled both with other trespassings & with their owne spottes, are of no other value at all, then as much as the Lord tenderlie granteth pardon to both: that is to say, giueth free rightouſnes to man. Neither are here those prayers of the Apostle reasonable in place, where he wifheth so great perfection to the faithfull, that they may be faultles & inblamable in the day of the Lord. These wordes in ddee the Celestines did in old time turmoil, to affirm an perfection of rightouſnes in this life. But, which we thinke to be sufficient, wee answer breuiſe after Augustine, that all the godlie ought in ddee to endeavoure toward this marke, that they may one day appeare spotles and faultles before the face of God: but because the best and most excellent manner of this life is nothing but a going forwarde, wee shall then and not till then attaine to this marke, when being unclothed of this flesh of sinne, we shall fully cleaue to the Lorde. Yet will I not stifflie strive with him which will giue
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give the title of perfection to the holy ones, so that he also limiteth the same
with the words of Augustine himselfe. When (faith he) we will call the ver-
tue of the holy ones, perfect: to the same perfection also belongeth the ac-
knowledging of imperfection both in truth and in humilitie.

The xviii. Chapter.
That of the rewards, the righteousness of workes
is still gathered.

Nowe let vs passe ouer to those sayings which affirme, that God will ren-
der to every man according to his workes: of which sort are these. Eue-
ry man shall beare away that which he hath done in the body, either good
or euill. Glorie and honour to him that worketh good: trouble and distresse
upon every soule of him that worketh euill. And they which have done
good things, shall goe into the resurrection of life: they which have done
euill, into the resurrection of judgement. Come yee blessed of my father: I
haue hungered, and yee gaue me meate; I haue thirsted, and yee gaue me
drinke: &c. And with them let vs also ioyne these sayings, which call eternall
life the reward of workes. Of which sort are these. The rendring of y hands
of a man shall be restored to him. He that feareth the commandement, shall
be rewarded. Be glad and reioyce, behold, your reward is plentiful in heav-
uen. Every man shall receive reward according to his labor. Where it is faid
that God shall render to every man according to his workes, the same is easi-
fely ashyed. For that manner of speaking doeth rather shew the order of
following, then the cause. But it is out of dout, that the Lorde doeth ac-
complish our saluation by these degrees of his mercie, when those whom he
hath choosen hee calleth to him: those whom hee hath called, he iustifieth:
those whom he hath iustified, he glorifieth. Although therefore he doth by his
only mercie receiue them y be his into life, yet because he bringeth them
into the possession thereof by the race of good workes, that he may fulfill his
workes in them by such order as he hath appointed: it is no maruie if it bee
saide that they be crowned according to their workes, by which without doubt
they are prepared to receiue the crowne of immortalitie. Yea and after this
maner it is fayde that they worke their owne saluation, when in applying
themselves to good workes, they praftice themselvese towards eternall
life: namely as in another place they are commanded to worke the meate
which periseth not, when by beleeuing in Christ they get to the selues life:
and yet it is by and by afterward added: Which the sonne of man shall gie
you. Whereby appareareth y the worde of Working is not set as contrarie to
grace, but is referred to endeuour: and therefore it followeth not, y either y
faithful are themselves authors of their owne saluation, or that the fame pro-
cceedeth from their workes. How then? So soone as they are taken into the
fellowship of Christ, by the knowledge of the Gospel, and the enlightening
of the holy Ghost, eternall life is begun in them. Now the same good worke
which God hath begun in them, must also bee made perfect vntill the day
of the Lord Iesu. And it is made perfect, when resembling the heavenly fa-
thor in righteousness and holines, they prove themselves to bee his children

Phil. 2.12.

Ioan. 6. 27.

phill. 2.6.
not swarued out of kinde.

2 There is no cause why we should of the name of rewarde gather an argument that our workes are the cause of salvation. First let this be determined in our hearts, that the kingdom of heaven is not a reward of servants, but an inheritance of children, which they only shall enjoy, that are adopted of the Lord to be his children: & for no other cause, but for this adoption. For the sonne of the bond woman shall not be heare, but the sonne of the free woman. And in the very same places, in which the holy Ghost promiseth to workes eternal glorie for reward, in expressing the inheritance by name, he sheweth that it commeth from else where: So Christ rehearseth works, which he recompenseth with the rewarding of heaven, when he calleth the elect to the possession thereof: but he therewithal adoineth that it must be possest by right of inheritance. So Paul biddeth servants, which doe their dutie faithfully, to hope for reward of the Lord: but he addeth of inheritance. We see how they do as it were by express words prouide that we impute not eternal blessednes to works, but to the adoption of God. Why therefore doe they therewithal together make mention of workes? This question shalbe made plaine with one example of Scripture. Before the birth of Isace, there was promised to Abraham a seed in which all the nations of the earth should be blest: and a multiplying of his seede, which should match the starrs of the skie, & the lands of the sea, & other like. In many yeres afterward, Abraham, as he was commanded by the oracle, prepared himselfe to offer vp his sonne in sacrifice. When hee had performed this obedience, hee received a promise: I have sworne by my selfe (faith the Lorde) because thou haft done this thing, & haft not spared thine owne only begotten sonne, I will bleffe thee & multiply thy seede as the starrs of the skie, and the lands of the sea: thy seede shall possesse the gates of their enemies, & al the nations of the earth shall be blest in thy seede, because thou haft obeyed my voice. What heare wee? Hath Abraham by his obedience deserued the blessing? the promise were of he had receiv'd before that the commandement was giuen? Here verily we have it without circumstances shewed, that the Lorde rewarded the works of the faithfull with those benefites which hee had alreadie giuen them before that the works were thouht of, hauing yet no cause why hee should do good to them but his owne mercie.

3 Yet doth the Lord not deceuie nor mock vs when he faith that he rendreth for reward to workes the same thing which he had before works freely giuen. For, because he wil haue vs to be exercised with good works, to think upon the delivery or enjoying (as I may so call it) of these things which he hath promised, and to runne through them to the blessed hope set before vs in heaven, the fruit of the promises is also rightly assigned to them, to the ripeness whereof they do not bring vs. The Apostle very fitly expressed both these points, when he said that the Colossians apply themselves to the duties of charitie, for the hope which is laide vp for them in heaven, of which they had before heard by the word of the true speaking Gospel. For when he saith that they knewe by the Gospel, that there was hope lay'd vp for them in heaven, he declareth that the same is by Christ only, not vnderprapped with any workes. Where with accordeth that saying of Peter, that the godly...
godly are kept by the power of God, through faith, into the salvation which is ready to be manifestly shewed at the time appointed for it. When he faith they labour for it, he signifieth that the faithful must run all the time of their life, that they may attain to it. But least we should thinke that the reward which the Lord promised vs, is reduced to the measure of merit, he did put forth a parable, in which he made himself a householder, which sent all them that he met, to the trimming of his vineyard, som at the first hour of the day, some at the second, some at the thirde, yea & some also at the 11. At euening he payde to euery one equall wages. The exposition of which parable, that same old writer whatsoever he was, whose booke is carried abroad under the name of Ambrose of the calling of the Gentiles, hath briefly & truly set out. I wil vse rather his words than mine own. The Lord (faith hee) by the rule of this comparison hath established the diversitie of many-fold calling, belonging to one grace: where without doubt they which being let into the vineyard at the 11. hour, are made equall with them that had wrought the whole day, do represt the eftate of them, whose for the aduauncing of the excellency of grace, the tender kindnesse of the Lorde hath rewarded at the waning of the day, & at the ending of their life: not paying wages for their labor, but pouring out the riches of his goodnes vp to them whom he hath chosen without works, that euery one which have swet in great labour, & have receiued no more than the last, may understand that they have receiued a gift of grace, not a reward of works. Last of all, this also is worthie to be noted in these places, where eternall life is called the rewarde of works, that it is not simply taken for the communicating which wee haue with God to blessed immortallitie, when hee embraceth vs with fatherly good wil in Christ: but for the possesseing or enjoying {as they call it) of blessednes, as also the very wordes of Christ doe shewe, in time to come life everlafting. And in another place, Come & possesse the kingdom, &c. After this manner Paul calleth adoption, the revealeing of the adoption which shalbe made in the resurrection: & afterward expoundeth the redemption of our bodie. Otherwise as estranging from God is eternall death, so when man is receiued of God into fauour, that he may enjoy the communicacion of him & be made one with him, he is receiued from death to life: which is done by the beneficall meane of adoption only. And if, as they are wont, they stily enforce the reward of workes, wee may turne against them that saying of Peter, that eternall life is the reward of faith.

4 Therefore let vs not thinke that the holy Ghost doth with such promise set forth the worthines of our workes, as if they deservd such reward. For the Scripture teacheth nothing to vs, whereof wee may be aduanced in the sight of God. But rather it wholly endeoureth to beat downe our arrogancie, to humble vs, to throw vs downe, & altogether to break vs in pecces. But our weakness is so succoured, which otherwise woulde by and by slippe & fall downe, vnlesse it did suffice it selfe with this expectation, and mitigate her tedious griefes with comfort. First how hard it is for a man to for-sake and deny not only all his things, but also himself, let every man consider for himself. And yet with this introduction Christ traineth his scholers, that is, all the godly. Then throughout all their life he doth instructeth them under, the
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the discipline of the cross, that they may not set their heart either to the desire or confidence of present good things. Briefly hee so handleth them for the most part, that which way soever they turne their cies throughout the whole widenesse of the world, they have on euery side nothing but desparation present before them, so that Paul faith, that we are more miserable than all men if our hope be only in this world. That they should not faint in these so great distresses, the Lord is present with them, which putteth the in mind to lift vp their head higher, to cast their cies further, that they find with him the blessednesse which they see not in the world. This blessednes he calleth, reward, wages, recompence, not weying the merit of workes, but signifying that it is a recompensing to their troubles, sufferings, flanders, &c. Wherefore nothing withstandeth, but that we may after the example of the Scripture, call eternall life a rewarding, because in it the Lord receueth his fr6 labors into rest, from affliction into prosperus and happy state, from sorrow into gladnes, from poertie into flowing wealth, from flame into glorie, and changeth all the evils which they have suffered for greater good things. So it shall also be no inconueniency, if we think holinesse of life to be a way; not which openeth an entrie into the glorie of the heavenly kingdom, but whereby the elect are led of their God into the discloving of it: forasmuch as this is his good wil to glorifie them whom he hath sanctified. Onely let vs not imagine a corrélation of merit & reward, wherein the Sophisters do fondly sticke fast, because they consider not this end which wee set forth. But how vnorderly is it, when the Lord calleth vs to one ende, for vs to looke to another? Nothing is more evident, than that reward is promised to good works, to relieue the weaknesse of our fleche with some comfort, not to puffe vp our mindes with glorie. Whosoever therefore doeth thereby gather the merite of workes, or doeth in one balance wey worke with reward, he erreth farre from the right marke of God.

5 Wherefore when the Scripture faith that God the iust judge will one day render to his a crowne of righteousness, I do not onely take exception with Augustine, and fay: To whome should he being a iust judge, render a crowne, if he had not being a mericfull father giuen grace? and how shoulde there be righteousnes, vnlesse grace went before which iustifieth the vnrighteous? Howe shoulde these due thinges bee rendered, vnlesse these vndue things were first giuen? But also I add another thing. How should he impute righteousnesses to our workes, vnles he teder mericulines did hide the vnrighteousnesse that is in them? Howe should he iudge them worthie of rewarde, vnles he did by immeasurable bountifulnes take away that which is worthie of punishment? For he is wond to call eternall life, grace: because it is rendered to the free giiftes of God when it is repaid to workes. But the Scripture doth further humble vs, and therewithall raise vs vp. For besides this that it forbiddeth vs to glorie in workes, because they are the free giiftes of God, it therewithall teacheth that they are alwaies defiled with some dregs, that they cannot satisfy GOD, if they bee examined by the rule of his judgement: but least our courage should faint, it teacheth that they please by only pardon. But although Augustine speake how somewhat otherwise than we doe: yet that he doth not so disagree in the matter, shall appeare by his Godes a iust judge shall render a crowne to our righteousness but not vnles he do first graunt vs to our unrighteousnes a gracion pardon. 2.Tim.4.8. Aug.ad Valent. de grat. & lib. arbit.
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his words in his thirde booke to Boniface. Where when he had compared two men together, the one of a life euen miraculously holy and perfect, the other honelt in deede and of vncorrupt maners, but not so perfect but that much wanteth in him, at the last he conclude thus. Even this man which in maners seemeth much inferior, by reason of the true faith in God whereas of he liueth and according to which he accuseth himself in all his offences, in all his good works praisest God, gowing to himselfe the shame, and to him glory, and taking from himselfe both the pardon of sinnes, and the love of welldoings, when he is to be delivered out of this life, hee passeth into the fellowship of Christ. Wherefore, but because of faith 6 Which although it faueth no man without works, (for it is it, which worketh by loue, nor a reprobate faith) yet by it also sinnes are released, because the righteous man liueth of faith: but without it euen the same which seeme good works are turned into sinnes. Here vextly he doth plainly confesseth that which we so much travaile to proue, that the righteousnesse of good works hangeth herupon, that they are by pardon allowed of God.

By seruing God we doe eternallie enrich our selues, not that our service is vowysh as much as once to be regarded, but that his mercie suffeth not his service to loose their labors.

Luk. 16. 9, 1. Tim. 6. 17.

6 A verie neere sense to the places aboue recited, haue thesee: Make to your selues frindes of the Mammon of wickednes, that when you shall talle, they may receive you into everlafting tabernacles Command the rich men of this world not to be prouudly minded, nor to trust in vncertaine riches but in the living God, to doe well, to become rich in good workes, to lay vp in store for themselues a good foundation against the time to come, that they may obtaine eternall life. For good workes are compared to the richesse, which wee may enjoy in the blessednes of eternall life. I answereth, that wee shall never come to the true understanding of them, vnlesse wee turne our eyes to the marke wherunto the holy ghost directeth his words. If it be true which Christ faith that our mind abideth there where our treasure is, as the children of the world are wont to bee earnestly bent to the getting of those things which areue for the delights of this present life: so faithfull must look sith they haue learned that this life shall by & by vanish away like a dreame, that they lend those things which they would enjoy, lither where they shall haue perfect life. Wee must therefore doe as they doe, which purpose to remoue into any place, where they have chosen to rest their whole life. They send their goods before, and doe not miscontentedly want them for a time: because they thinke the selues so much more happie, how much more goods they haue where they shall tarie long. If we beleue that heauen is our country, it behoueth vs rather to send away our richesse lither than to keepe them here where we must lose them with sudden removing. But how shall we send them lither? If we communicate to the necessities of the poore to whome whatsoever is given, the Lorde accounteth it given to himselfe. Whereupon commeth that notable promise, Hee that giveth to the poore, lendeth for gaine to the Lord. Againe, hee that liberally soweth, shall liberally reape. For those things are deliuered into the hande of the Lorde to keep, which are bestowed vpon our brethren by the dutie of charitable. He, as he is a faithful keeper of that which is deliuered to him, wil one day restore it with plentifull gaine. Are then our dutifull doings of so great value with God, that they be as richesse lade vp in store for vs in his hand? Who shall feare
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That notable oufties than affirmeth y clareth this. But as much as to encourage vs to well doing although the services which we do him are not worthy of so much as his only looking vpon them, yet he suffreth none of them to be lost.

7 But they more enforce the words of the Apostle, which when he comforteth the Thessalonians in troubles teacheth y the same are sent to them, that they may be accounted worthie of the kingdom of God, for which they suffer. For (faith he) it is righteous with God, to render trouble to them that trouble you, but to you, reft with vs when the Lord Iesus shalbe shewed from heauen. But the author of the Epistle to the Hebrues faith, God is not vnrighteous, that hee shoulde forget your worke, and the love which you have shewed in his name, for that you have ministrated to the saints. To the first place I answere, that there is no worthines spaken of: but because God the father willeth that we whome he hath chosen to be his children should be made like to Christ his first begotten sonne: as it behooved that he should first suffer, and then enter into the glorie appointed for him: so must we also by many tribulations enter into the kingdome of heauen. Therefore when we suffer tribulations for the name of Christ, there are as it were certaine marks printed vpó vs, wherewith God saith to make ye sheepe of his flocke. After this manner therefore wee are accounted worthie of the kingdome of God, because we beare in our body the marks of our Lord and master which are the signes of the children of God. To this purpose make these sayings. That we beare about in our body the mortification of Iesus Christ that his life may be shewed in vs. That we be fashioned like to his sufferings, that we may come to the likenes of his resurrection from the deade. The reason which is advoyned serveth not to procure any worthines, but to conforme the hope of the kingdome of God: as if he had said, As it agreeth with the just judgement of God, to take vengeance of your enemies for the vexations they have done to you: so agreeth it also to give you releafe & rest from vexations. The other place, which teacheth it to become the righteousness of God not to forget the obediences of them that be his, that it declareth it to be in a manner vnrighteous if he should forget them; hath this meaning: God to quicken our slouthfulnes, hath given vs assurance that the labour that not be vaine which we shall take for his glorie. Let vs alway remember this promise, as all other should bring vs no profit, vnlesse the free covenant of mercie went before, wherupon the whole affylednes of our salvation should rest. But standing vpon that covenant, wee ought assuredly to trust there shall also not want reward of the liberallie of God to our works howsoever they be vnworthie. The Apostle to confirm vs in that expectatio affirmeth y God is not vnrighteous but will stand to his promise once made. Therefore this righteousness is rather referred to the truthe of gods promis, than to his justice of rending due. According to which meaning there is a notable sayning of Augustine, which as the holy man flickeith not to rehearse often as notable, so I thinke it not vnworthie that we shoulde continually re-
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remember it. The Lord (faith he) is faithful, which hath made himselfe
detter to vs, not by receiving any thing of vs, but by promising all things
to vs.

8 There are also alledged these sayings of Paul. If I have all faith, so that
I remoue mountains out of their place, but have not charitie, I am nothing.
Againe, Nowe there remaine hope, faith and charitie, but the greatest a-
mong these is charitie. Againe, Aboue all things haue charitie, which is the
bond of perfection. By the first two places our Pharisces assume that we are
rather justified by charitie than by faith, namely by the cheefe vertue, as
they say But this fonde argument is easily wiped away. For we haue in an-
other place alreadie declared, that those things which are spoken in the
first place pertaine nothing to true faith. The other place we also expounde
of true faith, than which he faith that Charitie is greater not that it is more
meritorious, but because it is more fruitful, because it extendeth further, be-
cause it remaineth in force, whereas the vs of faith continueth but for a time. If we haue regard to excellencie, the love of
God should worthily have the chief place, of which Paul here speaketh not.
For he enforce this thing only, that we should with mutuall charitie edifi-
cie one another in the Lorde, but let vs imagine that charitie doeth every
where excell faith: yet what man of sounde judgement, yea, or of sounde
brainne, will gather thereof that it doeth more excell? The power of justifying
which faith hath, consisteth not in the worthinesse of the worke. Our
justification standeth vpon the onely mercie of God and the deservings of
Christ, which justification when faith taketh holde of it, is faide to justifie.
Nowe if you ask your aduersaries in what sense they affigne justificacion to
charitie, they will answeare that because it is a dutifull doing acceptable
to God, therefore by the deservings thereof, righteousness is imputed to vs
by the acceptation of the goodness of God. Here you see how well the argument procceded. We say that faith justifieth, not because by the wor-
thinesse of it selfe it deserveth righteousness to vs, but because it is an in-
strument by which wee freely obtayne the righteousness of Christ. These
men, omitting the mercy of God, & passing ouer Christ, (where the summe
of righteousness standeth) do affirme that we are justified by the benefite
of charitie because it excelleth above faith: euén as if a man shoulde reason
that a king is fitter to make a shooe then is a shoemaker, because hee is an
infinite way more excellent. This onely argument is a plaine example that
all the Sorbonnial schooles doe not so much as taue with the vtermost part
of their lippes what the justification of faith is. But if any wrangler doe yet
carpe and aske, why in small distance of place wee take the name of faith
in Paul to diuersely: I haue a weightie cause of this exposition. For ifth those
giftes which Paul rehearseth are after a certaine manner vnder faith and
hope, because they pertain to knowledge of god, he comprehended them
all by way of recapitulation vnder the name of faith & hope: as if he should
say both prophesie, and tongues, and the grace and knowledge of interpre-
tation tende to this marke to lead vs to the knowledge of God. And wee
know God in this life none otherwise but by hope & faith. Therefore when
I name faith and hope, I comprehend all these thinges together. And so
there
there remaine these three Hope, Faith, Charity: that is to say, how great diuersitie of gifts soever therebe, they are all referred to these. Among these the chief is charity, &c. Out of the third place they gather, If Charity be the bonde of perfection, then it is also the bonde of righteousness which is nothing else but perfection. First, to speake nothing how Paul calleth perfection, when the members of the Church well set in order do cleave together, and to grant that we are by charity made perfect before God: yet what new thing bring they sooth? For I will alwaie on the contrarie side take exception and say that we never come to this perfection vnlesse we fulfile the partes of charity, and thereupon I will gather, that first al men are most far from the fulfilling of charity, therefore all hope of perfection is cut off from them.

9 I will not goe through al the testimonies which at this day the foolish Sorbonistes rathyr snatch out of the scriptures, as they first come to hand, and do throw them against vs. For, some of them are so worthy to be laughed at, that I mysell also can not rehearse them vnlesse I would worthily be counted fonde. Therefore I will make an end, when I shall have declared the saying of Christ, wherewith they maruellously please themselues. For, to the lawyer which asked him what was necessarie to salvation, he aunswered: if thou wilt enter into life, keepe the commandementes. What would we more? (say they) when we are commanded by the author of grace himselfe to get the kingdom of God by the keeping of his commandementes? As though, forsooth it were not certain, that Christ tempered his answers to them with whom he was that he had to doe. Here a doctor of the law asketh of the meane to obtaine blessednesse, and not that only, but with doinge of what thing men may attaine unto it. Both the person of him that spake and the question it selfe led the Lord so to answer. The Lawyer being filled with the perswasion of the righteousness of the law, was blinde in confidence of workes. Againe, he sought nothing els but what were the workes of righteousness, by which saluation is gotten. Therefore he is worthy sent to the lawe, in which there is a perfect mirour of righteousness. We also do with a loude voyce pronounce that the commandementes must be kept, if life be sought in workes. And this doctrine is necessary to be knowne of Christiæs. For how should they flee to Christ if they did not acknowledge that they are fallen from the waye of life into the headlong downfal of death? But how should they understand how far they have strayed from the waie of life, vnlesse they first understande what is that waye of life? For then they are taught that the fantasuarie to recover saluation is in Christ, when they see howe great difference there is betwene their life and the righteousness of GOD which is contained in the keeping of the lawe. The summe is this, that if salvation be sought in workes, we must keepe the commandementes by which we are instructed to perfect righteousness. But we must not sticke fast here, vnlesse we will faint in our midde course: for none of vs is able to keep the commandementes. Sith therefore we are excluded from the righteousnesse of the lawe, we must of necessitie refer to another helpe, namely to the faith of Christ. Wherefore as herethe Lorde calleth backe the doctour of the law whom he knew to swell with vaine confidence.
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of works, to the law, whereby he may learn that he is a sinner subject to the dreadful judgment of eternal death; so in other places, without making mention of the law, he comforteth other that are already humbled with such knowledge, with promise of grace, as, Come to me all ye that labour and are laden, and I will refresh you; and ye shall find rest for your souls.

10. At the last when they are weary with wrestling the Scripture, they fall to subtleties and sophistical argumentes. They caull upon this that faith is in some places called a work, and therupon they gather that we do wrongfully set faith as contrarie to works. As though offtheast faith in that it is an obeying of the will of God, doth with her own deferving procure unto vs righteousness, & not rather because by embracing the mercy of God, it sealeth in our hearts the righteousness of Christ offered to vs of it in the preaching of the Gospel. The readers shall pardon me if I doe not tarry upon confusing of such follies, for they themselves without any fault of other, are sufficiently overthrown with their owne feeblenesse. But I will by the waie confute one objection which seemeth to have some shew of reason, least it should trouble some that are not so well practised. Sith comon reason teacheth that of contraries is all one rule, and all particular sinnes are imputed to vs for vrightheousnesse, they say it is meete that to al particular good works be given the praise of righteousness. They do not satisfie me which answere, that the damnation of men properly proceedeth from onely vnbelief, not from particular sinnes. I do indeed agree to them, y vnbelief is the fountain and root of all euils. For it is the first departing from God, after which do follow the particular trespassings against the law. But whereas they seem to set one selfe same reason of good and euil works in wewing of righteousness or vrightheousnesse, therein I am compelled to disagree from them. For the righteousnesse of works is the perfect obedience of the law. Therefore thou canst not be righteous by works, vnlesse thou do follow it as a right line in the whole continual course of thy life. From it to soone as thou hast swerved, thou art fallen into vrightheousnesse. Hereby appeareth that righteousness commeth not of one or a few works, but of an vnswearing and vnwearied observing of the will of God. But the rule of judging vrightheousnesse is most contrary. For he that hath committed fornication, or hath stolé, is by one offence gilie of death, because he hath offended against the majestie of God. Therefore these our little arguers do stumble, for that they marke not this saying of James, that he which sinneth in one, is made gilie of all, because he that hath forbiddé to stalle, hath also forbidden to stalle, &c. Therefore it ought to semme no absurditie, when we saie that death is the just reward of every sin, because they are every one worthy of the just displeasure & vengeance of God. But thou shalt reason foolishly, if on the contrary side thou gather y by one good worke man may be reconciled to God, which with many sinnes deserueth his wrath.

The xix. Chapter.

Of Christian libertie.

Nowe we must entreat of Christian libertie: the declaration of he must not omitte whose purpose is to comprehend in an abridge-
ment. the summe of the doctrine of the Gospel. For it is a thing principally necessary, and without the knowledge whereof conscience dare in a maner enterprise nothing without doubting, they stumble and start backe in many things, they alway stagger and tremble: but specially it is an appendant of justification, & auaileth not a little to the understanding of the strengthe thereof. Yea they that earnestly fear God, shall hereby receive an incomparable fruite of that doctrine which the wicked and Lucianicall men doe pleasantly raute with their scoffes, because in the spiritual darkness wherewith they be taken, every wanton railing is lawfull for them. Wherefore it shal noe more forth in this season: and it was profitable to differre to this place the plaine discoursing of it, (for we haue alreadie in divers places lightly touched it) because tho as any mention is brought in of Christian libertie, then either filthy lufls do Boyle, or mad motions doe rife, vnlesse these wanton raisiets be timely meet withal, which doe otherwise most naughtily corrupt the best things. For, some men by pretence of this libertie, shake off all obedience of God, and break forth into an vnbridled licentiousnesse: and some men disdain it, thinking that by it all moderation, order & choice of things is taken away. What shoulde we here doe, being compassed in such narrow straites? Shall we bidde Christian libertie farewell, and so cut off all frit occasion for such perils? But, as we haue saide, vnlesse that bee fast holden, neither Christ, nor the truth of the Gospel, nor the inward peace of the soule be rightly known. Rather we must endeavour that so necessarie a parte of doctrine be not suppressed, & yet that in the mean time those fond objectiones may be mette with all which are wont to rife thereupon.

2 Christian libertie (as I thinke) consisteth in three partes. The first, that the conueniences of the faithfull, when the assiance of their justification before God is to be sought, may raife and aduaunce themselves above the lawe, and forget the whole righteoufnesse of the lawe. For fith the lawe (as we haue alreadie in another place declared) leaueth no man righteous: either we are excluded from all hope of justification, or wee must bee loosed from the lawe, and so that there be no regard at all had of works. For whom thinketh that he must bring somewhat beit neuer so little of good works to obtaine righteoufnesse, he cannot appoint any ende or measure of them, but maketh himselfe better to the lawe. Therefore taking away all mention of the lawe, and laying aside all thinking upon worke, we must embrace the onely mercie of God, when wee entreat of justification: and turning away our sight from our felues, wee must beholde Christ alone. For there the question is not howe we bee righteous: but howe although we bee vnrighteous and vnworthie, wee bee taken for worthie. Of which thing if conscience will attaine any certeintie, they must give no place to the lawe. Neither can any man hereby gather that the lawe is superfluous to the faithfull, whom it doeth not therefore cease to teach, and exhorte, and pricke forwarde to goodnesse, although before the judgement feare of GOD it hath noe place in their conscience. For these two things, as they are most desirous, so must they be well and diligently distinguished of vs. The whole life of Christians ought to bee a certaine meditation of godli-
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godlinesse, because they are called into sanctification. Herein standeth the office of the lawe, that by putting them in minde of their dutie, it shoule stirre them vp to the endeoure of holinesse and innocencie. But when con-
sciences are carefull howe they may haue God mercifull, what they shal
awnwere, and vpon what affiance they shall stande if they be called to his
judgement, there is not to be reckned what the lawe requireth, but onely
Christ must bee set forth for righteousnesse, which paseth all perfection of
the lawe.

3 Vpon this point hangeth almost all the argument of the Epistle to
the Galatians. For, that they bee fonde expiators which teach that Paul
there contendeth onely for the libertie of ceremonies, may be propound by
the places of the argumentes. Of which sort are these. That Christ was
made a curse for vs, that hee might redeeme vs from the curse of the law,
Againe, Stande saft in the libertie wherewith Christ hath made you fre,
and bee not againe intangled with the yoke of bondage. Beholde, I Paul say,
if yee be circumcised, Christ shal nothing profite you. And hee which
is circumcised is better of the whole lawe. Christ is made idle to you
whosoever yee bee that are justified by the lawe: yee are fallen away from
grace. Wherein truely is contained some higher thing than the libertie of
 ceremonies. I graunt in deede that Paul there intretach of ceremonies,
because hee contendeth with the fals Ephistles, which went about to bring
agoine into the Christian Church the olde shadowes of lawe which were
abolished by the comming of Christ. But for the discussing of this questi-
on, there were higher places to be disputed, in which the whole contro-
versie stoode. First because by those Jewish shadowes the brightnesse of
the Gospell was darkened, hee sheweth that wee haue in Christ a full gi-
ving in deede of all those thinges which were shadowed by the ceremonies
of Moses. Secondly, because those deceivers filled the people with a moiste
naughtie opinion, namely that this obedience asaile to deferre the fa-
vour of God: Here hee standeth much vpon this point, that the faithfull
shoulde not thinkte that they can by any worke of the lawe, much leffe by
those little principles, obteine righteoussesse before God. And therewithall
hee teacheth, that they are by the crosse of Christ free from the damnati-
on of the lawe, which otherwise hangeth ouer all men, that they shoulde
with full asuredness rest in Christ alone. Which place properly pertai-
neth to this purpose. Last of all he maintaineth to the conuenciens of the
faithfull their libertie, that they should not be bound with any religion in
things not necessarie.

4 The seconde parte, which hangeth vppon that former parte, is that
consciences obey the lawe, not as compelled by the necessitie of the lawe:
but being free from the yoke of the lawe it selfe, of their owne accord they
obey the will of God. For because they abide in perpetuall terrores, so
long as they be under the dominion of the lawe, they shall never be with
cheerful readinesse framed to the obedience of God, unleffe they first haue
this libertie giuen them. By an example wee shall both more briefely, and
more plainly perceiue what these thinges meane. The commandement
of the lawe is, that we loue our God with all our heart, with all our soule, with
all
all our strengths. That this may be done, our soule must first be made voide of all other sense and thought, our heart must be cleansed of all desires, all our strengths must be gathered vp and drawn together to this onely purpose. They which have gone most farre before other in the way of the Lord, are yet very farre from this marke. For though they love God with their minde, and with yncere affection of heart, yet they have stil a great part of their heart and soule possest with the desires of the flesh, by which they are drawn back and stayed from going forward with hasty course to God. They doe in deed travaile forward with great endeavours; but the flesh partly feeleth their strengths, and partly draweth them to it selfe. What shall they here do, when they feele that they do nothing lesse than perfome the lawe? They will, they couse, they endeavours, but nothing with such perfection as ought to be. If thou looke upon the lawe, they see that whatsoever worke they at empt or purpose, is accursed. Neither is there any cause why anie man should desire his selfe with gathering that the work is therefore not altogether evil, because it is vnperfect; and therefore that God doth neither lesse accept that good which is in it. For, the lawe requiring perfect love, condemneth all imperfection, vnlesse the rigour of it be mitigated. Therefore his worke should fall to nought which he would have to seeme partly good: and he shall finde that it is a transgression of the lawe, even in this because it is vnperfect.

5 Loe, howe all our workes are subject to the curse of the lawe, if they be measured by the rule of the lawe. But howe shoulde then unhappie soules cheerfully apply themselves to worke, for which they might not trust that they could get any thing but curse? On the other side, if being delivered from this seuer and exacting of the lawe, or rather from the whole rigor of the lawe, they heare that they be called of God with fatherly gentleness: they will merily and with great cheerfulnes anfwer his calling and follow his guiding. In a fume, they which are bound to the yoke of the lawe, are like to bond-merants, to whom are appointed by their Lordes certaine taske of worke for euerie daie. These servants thinke that they have done nothing, nor dare come into the sight of their Lordes, vnlesse they have performed that full taske of their worke. But children, which are more literally and more freemanlike handled of their fathers, stick not to present to them their begonne and halfe vnperfect worke, yea and those haveng some fault, trusting that they will accept their obedience and willingnesse of minde, although they have not exactly done so much as their good will was to do. So must we be as may have sure affiance, that our obediences shall be allowed of our most kinde father, how little soeuer, and how rude and vnperfect soeuer they be. As also he assureth to vs by the Prophet, I will spare them (faith he) as the father is wont to spare his sonne that serveth him. Where this worde Spare, is set for to beare wi hall, or gentely to winke at faultes, forasmuch as he also maketh mention of feruice. And this affiance is not a little necessary for vs, without which we shall goe about all things in vaine. For God accounteth himselfe to be worshipped with no worke of ours but which is truly done of vs for the worshipping of him. But howe can that be done among these terrors, where it is doubted whether God be offended or worshipped with

Men freed from the exactions of the lawe are as children sweetly vnwise unto cheerful obedience by the fatherly gentleness wherein they know that God hath promised to ex- cease them.

Mal.3.17.
Cap. 19. Of the manner how to receive without our works?

6 And that is the cause why the author of the Epistle to the Hebræs, referreth all the good works that are read of in the holy fathers, to faith, and woceth them only by faith. Touching this liberty there is a place in the Epistle to the Romanes, where Paul reasoneth that sinne ought not to have dominion over vs, because we are not vnder the lawe, but vnder grace. For when he had exhorted the faithfull that sin should not reign in their mortal bodies, and that they should not give their members to be weapons of wickednesse to sin, but should dedicate themselves to God, as they are alive from the dead, & their members, weapons of righteousness to God: & whereas they might on the other side obiect that they do yet carry with them the flesh ful of lusts, and that sin dwelleth in them, he adiouneth that he fort by the liberty of the law, as if he should say. Though they doe not yet throughly feel sinne destroy'd & that righteousness yet liueth not in the, yet there is no cause why they should feare & be discouraged as though he had bin alway displeased with them for the remnants of sinne, forasmuch as they are by grace made free from the law, that their works should not bee examined by the rule of the law. As for them that gather that we may sinne because we are not vnder the law, let them know that this liberty pertaineth nothing to them, the end whereof is to encourage vs to good.

7 The third part is, that we be bound with no confidence before God of outward things which are by themselves indifferent, but that we may indifferently sometime use them, and sometime leave them vnused. And knowledge of this liberty also is very necessary for vs, for it shall be abten, there shall be no quiet to our consciences, no end of superstitions. Many at this day do think vs fond to move disputations about the free eating of flesh, about the free use of days, and garments, & such other small trifles as they in deede thinke them; but there is more weight in them than is commonly thought. For when consciences have once cast themselves into the snare, they enter into a long and cumbersome way, from whence they can afterward finde no easie way to get out. If a man begin to doubt whether he may occupie linnen in sheetes, shirts, handkerchieues, and napkins, neither will he be out of doubt whether he may use hempe, and at the last he will also fall in doubt of matters, for he will wey with himselfe whether he cannot sup without napkins, whether he maye not be without handkerchieues. If any man thinke deintie meat to be vnlawfull, at length he shall not with quietnes before the Lorde eate either brownbread or common meates, when he remembret that he may yet sustaine his bodie with bafer foodes. If he doubt of pleasant wine, afterward he will not drinke dead wine with good peace of conscience, lest of all he will not be bold to touch sweeter and cleaner water than other. Finally, at the length he will come to this point, to thinke it vnlawfull (as the common sayings is) to tread upon a straw lying a croffe. For here is begonne no light strife, but this is in question, whether GOD will have vs to use these or those things, whose will ought to guide all our counsell and doings. Hereby some must needs be carried with desperation into a confess deuouring pitte: some must, despisig GOD, and casting away his feare, make themselves away through de.
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destruction when they have no ready way: For whosoever are entangled with such doubting, which way soever they turne them selues, they see every where present offence of conscience.

8 I knowe faith Paul) that nothing is common (meaning by common, unholy) but who so thinketh any thing common, to him it is common. In which words he maketh all outward thinges subject to our liberty, prouing alway that our mindes haue the assurance of the libertie before God. But if any superstitious opinion cast into vs any doubt, those thinges which of their owne nature were cleane, are defiled to vs. Wherefore he addeth : bles
ded is he that judgeth not himselfe in that which he alloweth. But he that judgeth, if he eat, is condemned, because he eateth not of faith. And that which is not of faith, is sinne. Among such narrowe straites, who so neatly thelese with carelesly venturing on all thinges thew themselves boulders, do they not as much turn themselves away from God? But they which are through-
lie pereed with some feare of God, when they themselfes also are compelled to doe many thinges against their conscience, are discouraged and doe fall downe with feare. All that are such, do receive none of the gifts of God with thanksgiving, by which alone yet Paul testifieth that they all are sanctified to our vs: I mean the thanksgiving that proceedeth from a hart that acknowledge the liberalitie and goodness of God in his gifts. For many of them in deede do understand that those are the benefites of God which they vs, and they praise God in his works: but thith they are not persuaded that they are given to themselfes, how should they thanke God as the giver of them? Thus in a summe we see, where this libertie tendeth, namely that we should vs the gifts of God to such vs as he hath giuen them vnto vs, with out any scruple of conscience, without any trouble of mind, by which confidence our soules may both haue peace with him, and acknowledge his liberalitie towarde vs. For here are comprehended all ceremonies that are at libertie to be observed, that our consciences should not be bound with any necessitie to keepe them, but should remember that the vs of them is by Gods benefite subject to themselves vnto edification.

9 But it is diligently to be noted, that Christian libertie is in all the parts of it a spirittual thing, the whole strength whereof consisteth in appeasing fearefull consciences before God, if either they be unquieted, or carefull for the forgivencesse of sinnes, or if they be pesuade whether our imperfect works and defiled with the faultes of our flesh doe please God, or if they bee troubled about the vs of indifferent thinges. Wherefore they doe wrongfully expounde it, which either doe make a close for their owne desires, that they may abuse the gifts of God to their owne lust, or which do thinke that there is no liberty but that which is vsed before men, and therefore in vsing it have no regardes of the weake brethren. In the first kind, men doe at this day much offend. There is almoast no man which may by his abilitie of wealth be supruous, which delighteth not in excesseful gorgiousnes, in furniture of banketes, in apparell of body, in building of houses, which hath not a will to excell other in all kind of statelynesse: which doth not maruellously flatter himselfe in his finenes. And all these thinges are defended vnder the pretence of Christian libertie. They say that they are thinges indifferent.
Cap. 19. Of the maner how to receiue

I grants, so that a man indifferently use them. But when they are too gree-
dily coveted, when they are prouudely boasfted, when they are waftfulliy spent,
it is certayne that those thinges which otherwise were of themselves lawfull,
are by these faultes defiled. This saying of Paul doth very well put difference
between those thinges indifferent: All thinges are clean to the cleane: but to the
defiled and vnbeleeuing, nothing is clean, because their minde and con-
science is defiled. For why are accused the rich men, they which hauie their
comfor, which are satisfied with meat, which doe nowe laugh, which sleepe
in beds of iuorie, which ioyne land to land, whose bankets haue Lute, Harpe,
taber and wine: Verily both iuorie, and golde, and riches, are the good crea-
tures of God, permitted yea and appointed by the providence of God for
men to use. Neither is it anywhere forbidden either to laugh, or to be satis-
filed with meate, or to ioyne new possesions to their owne old possesions or
of their auncestors, or to be deliuered with musickall melodie, or to drink wine.
This is true indeede. But when they have plentie of thinges, to wallowe in
delights, to gloue themselves, to make their wit and mind drunk with present
pleasures & alway to gape for new, these doings are most far from the lawful
use of the gifts of God. Therefore let them take away immeasurable desire,
let them take away immeasurable wafting, let them take away vanitie and
arrogance, that they may with a pure conscience purely use the gifts of God,
When the minde shall be framed to this sobrietie, they shall have a rule of
the lawfull use. On the other side let this moderation bee wanting, even
basse and common delicaties are too much. For this is trulie saide, that of-
tentimes in mist and course cloth dwellth a purple heart, and sometime
under silk and purple, lieth simple humilitie. Let curie men in his degree so
live either poorelie, or meanlie, or plentifullie, that they all remember that
they are fed of God to live, not to be riotous: & let them thinke, that this is
the law of Christian libertie: if they have learned with Paul to be contented
with those thinges which they presently have: if they can skill both to bee
humble and to excell: if they be taught in all places and in all thinges to bee
both full and hungrie, to haue plentie and to suffer want.

10 Hearrein also many men doe erre, because as though their libertie shou-
ld not be found and safe vnlesse it had men witnessies of it, they doe vndiffer-
entlie and vnwise lie use it. By which vnseasonable using they many times of-
offende the weake brethren. You may see at this day some, which thinke that
their libertie cannot stannde, vnlesse they take possession of it by eating of
fleth on friday. I blame not that they eate: but this false opinion must be
driven out of their minde. For they ought to thinke that by their libertie they
obtain no newe thing in the sight of men but before GOD, and
that it standeth as well in abstaining as in using. If they understand that
it maketh no matter before GOD, whether they eate flesh or eggs, whether
they were red or black garments, that is enough. The conscience
is nowe free, to which the benefite of such libertie was due. Therefore al-
though they doe afterwarde abstaine all their life long from flesh, and weare
alway but one colour, yet they are no lesse free. Yea therefore because they
are free, they doe with a free conscience abstaine. But they do most hurt-
fullie offende because they nothing regard the weaknesses of their brethren,
which we ought so to beare with, that we rashly commit nothing with of-
fence of them. But sometime alfo it behooveth that our libertie be let forth
before men. And this I graunt. But there is a measure most heedfully to
be kept, that we cast not away the care of the weake whome the Lord hath
so earnestly giuen vs charge.

11 I will in this place therefore speake somewhat of offences, in what dif-
ferenee they are to be taken, which are to be avoided, and which to be ne-
eglected. whereupon wee may afterwarde determine what place there is for
our libertie among men. I like well that common diuision, which teacheth
there is of offences one sort giuen, another taken: for as much as it both hath
a plaine testimonie of the Scripture, and doth not vnfitly express it which
it meaneth. If thou do any thing by vnseasonable lighntenesse, or wantonnes,
or rashnesse, nor in order, nor in fit place, whereby the ignorant & weake are
offended, that same may be called an offence giuen by thee: because it came
to passe by thy fault that such offence was stirred vp. And it is always called
an offence giuen in any thing, the fault whereof came from the doer of the
thing it selfe. It is called an offence taken, when a thing which is otherwise
not euill done nor out of time is by euill will or by one wrongfull malici-
ousnesse of minde drawn to occasion of offence. For in this case was not
offence giuen, but these wrongfull confutteris doe without cause take one.
With that first kind of offence none are offended but the weake: but with
this second kind of souere naturcs & Pharisaicall scornfull heads are offended.
Wherefore we shall call the one, the offence of the weake: the other of the
Pharisees: and we shall so temper the use of our libertie, that it ought to giue
place to the ignorance of the weake brethren, but in no wise to the rigorou-
senesse of the Pharisees. For, what is to be yielded to weakenesse, Paul sheweth
in very many places. Bare (faith he) the weake in faith. Againe, Let vs not
hereafter judge one another: but this rather, let there not be laide before
our brother any offence or occasion of falling: and many other sayings to y
same enter, which are more fit to be read in the place it self, than to be here
rehearsed. The summe is, that we which are strong should beare with the
weakenes of our brethren, and not please our selues: but euery one of vs
please his neighbour unto good for edifying. In another place, But see that
your libertie be not in any wise an offence to them that are weake. Againe,
Eate ye all things, that are sold in the shambles, asking no question for con-
science: of your conscience (I say) not another mans. Finally be ye such, that
ye giue no offence, neither to the Jewes, nor to the Greeks, nor to the
Church of GOD. Also in another place, Ye are called, brethren, into li-
bertie: onely giue not your libertie to be an occasion to the flth, but by
charitie serue ye one another. Thus it is. Our libertie is not giuen toward
our weake neighbours, whose seruantes charitie maketh vs in all things:
but rather, that having peace with God in our mindes, wee may alfo live
peaceably among men. As for the offence of the Pharisees, how much it is
to be regarded, wee learne by the wordes of the Lorde, whereby he bid doth
them to be let alone, because they are blind, and guides of the blinde. The
disciples had warned him, that the Pharisees were offended with his say-
ings: he answered that they were to be neglected, and the offending of them,

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Of offences ri-
ing into others
in the use of our
libertie.

Rom.14. 3,
and 13.

1.Cor.8.9.
1.Cor.10.25.

Gal.5. 13.

Matt.15.24.
not to be cared for.

12 But yet still the matter hangeth doutfull, vnlesse wee knowe who are to be taken for weake, and who for Pharisees: which difference being taken away, I see not among offences what ye at all of libertie remaineth, which might never be vsed without great danger. But it seemeth to me that Paul hath most plainly declared both by doctrine and by examples, how far our libertie is either to bee tempered or to bee defended though with offences. When he tooke Timothee into his companie, hee circumcised him: but hee could not be brought to circumcise Titus. Here were diuerse doings, and no change of purpoe or of mind: namely in circumcising Timothee, when hee was free from all men, hee made himselfe a servant to all men: and hee was made to the Iewes, as a Iewe, that hee might winne the Iewes: to them that were vnder the lawe, as if he himselfe were vnder the lawe, that hee might winne them which were vnder the lawe: all things to all men, that he might saue many, as he writeth in another place. Thus wee haue a right moderation of libertie, if it may be indifferently restrained with some profit. What he had respect vnto, when he stoutly refused to circumcise Titus, hee himselfe testifyth, writing thus: But neither was Titus, which was with me, altho\n
ough he was a Greetian compelled to be circumcised, because of the faile brethren which were come in by the way, which had priuily crept in to espie our libertie which we haue in Christ Iesus, that they might bring vs into bondage, to whom we gaue not place by subjection so much as for a time, that the truth of the Gospell might continue with you. There is also a time when we must of necessity defend our libertie, if the same be in weake consciences endangered by the vnjust exadings of faile Apostles. We must in every thing studie to preserue charitie, and haue regard to the edifying of our neighbour. All things (faith he) are lawfull for me, but not all things are expedient: all things are lawful for me, but all things doe not edifie. Let no man secke that which is his owne, but which is anothers. There is nothing now plainer by this rule, than that we must vse our libertie, if it may turne to the edifying of our neighbour: but if it be not so expedient for our neighbour, then we must forbear it. There be some which counterfeit the wisedome of Paul in forbearing of libertie, while they do nothing lesse than apply the same to the duties of charitie. For so that they may provide for their owne quietnes, they with all mention of libertie to be buried, whereas it is no lesse behouefull for our neighbours, sometime to vse libertie for their benefit and edification, than in fit place to restrain it for their commodity. But it is the part of a godly man to think, that free power in outward things is therefore granted him, that he may bee the freer to all duties of charitie.

13 But whatsoever I haue spoken of avoiding of offences, my meaning is that it be referred to meane and indifferent things. For those things that are necesarie to be done, are not to be lefte vndone for feare of any offence. For as our libertie is to be submitted to charitie, so charitie is to be submitted to our libertie.
do nothing but with troublesome turmoiling, and which had rather rashly to rende all things, than leisurely to rip them. Neither yet are they to be harkned to, which when they be leaders of men into a thousand sorts of vngodlines, yet do, sain that they must behaue them selves so that they be none offence to their neighbors. As though they doe not in the mean ende if the consciences of their neighbours to euill, specially whereas they sticke fast in the same vice without anie hope of getting out. And the pleasant men forsooth, whether their neighbor be to be instructed with doctrine or exaile of life, say that he must be fed with milk, whom they fill with most euil & poionous opinions. Paul reporteth that he fed the Corinthians with drinking of milke: but if Popish Maffe had then bene among them, would he have sacrificed to give them the drink of milke? No: For milk is not poison. Therefore they lie in saying that they feede them whom vnder a shew of flattering allurements they cruely kill. But granting that such dissembling is for a time to be allowed, how long yet wil they feede their children with milke: For if they never growe bigger, that they may at the least bee able to bare some light meat, it is certain that they were never brought vp with milke. Ther are two reasons that moose me why I do not now more sharply contend with them: first, because their follies are scarcelie worthie to bee confuted, sith they worthilie seeme filthie in the sight of all men that haue their sounde wit secondlie, because I haue sufficentlie done it in peculiar bookes, I will not now se a thing alreadie done, One lie let the readers remember this, that with whatsoeuer offences Satan & the worlde go about to turne vs away from the ordinances of God, or to stay vs from following that which he appointeth, yet wee must neuertheless go earnestly forward: and then, that whatsoeuer dangers hang vpon it, yet is it not at our libertie to swithe one hate bredth from the commandement of the same God, neither is it lawfull by any pretence to attempt any thing but that which he giueth vs leave.

Now therefore sith faithful consciences haue received such prorogative of libertie as we haue aboue set forth, haue by the benefit of Christ obtained this that they be not entangled with anie snares of obseruation in those things in which the Lord willed that they should be at libertie: we conclude that they are exempt from al power of men. For it is annecte, that whether Christ should lose the thank of his so great liberalitie, or consciences their profite. Neither ought we to think it a light matter, which we see to haue cost Christ so deere: namelie which he valued not with gold or silver, but with his owne bloud: so that Paulsticketh not to say, that his death is made void, if we yeeld our soules into subjection to men. For he traveleth about nothing els in certaine chapters of the epistle to the Galatians, but to sain that Christ is darkned or rather destroied to vs, yelde our consciences stande fast in their libertie, which verily they haue lost if they may at the will of men be snared with the bondes of lawes and ordinances. But as it is a thing most worthy to be knowne, so it needeth a longer & plainer declaration. For soone as any word is spoken of the abrogating of the ordinances of men, by and by great troubles are raised vp partlie by feditious men, partlie by slanderers; as though the whole obedience of men were at once taken away and overthrown.
Therefore that none of vs may stumble at this stone, first let vs consider, that there are two sorts of government in man: the one spiritual whereby the conscience is framed to godliness and to the worship of God: the other civil, whereby man is trained to the duties of humanitie and ciuitality which are to be kept among men. They are commonly by not vnit names called the Spiritual and Temporall jurisdiction, whereby is signified, that the first of these two formes of government pertaineth to the life of the soule, and the latter is occupied in the thinges of this present life: not enely in feeding and clothing, but in setting forth of lawes whereby a man may spende his life among men holielie, honestly, and soberlie. For, that first kinde hath place in the inwarde minde, this latter kinde ordereth onely the outward behaviours. The one we may call the Spiritual kingdom, the other, the Civil kingdom. But these two, as we have diuided them, must bee either of them always severally considered by themselues, and when the one is in considering, we must withdrawe and turne away our mindes from the thinking upon the other. For there are in man as it were two worldes, which both divers kings and divers lawes may governe. By this putting of difference shall come to passe, that that which the Gospell teacheth of the spiritual libertie, wee shall not wrongfully drawe to the ciuill order, as though Christians were according to the outward government lesse subject to the lawes of men, because their consciences are at libertie before God: as though they were therefore exempt from all bondage of the flesh, because they are free according to the spirit. Again, because even in those ordinances which seem to pertaine to the spiritual kingdom, there may be some error, we must also put difference betweene these, which are to be taken for lawfull as agreeable to the word of God, & on the other side which ought not to have place among the godly. Of the Civil government there shall be else where place to speake. Also of the Ecclesiastical lawes I omit to speak at this time, because a more full entreaty of it shall bee fitte for the fourth booke, where we shall speake of the power of the Church. But of this discoursse, let this be the conclusion. The question being (as I haue sayde) of it selfe not very darke or entangled, doth for this cause accomber many, because they do not sufficiently enough put difference betweene the outward court as they call it, & the court of conscience. Moreover this encreaseth the difficultie, that Paul teacheth that the magistrate ought to be obeyed, not only for fear of punishment, but for conscience. Whereupon followeth that consciences are also bound by the ciuill lawes, if it were so, all should come to naught which wee both haue spoken and shall speake of the spirituall government. For the loosing of this knot, first it is good to knowe what is conscience. And the definition thereof is to be fetched from the derivation of the worde. For, as when men do with minde and understanding conceiue the knowledge of thinges, they are thereby saide (Scire) to knowe, whereupon also is derived the name of Science: Knowledge: so when they have a feeling of the judgement of God, as a witness joinnyned with them, which doth not suffer them to hide their finnes but that they be drawne accused to the judgement scare of God, that same feeling is called Conscience. For it is a certaine meane betweene God and man, because it suffereth not man to supprese in himselfe y which hee
he knoweth but pursueth him so farre tis to bring him to guiltines. This is it which Paul meaneth, where he saith that conscience doth together witness with men, when their thoughts do accuse or acquite them in the judgement of God. A simple knowledge might remaine as enclosed within man. Therefore this telling which pretendeth man to the judgement of God, is as it were a keeper ioned to man, to marke and espie all his secrets, that nothing may remaine buried in darkness. Whereupon also commeth that olde Proverbe, Conscience is a thousand witnesses. And for the same reason Peter hath set the examination of a good conscience for quietness of mind, when being perswaded of the grace of Christ, wee doe without feare present our fulues before God. And the author of the Epistle to the Hebrues, setteth to have no more conscience of sinne, in stead of, to be delivered or acquited that sinne may no more accuse vs.

16 Therefore as works have respect to men, so conscience is referred to God, so that a good conscience is nothing els but the inward purenes of the heart. In which sense Paul writeth that charitie is the fulfilling of the law out of a pure conscience and faith not sained. Afterward also in the same chapter he sheweth how much it differeth from understanding, saying that some had suffered shipwracke from the faith, because they had forsaken good Conscience. For in these words he signifieth it is a lively affection to worship God, and a sincere endeuer to live holy and godly. Sometime in deed it extendeth also to men, as in Luke where the same Paul protesteth that he endeavoured himself to walke with a good conscience toward God and men. But this was therefore saide, because the fruities of good conscience do flow and come even to men. But in speaking properly, it hath respect to God only, as I haue already said. Hereby it commeth to passe that the law is said to binde the conscience, which simply bindeth a man without respect of me, or without having any consideration of them. As for example: God commandeth not onely to keepe the mindes chaste and pure from all lust, but also forbidden al manner of filthine of wordes and outward wantonnesse whatsoever it be. To the keeping of this lawe my conscience is subject although there liued not one man in the world. So he that behaueth himselfe intemperately, not onely finneth in this that he giveth an euil example to the brethren, but also hath his conscience bounde with guiltines before God. In things that are of themselves meane, there is another consideration. For we ought to abstaine from them if they breed any offence, but the conscience still being free. So Paul speaketh of flesh consecrate to Idols. If any (faith hee) moue any doubt, touch it not for conscience sake: I say for conscience, not thine but the others. A faithfull man should sinne, which being first warned should nevertheless eat such flesh. But howsoever in respect of his brother, it is necessarie for him to abstaine as it is prescribed of God, yet hee ceaseth not to keepe still the libertie of conscience. Thus wee see how this lawe binding the outward worke, leaueth the conscience vnbounde.

The xx. Chapter.

Of Prayer, which is the cheefe exercise of faith, & by wherev wee daily receive the benefites of God.
Of these things that have beene hitherto spoken, wee plainly perceiue how needy and voide man is of all good things, and how he wanteth all helpe of saluation. Wherefore if hee seeketh for releaues whereby hee may succour his neediness, hee must goe out of him selfe and get them else where. This is afterward declared vnto vs, that the Lorde doth of his owne free wil and liberally giue him selues to vs in his Christ, in whom hee offereth vs in steede of our miseries all felicities, in steede of our neede wealth, in whom hee openeth vs to the heavenly treasures: that our whole faith should behold his beloved sonne, that vpon him our whole expectation should hang, in him our whole hope should stick and rest. This verily is the secret and hidden Philosophie, which cannot be wrung out with Logicall arguments: but they learne it whome eyes God hath opened that they may see light in his light. But since that we are taught by faith to acknowledge that whatsoeuer we have neede of, whatsoeuer wanteth in vs, the same is in God and in our Lorde Jesus Christ, namely in whom the Lord willed the whole fulnesse of his largest to rest, that from thence we should all drawe as out of a most plentiful fountain: now it remaineth that wee seek him, and with prayers craue of him that which we have learned to be in him. Otherwise to knowe God to be the Lorde and giver of all good things, which allureth vs to pray to him, and not to goe to him and pray to him: should so nothing profit vs, that it should be all one as if a man shoulde neglect a treasure shewed him buried and digged in the ground. Therefore the Apostle, to shewe that true faith cannot be idle from calling vpon God, hath set this order: that as of the Gospel springeth faith, so by it our hearts are framed to call vpon the name of God. And this is the same thing which he had a little before saied, that the Spirit of adoption, which sealeth in our hearts the witnesses of the Gospel, saith vp our spirites that they dare shewe forth their desires to God, and receueth vp vnipeakable gronings, & cry with confidence Abba Father. It is meete therefore that this last point, because it was before but onely spoken of by the way and as it were lightly touched, shoulde nowe bee more largely entreated of.

2. This therefore we get by the benefit of prayer, that wee attaine to those riches which are laid vp for vs with the heauenlie father. For there is a certaine communicating of me with God, whereby they entring into the sanctuarie of heauen, do in his owne presence call to him touching his promises: that the same thing which they beleued him affirming onely in word not to be vaine, they may when neede do requireth finde in experience. Therefore we see that there is nothing set forth to vs to be looked for at the hand of the Lord, which we are not also commanded to craue with prayers: so true it is that by prayer are digged vp the treausures, which our faith hath looked vp being shewed to us by the gospell of the Lord. Now how necessarie and how manie waies profitable this exercise of prayer is, it can by no words be sufficientlie declared. Undoubtedly it is not without cause the heauenly father testifieth, that the only fortres of saluation is in the calling vpon his name, namely whereby vve call to vs the presence both of his providence, by which he watcheth to take care of our matters; and of his power, by which he susteineth vs being weake and in a manner fainting; and of his goodnes, by
by which he receiueth vs into fauour being miserably loaden with sinnes: finally whereby we call him all whole, to giue himselfe present to vs. Heredy growth singular rest and quietnesse to our conferences. For when we have disclosed to the Lorde the necessitie which distressed vs, wee largely rest though it were but in this onely that none of our evils is hidden from him, whom we are perswaded both to be most wel willing toward vs, and most able to provide wel for vs.

3 But (wil some man say) did not he know without any to put him in mind of it, both in what part we be distressed, and what is expedient for vs? so that it may seeme after a certaine manner superfluous, that he should be troubled with our prayers, as though he winked or slept, vntill he were awaked with our voice? But they which to reason, maketh not to what ende the Lorde hath instrueted them that he is to pray: for he ordained it not so much for his owne caufe as rather for ours. He willeth in deed, as right it is, that his due be rendred to him, when they acknowledge to come from him whatso- ever men require or doe perceiue to make for their profite, and doe confess the same with willinges. But the profite also of this sacrifice wherewith hee is worshipped, commeth to vs. Therefore howe much more boldly the holy fathers gloriously talked both to themselues and other of the benefites of GOD, so much the more sharply they were pricked forwarde to pray. The onely example of Elias shall bee enough for vs, which being sure of the counsell of God, after that hee not rathly had promised raine to Ahab, yet boldly prayeth betwene his knees, and sendeth his servaunt seven times to espie it: not for that hee did discredit the oracle of God, but because he knewe that it was his dutie, left his faith should waxe drowsie and sluggishe, to lay vp his desires with God. Wherefore altho' whlie wee lie fentiifhe and so dull that wee perceiue nor our owne miseries, bee wake & watcheth for vs, and sometime also helps and vs vndesire, yet it much beho- ueth vs, that hee be continually called vpon of vs, that our heart may be enflamed with earnest & fervent desire to seeke, love, & worship him, while we accustome our selues in many necessitie to flee to him as to our doore an- chare. Againe, that no desire & no wish at al may enter into our mind, whereof we should be ashamed to make him witnesse, while wee learne to present our wishes, yea & to poure out our whole heart before his eyes. Then we may be framed to receiue all his benefites with true thankfulness of mind, yea & with outward thanksgiving, of which wee are put in minde by our prayer they come to vs from his hand. Moreover, that when we have obtained that which we desired, being persuaded that he hath answered to our prayers, we may be therby the more frequently caried to think vpon his kindnes, & ther- withal embracce with greater pleasure those things which we acknowledge to haue ben obtained by prayer. Last of al, that vertue & experience may according to the meaure of our weaknesses affure our minds of his prouidence when we understand that he not onely promiset hym that he will never faile vs, & that he doth of his own accord open vs the entrie to cal to him in the vertie point of necessitie, but also hath his hande alway stretched out to helpe them that be his, & that he doth not feede them with words, but defendeth them with present help. For these causes, the most kinde Father, although

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he never sleepeth or is sluggisht, yet oftentimes maketh a shew as though hee slept and were sluggisht, that so hee may excersice vs, which are otherwise slouthfull and sluggisht to come to him, to ask of him, to require him to our owne great benefit. Therefore they do so foolishly, which to call away the minde of men from prayer, babble that the providence of GOD, which maketh for the safekeeping of all things, is in vaine wearest with our callings vpon him: Whereas the Lorde contrariwise not in vaine testifieth that he is nigh to all them that call vpon his name in the truthe. And of none other forte is that which other doe tritlingly say, that it is superfluous to aske those things which the Lorde is of his owne will readie to give, whereas even the very same things which flowe to vs from his owne free liberality, hee will haue vs acknowledge to bee granted to our prayers. Which thing that notable sentence of the Psalme doeth testifie, wherewith many like sayings doe accorde. The eyes of the Lorde are vpon the righteous, and his cares vnto their prayers. Which saying doe setteth out the providence of God bent of his owne accord to prouide for the safety of the godly, that yet he omitteth not the exercis of faith, whereby slouthfulness is wiped from the minde of men. The eyes of God therefore doe walke, that hee may succour the necessitie of the blinde: but hee will againe on our behalves heare our gronings, that he may the better proue his loue toward vs. And so both are true, that the watchman of Israel sleepeh not, nor slumbereth, and yet that he setteth stil as having forgotten vs when hee sleeeth vs dull and dumme.

Psal. 1.21.8. The first rule of framing rightly our prayers is to avoid our cogitation as much as may be from all fleshly or carthly cares.

Psal. 145.18. Nowe, to frame prayer rightly and well, let this bee the first rule, that we be no otherwise framed in minde and heart, than becommeth them that enter into takle with God. Which veriety wee shall attaine as touching the minde, if the same being free from fleshly cares and thoughtes wherein it may bee called away or withdrawn from the right and pure beholding of God, doe not onely bend it selfe wholly to prayer but also so much as is possible be lifted vp and carried above it selfe. Neither doe I here require a mind so at libertie, that it be pricked and nipped with no care, whereas contrariwise the frequenctesse of prayer must by such carefulnesse be kindled in vs, (as we see that the holy servants of God doe sometime declare great tormentes, much more carefulneses, when they say they vnter to the Lord a bewailing voice out of the deepe depth, and out of the middest of the iawes of death.) But I say that all strange and foreigne cares must be druen away, wherewith the minde it selfe wandring hither and thither is carried about, and being drawn out of heaven is pressed downe to the earth. I meane by this that it must be lifted vp above it selfe, that it may not bring into the sight of God any of those things which our blinde and foolish reason is wont to imagine, nor may holde it selfe bound within the compass of her owne vanitie, but riseth vp to purenes worthie for God.

The preparation of the minde vnlesse prayer is a thing of great both weights and difficult -
all feare. In which thing we must so much more earnestly labour as we find it more hard. For no man can be bent to praise, but that he shall seele many bythoughts to creepe upon him, either to breake off, or by some bowing and swaring to hinder the course of his prayer. But here let vs cal to mind, how great an vnworthinesse it is, when God receiueth vs vnto familier talk with him, to abuse his great gentlenessse, with mingling holy and prophane things together, when the reuerence of him holdeth not our minde fast bound vnto him, but as if we talked with some mean man, we do in the midst of our prayer, forsaking him, leape hitther and thither. Let vs therefore know that none do rightly and well prepare themselves to prayer, but they who the majestie of God pearceth, that they come to it vncombred of earthlie cares and affections. And that is meant by the ceremonie of lifting vp of handes, that men should remember that they bee farre distant from God, vnles they lift vp their senses on high. As also it is said in the Psalm, To thee have I lifted vp my soule. And the Scripture oftentimes vseth this maner of speech, to lift vp prayer: that they which desire to be heard of God, should not set still in their dregges. Let this be the summe: that howe much more liberally God dealeth with vs, gently alluring vs to vnload our cares into his boosome, so much less excusable are we vnlesse his so excellent and incomparabe benefite doe with vs ouerwey all other thinges and drawe vs vnto it selfe, that we may earnestly apply our endeavours and senses to pray: which can not be done vnlesse our minde by strongly wrastling with the hinderances doe rise vp aboue them. An other point we haue set forth, that we aske no more than God giueth leave. For though he biddeth vs to pour out our heartes, yet he doth indifferently giue loose reinnes to foolish & froward affections: and when he promiseth that he will doe according to the wil of the godly, he proceedeth not to so tender bearing with them that he submitteth himselfe to their will. But in both these pointes men doe commonly muche oppose. For not onely the most part of men presume without shame, without reverence, to speake to God for their follies, and shamelessly to present to his throne whatsoever liked them in their dreme: but also so great foolishnesse or senselesse dulnesse possedeth them, that they dare thrust into the hearing of God, even all their most filthie desires, whereof they would greatly be ashamed to make men privie. Some prophane men have laughed to seorne, yea and detested this boldnesse, yet the vice it selfe hath alwaye reigned. And hereby it came to passe that ambitious men haue chosen Wipiter to be their Patron: courteous men, Mercurie the desirous of learning, Apollo and Minerva: warriers, Mars: and Lecherous folk, Venus. Like as at this day (as I have euie nowe touched) men doe in prayers graunt more licence to their unlawfull desires, than when they sportingly talke with their Eqals. But God suffreth not his gentlenessse to be so mocked: but claiming to himselfe his right, maketh our prayers subject to his authoritie, and restranceth them with a bridle. Therefore we must kepe fast this saying of John. This is our assiance, that if we aske anie thing according to his will, be he hearteth vs. But forasmuch as our abilities are farre from being sufficient to performe to great perfection, wee must secke a remedy to helpe vs. As we ought to bende the sight of our minde to God, so the affection of the heart.
ought also to follow to the same ende. But both doe, saie, farre beneath it, yea rather doe faint and faile or be carried a contrarie waie. Therefore God to succour this weakness, in our prayers giueth the spirit to be our scholemaster, to instruct vs what is right, and to gouerne our affections. For, because we know not what we ought to pray as we ought, the spirit commeth to our succour, and maketh intercession for vs with unspeakable gronings, that it indeed either praieth or proneth but stireth vp in vs affiance, desires, and fightings, which the strength of nature were not able to conceive. And not without cause Paul calleth them unspeakable gronings which to the faithfull sende forth by the guiding of the spirit, because they which are truely exercised in prayers, are not ignorant that they bee to holden in perplexity with blinde cares, that they scarcely finde what is profitable for them to speake: yea while they goe about to utter hammering wordes they stike fast incombred. Whereupon it followeth, that the gift of praying rightly is a singular gift. These things are not spoken to this purpose, that we favouring our owne flouthfulness should give over the charge of praying to the Spirit of God, and lie dull in that carelessnes, to which we are too much inclined (as there are heard the wicked sayinges of some, that we must lie negligently gaping to waite vntill he prevent our minds occupied elsewhere) but rather that we loathing our owne flouthfulness and sluggishnesse, should crave such helpe of the Spirit. Neither doeth Paul, when he biddeth vs to pray in Spirit, therefore cease to exhort vs to wakefulness: meaning that the instinct of the Spirit to withe his force to frame our prayers, that it nothing hindereth or slacketh our owne endeavour: because God will in this behalfe prove how effectuallly faith moueth our hearts.

A second rule for direction of prayer in the sense and feeling of our owne vuances.

6 Let also an other lawe be, that in praying we alwaye seeke our owne want, and that earnestly thinking howe we stande in neede of those things that we aske, we joynie with our prayer an earnest yea fervent affection to obtaine. For manie doe lightly for manners fake recite prayers after a prescribed forme, as though they rendered a certain taske to God: and although they confesse that this is a necessarie remedie for their evils, because it is to their destruction to be without the helpe of God which they crave: yet it appeareth that they doe this dutie for custome, forasmuch as in the mean time their mindes are cold, and doe not wey what they aske. The generall and confusfe feeling indeede of their necessitie leadeth them henceto: but it doth not stirre them as it were in a present case to ask everylee of their neede. Nowe what thinke wee to bee more hatefull or more detestable to God than this faining, when a man asketh forgivenesse of sinnes, in the mean time either thinking that he is not a sinner, or not thinking vpon this that hee is a sinner, cuen wherewith God himselfe is plainly mocked? But of such peruersenesse (as I have saide) mankinde is full, that for manners fake they manie times aske many things of God, which they certainly judge that without his liberality to come to the from some other where, or that they have them headeiie remaining with them. The fault of some other seemeth to be lighter and yet not tolerable, that they which have once conceiued this principle that we must sacrifice to God with praiers
prayers, do mumble vp prayers without any musing of minde uppon them. But the godly must principally take heed, that they neuer come into the sight of God to ask any thing, but because they do both boyle with earnest affection of heart, and do theerewith all desire to obtaine it of him. Yea, and also though in those things which wee aske onely to the glorie of God, wee seeme not at the first sight to provide for our owne necessitie, yet the same ought to be asked with no lesse ferventnesse & vehementnes of desire. As, when we pray that his name be halowed, wee must (as I may so speake) frequently hunger & thirst for that hallowing.

7 If any man object, that wee are not alway driven with like necessitie to pray, I grant the same indeede: and this difference is profitably taught vs of James: Is any man heauie among you? Let him pray. Who so is moris, let him sing. Therefore eveu common feeling teacheth vs, that because we are too slothful, therefore, as the matter requireth we are the more sharply pricked forward of God to pray earnestly. And this David calleth the fit time, because (as he teacheth in many other places) how much more hardly troubles, discommodities, feares & other kinds of tentations do preffe vs, so much freer access is open for vs, as though God did call vs vnto him. But yet no lesse true is that saying of Paul, that we must pray al times: because how soever things prosperously flowe according to our hearts desire, and matter of mirth doth compass vs on every side, yet there is no minute of time wherein our neede doth not exhort vs to pray. If a man have abundance of wine and wheate: yet sith he cannot enjoy one morse of breade but by the continual grace of God, whole cellers or barnes full shall be no let why hee should not crave daily breade. Nowe if wee call to minde howe many dangers do euery moment hang over vs, the verie fearre it selde will teach vs that we have no time free from prayer. But this we may better perceiue in spiritual things. For, when shal so many finnes, whereof wee knowe our selues guiltie, suffer vs to sit still without care and not in humblewise crave pardon both of the fault and the paine? When do tentations grant vs truçe, so that we neede not to haft vnto help? Moreover the desire of the kingdome and glorie of God ought so to pluck vs to it selfe, not by fitthes but continually, that it should alway be fit time for vs. Therefore not without cause wee are so oft commanded to pray continually. I doe not yet speake of perseverance in prayer, whereof mention shalbe made hereafter: but when y scripture warneth vs that we ought to pray continually, it accuseth our slownesse, because wee do not perceiue how necessarie this care & diligence is for vs. By this rule all hypocritie and craftines ofelying to God, is debarrd, yea driven farre away from prayer. God promiseth that he will bee neere to all them that cal vpon him in trueth, and he pronounceth that they shall finde him which seake him with their whole heart. But they aspire not that which please themselues in their owne filthinesse. Therefore a right prayer requireth repentance. Whereupon this is commonly said in the Scriptures, that God heareth not wicked doers, and that their prayers are a cursed, like as their sacrifices alfo be: because it is rightfull that they finde the cares of GOD shutte, which doe locke vp their owne heartes, and that they should not finde God easie to bowe, which doe with their owne hardnesse
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Esa. 15. 15. prouoke his stiffenesse. In Esay he threateneth after this manner. When yee shall multiply your prayers, I will not heare you; for your handes are full of blood. Againe in Iermrie: I haue cried and they haue refused to heare: they shal likewise criе, and I will not heare: because he taketh it for a most high dishonour, that wicked men should boast of his covenant, which doe in all their life desie his holy name. Wherefore in Esay he complaineth that when the Iews come necere to him with their lippes, their heart is farre from him. He speaketh not this of only prayers, but affirmeth that he abhorreth faining in all the partes of worshipping him. To which purpose maketh that saying of James. Yee ask, and receiue not: because yee ask ill, that yee may spende it vpon your pleasures. It is true in deede (as wee shall againe shewe a little hereafter) that the prayers of the godly which they powre out, doe not rest vpon their owne worthinesse; yet is not that admonition of John superfluous, if wee ask any thing, we shall receiue it of him, because wee keepe his commandements: forasmuch as an euill conscience shueth the gate against vs. Whereupon followeth that none doe rightly pray, nor are heard, but the pure worshippers of God. Therefore whosoever prepareth himselfe to pray, let him be lothfull to himselfe in his owne euils, and (which cannot bee done without repentance) let him put on the person and minde of a begger.

The thirde rule of prayer is the unsained humbling & abacing of our sines.

Dan. 9. 18. Hereunto let the third rule be joyned, that whosoever presenteth him selfe before God to pray, should forsake all thinking of his owne glorie, put off all opinion of worthinesse, and finally give ouer all trust of himselfe, giving in the abacing of himselfe the glorie wholly to God: least if wee take any thing be it never so little to our selves, we doe with our owne swelling fall away from his face. Of this submission which throweth downe all height, wee have often examples in the seruants of God: among whom the holier thatervie one is, so much the more he is throwne downe when hee commeth into the sight of the Lord. So Daniel, whom the Lord himselfe commended, with so great a title of praise, saith: We powre not our prayers before thee in our righteousnesses, but in thy great mercies. Here vs Lord, Lord be merciful to vs: Heare vs, & do these things that we ask. For thine owne sake: because thy name is called vp ower the people & ower thy holy place. Neither doth he by a crooked figure (as men sometime speake) mingle him selfe with the multitude as one of the people, but rather severally confesseth his owne guiltiness and humbly fleeth to the sanctuary of forgiveness, as he expressly faith: When I confessed my sins & the sinnes of my people. And this humblenesse Daniel also setteth out with his owne example, when he saith, Enter not into judgement with thy seruaunt, because in thy sight euery one that liueth shal not be justified, In such manner Esay prayeth: Lot, thou art angrie because we haue sinned, the world is founded in thy wayes, therfore wee shalbe sauced: And we haue bin all filled with vncleannesse, & all our righ- teounes as a defiled cloth: and we haue all withered away as a leafe, & our iniquities do scatter vs abroad as the wind: and there is none that calleth vpon thy name, that raiseth vp him selfe to take holde of thee: because thou haft hid thy face from vs, & haft made vs to pine away in the hande of our wickednes. Now therefore O Lord, thou art our father, we are clay, thou art our
our fashioner, & we are the worke of thy hande. Be not angrily O Lord, neither remember wickednes for ever. Behold, look upon vs, we are all thy people. Lo, how they stand upon no affiance at all, but vs this only, y thinking upon this y they be Gods, they despize not that he will have care of them. Likewise Jeremie. If our iniquities answer against vs, doe thou for thy names sake. For it is both most truly & most holy written, of whomsoever it be, which being written by an unknowne author is fathered upon the Prophet Baruch: A soule haue not desire & desolate for the greatnes of evil, crooked, & weake, a humber soule, & fainting eyes give glory to thee O Lord. Not according to the rightheousnesse of our fathers do we pour out prayers in thy sight, & ask mercy before thy face O Lord our God, but because thou art mercifull, haue mercy upon vs, because we have sinned before thee.

9 Finally the beginning & also the preparing of praying rightly, is crying of pardon, with an humble & plaine confession of fault. For neither is it to be hoped, that even the holiest man male obtaine any thing of God, vntil he be freely reconciled to him: neither is it possible that God may be favourable to any but them whom he pardoneth. Wherefore it is no maruaile if the faithful do with this keie open to themselves the doore to pray. Which we learne out of many places of the Psalmes. For David when he asked an other thing, faith: Remember not the sinnes of my youth, remember me according to thy mercy for thy goodness sake O Lorde. Again: Looked vpon my affliction, & my labour, & forgive all my sinnes. Where we also see y it is not enough, if we every severall day do call our selves to account for our new sinnes; if we do not also remember those sinnes which might seeme to have beene long ago forgotten. For, the same Prophet in another place, haung confessed one hainous offence by this occasion returneth euens to his mothers wombe wherein he had gathered the infection: not to make the fault seeme lese by the corruption of nature, but that heaping together the sinnes of his whole life, how much more rigorous he is in condemning himselfe, so much more easie he may find God to entreat. But although the holy ones do not alway in expresse words aske forgiveness of sinnes, yet if we diligently weigh their prayers which the Scripture rehearseth, we shall easilie finde which I lay, they gathered a mind to pray of the only mercy of god, & so alway took their beginning at appeasing him: because if every man examine his owne conscience, so farre is he from being bold to open his eares familiarly with God, that he trembleth at evcry comming toward him, except that he standeth vpon trust of mercie & pardon. There is also another speciall confession, where they aske release of paines, that they also praine to have their sins forgiven: because it were an absurditie to will that the effect be taken away while the cause abideth. For wee must beware that God be fauourable vnto vs, before that he will forgive his saunter with outward signs: because both he himselfe will keepe this order, & it should liitle profit vnto haue him beneficailly, unless our conscience feeling him appeased should thoroughly make him loely vnto vs. Which we are also taught by the ancients of Chri$t. For whē he had decreted to heale the man sick of the Palse, he said, Thy sinnes are forgiven thee: lieting vp our mindes thereby to that which is chiefly to be wished, that God first receive vnto fauour, and then
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The fourth rule of prayer is courage grounded upon certain hope.


Praise is fruitful, where there is not an unsanctified aspring into godliness, such as David & Ezekiel mention in their praying as warranting thereby that they could not praise in vain.


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with the feeling of the just vengeance of God sure affiance of favour: which things do yet very well agree together, if the onely goodnes of God raise vs vp being oppressed with our owne euils, For, as we haue before taught that repentance and faith are knit as companions together with an vnseparable bond; of which yet the one affraie vs, the other eagerhe vs: so in prayers they must mutually meete together. And this agreement David expresseth in fewe wordes: I (faith he) will in the multitude of thy goodnes enter into thy house: I will worship in the Temple of thy holines with feare. Vnder the goodnes of God he comprehended faith, in the meane time not excluding feare: because not onlie his maieftie driueth vs to incence, but also our owne vnworthinesse holdeth vs in feare forgetting all pride and assurednes. But I meane not such an affiance which should shoke the minde loosed from all feeling of carefulnesse with a sweete and full quernessse. For, to rect fo peaceably is the doing of them which haueing all things flowing as they would with it, are touched with no care, are kindled with no deside, do swell with no feare. And it is a very good spurre to the holic ones to call vp on God, when beeing distressed with their owne necessitie, they are vexed with most great vnquietnessse, and are almofte difinaide in them selues, till faith come in fit time to their succours, because in such distresses the goodnesse of God shineth to them, that they do in deed grone beeing warried with weight of present euils, they are also in paine & grieved with feare of greater, yet being so vphold by it, they both receive & comfort the hardnes of bearing them, & doe hope for escape & deliverance. Therefore the praire of a godly man must arise out of both affections, must also contain & shewe both: name lie to grone for present euils, and to be carefulie afraid of new, and yet therewithall to fly to God, nor doubting that he is ready to reach his helping hand. For God is maruellouslie prouoked to wrath by our distrustfulness, if we ask of him the benefits which we hope not to obtaine. Therefore there is nothing more agreeable with the nature of praiers, than this law be preferred & appointed to them, that they breake not forth rashly, but follow faith going before the. To this principle Christ calleth vs all with this saying: I say vnto you, whatsoeuer things ye require, believe that ye shall receive, & they shall happé to you. The same also he confirmeth in another place. Whatsoeuer ye ask in prayer beleueing, ye shall receive. Wherewith agreeeth James also. Faining, If any need wisdom, let him ask it of him which giueth to all me free lie, and vpbraidedeth not: but let him ask in faith not doubting. Wherein setting doubting as contrary to faith, he doth most sily expresse the nature of it. And no leffe is that to be noted which he addeth, that they obtain nothing which call vp God in watering & doubt, and do not determine in their heartes whether they shaue heard or no. Whom he also compariseth to waues which are diverslie tossed and driuen about of the winde. Whereupon in another place he calleth a right prayer, the prayer of Faith. Againe when God so oft affirmeth that he wil giue to euery one according to his faith, he significeth that we obtain nothing without faith. Finallie it is faith that obtaineth whatsoever is granted by praire. This is meant by that notable saying of Paul, which the foolish men doe take no heed vnto: Howe shal any man call vppon him, in whom he hath not beleued? But who shal beleue,
beleeue,yunlesse he haue heard? But faith commeth of hearing, and hearing of the word of God. For coneying by degrees the beginning of prayer is faith, he plainly affirneth that God can not be sincerely called vpon of any other, than them to whom by the preaching of the Gospel his mercifullnesse and gentleness hath beene made knowne, and familiarly declared.

12 This necessity our adueraries do not thinke vpon. Therefore when we bid the faithful to hold with assured confidence of mind that God is fauourable, and beareth good will to them, they thinke we speake a most great absurdity. But if they had any of true praire, they would truly understande that God can not be rightly called vpon without that stedfast feeling of Gods good will. Sith no man can well perceive the force of faith, but he which by experience feeleth it in his hart: what may a man profit by disputing with such men, which do openly shew, that they never had anything but a vain imagination: For of what force, & how necessarie is that assurednesse which we require, is cleere learned by invocation. Which who so seeth not, be bewrayeth he hath a very dull conscience. Let vs therefore leaving this kind of blind men, stick fast in that saying of Paul, that God can not be called vpon of any other, but them that know his mercy by the gospel, & are surely perswaded that it is readie for them. For what maner of laying should this be? O lord, I am verily in doubt whether thou wilt hear me: but because I am distresse with carfulnesse, I flee to thee,y thou maist help me if I be worthy. This was not the wonted manner of all the holy ones, whose praiers we read in scriptures. Neither hath the holy ghost thus taught vs by the apostle which biddeth vs to go to the beauteous throne with confidence, that we may obtain grace, & when in another place he teacheth that we have boldnesse & access in confidence by the faith of Chrifl. We must therefore hold fast with both handes this assurednesse to obtain what we ask(fith both the Lord with his owne voice to commandeth vs, & all the holy ones teach it by his example) if we will pray with fruit. For,y only praire is pleasing to God which springeth out of such a presumption of faith( as 1 may so call it) & is grounded vpon a dreadfull certainty of faith, he might have bin content with the bare name of faith, but he not onlie added confidence, but also furnished the fane with libertie or boldnes, by this mark to put difference betwene vs & vnbelieuers, which do in decrees also pray to God as we do, but at adventurce. For which reason the whole church praieth in the psalm: Let thy mercie be vpon vs, as we put our trust in thee. The same condition is also spoken of in another place by the Prophet: In what day I shall cry, this I knowe that God is with me. Again, In the morning I will direct my selfe to thee, & I will watch. Fas of these words we gather, that praiers are in vain cast into the aire, vnlesse hope be adoinde, from whence as out of a watchour we may quietly waite for the Lord. Wherewith agreeth the order of Pauls exhortation. For before that he moueth faithfull to pray in spiritus at all times with wakefulnesse and diligence, he first of all biddeth them to take the shield of faith, the helmet of salvation, and the sword of the spirit, which is the worde of God. Now let the readers here call to remembrance that which I haue before saide, that faith is not overthrowne where it is joined with acknowledging of our misery, neediness, and filthinesse. For with how heauiie weight souer of cuill
euill doings the faithfull seele themselues to be overladen or grieved, and they be not only voide of all things which may procure fauour with God, but also that they be burdened with many offences which may worthily make him dreadfull to them: yet they caullie not to present themselues, neither doth this feeling make them to afraid but that they still return to him, for as much as there is no other way to come to him. For prayer was not ordained, whereby we should arrogantly aduance our selues before God, or esteem at great value any thing of our owne, but whereby confessing our guiltines, we would bewail our miseries to him, as children do familiarly open their complaints to their parents. But rather the vnmeasurable heape of our euils ought to be full of spurreys or prickes to pricke vs forward to pray. As also the Prophet teacheth vs by his example, saying: Heale my soule,because I haue sinned against thee, I grant in deedev in such sayinges should be deadly prickings vnlesse God did helpe but the most good father of his incomparable tender kindnes hath brought remedy in his season, whereby appeasing all trouble, affuaging all cares, wiping away feares, he might gently allure vs to him, yea & taking away all doutes (much more all stoppes) hee might make vs an easie way.

13 And first when he commandeth vs to pray, he doth by the very same commandement accuse vs of wicked obstinacy, vnlesse we obey him. Nothing could be more precipitely commanded, than that which is in the Psalm: call vpon me in the day of trouble. But forasmuch as among all the duties of godlines, the Scripture commendeth none more often, I neede not to tarry longer vpon this point. Asketh (as our master) & ye shall receive: knouke, it shalbe opened to you. Howbeit here is also with the commandement ioyned a promise as it is necessarie. For though al men confess, the commandement ought to be obeyed, yet the most part would fle from God, when he calleth, vnlesse he promised ye he would bee easie to be entreated, yea & would offer himselue. These two things being established, it is certaine that whosoever make delays, they come not straight to God, are not onely rebellious & disobedient, but also are proved guiltie of insidetie, because they distrust promises. Which is so much more to be noted, because hypocrites under the colour of humilitie & modestie do as well prouedly dispose the commandement of God, as discredite his gentle calling, yea & destauand him of his chief part of his worship. For after that he hath refused sacrifices, in which at that time all holinesse seemed to stand, he declareth that this is the chiefest thing & most precious to him above all other, to be called vpon in the day of need. Therefore where he requireth his owne, & encourageth vs to cheerefullnes of obeying, there are none so gay colours of doubting that may excuse vs. Wherefore how many testimonies are commonly found in the Scriptures whereby we are commanded to call vpon God, so many standards are set vp before our eyes to put affiance into vs. It were rafhes to rush into the sight of God, vnlesse he did preuent vs with calling vs. Therefore he openeth vs the way with his owne voice, saying: I will say to them, Ye are my people: and they shall say to me, thou art our God. We see howe he preuenteth them that worship him: and willeth them to followe him, and therefore it is not to be feared that this should not be a very sweete melodie which he tuneth.
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Psal. 65.3. tuneth. Specially let this notable title of God come in our minde, whereupon if we stay, we shall easilie passe over all stopes. Thou God that hearest prayer, even to thee shall all flesh come. For what is more louely or more alluring, than that God be garnished with this title which may ascertaine vs that nothing is more proper to his nature, than to grant the desire of humble suiters? Hereby the Prophet gathereth that the gate standeth open not onely to a fewe, but to all men: because he speaketh even to all in this sayinge: Call upon me in the daye of trouble: I will deliver thee, and thou shalt glorifie me. According to this rule David laith for himselfe that a promise was gived him, that he may obtaine what he asketh: Thou Lord hast revealed into the care of thy seruants: therefore thy seruants hath founde his heart to pray. Whereupon we gather that he was carefull, sauing in so much as the promise had encouraged him, So in another place he armeth himselfe with this general doctrine. He will do the will of them that fear him. Yea, and this may note in the Pfalmes, that as it were breaking his course of praying he pasheth over sometime to the power of God, sometime to his goodnes, sometime to the truth of his promises. It might feme that David by vnsealable threbling in of these sentences, made mangled prayers: but the faithful know by vse and experience, that fruenetnes faine theth vnsele they put newe nourishementes vnto it, and therefore in praying the meditation both of the nature of God, and of his worde is not superfluous. And so by the example of David, let it not grieve vs to thrust in such things as may refresh fainting hearts with new liuely strength.

Our sluggishnes notwithstanding so many so effectuall moses vn to this heavenly exerciese.

Prou. 18.10. Isocl. 2.32. And Ioel, after that he had prophesied of that horrible destruction which was at hand, added this notable sentence. Whosoever calleth vpon the name of the Lorde, shall be safe: which sentence wee knowe to pertaine properly to the course of the Gospell. Scarcely euerie hundredth man is moved to goe forward to meete God. He himselfe crieth by Esay: Ye shall call vpon mee, and I will heare you, yea, before that ye crieth, I will answere you. And this same honour also in another place he vouchfaeth to glie in common to the whole Church, as it belongeth to all the members of Christ. He hath cried to me, I will heare him, I am in trouble with him, that I may deliver him. Neither yet (as I haue alreadie saide) is it my purpose to reckem vp all the places, but to choose out the chiefes, by which we may take a taste howe kindely God allureth vs vnto him, and with howe straitly bonds our vnthankfulnesse is bound, whereamong so sharpe prickings our sluggisnes still make th delay. Wherefore let these sayinges alwaye founde in our cares: The Lorde is nie to all them that call vpon him, that call vpon him in trueth: also these sayinges which wee haue alleaged out of Esaye and Ioel, by which God affrighth that he is heedefull to heare prayers, yea and is delited as with a sacrifice of sweete sauour, when we cast our cares vpon him
him. This singular fruit we receive of the promises of God, when we make our prayers not douteing and fearfully but trulying upon his word, whose majesty would otherwise make us afraid, we dare call upon him by the name of Father, forasmuch as he vouchsafe to put this most sweet name into our mouths. It remaineth that we having such allurements should know that we have thereby matter enough to obtain our prayers: forasmuch as our prayers stand upon no merit of our owne, but all their worthines and hope of obtaining are grounded upon the promises of God, and hang upon them: so that it needeth none other underpropping, nor looketh upward hither or thither. Therefore we must determine in our minds, that although we excel not in like holiness as is prayed in the holy fathers, prophets and Apostles, yet because the commandement of prayer is common to vs, and faith is also common, if we rest upon the word of God, in this right we are fellowes with them. For God (as we have before shewed) promising that he will bee gentle, and mercifull to all, giveth cause of hope to all even the most miserable that they shall obtaine what they ask. And therefore the generall formes are to be noted, from which no man (as they say) from the first to the last is excluded: only let there bee present a purenes of hart, misliking of ourselves, humilitie and faith: let not our hypocrisie vnholie abufe the name of God with deceitfull calling upon it: the most good father will not put backe them, whom he not only exhorteth to come to him, but also moueth them by all the meanes that he can. Hereupon commeth the manner of praying of David, which I have even nowe rehearsed. Lo thou hast promised, Lord, to thy seruanta for this cause thy seruant at this day gathereth courage, and hath found what prayer he might make before thee. Now therefore O Lord God, thou art God, and thy words shall be true. Thou hast spok unto thy seruant of these benefits: begin therefore, and doe them. As also in another place, Perfore me to thy seruant according to thy word. And as the Israelites together, so oft as they arm them selves with remembrance of the couenaunt, doe sufficiently declare that we should not pray fearfully, whereas the Lord so appointeth. And herein they followed the examples of the fathers, specially of Jacob, which after that hee had confessed that he was vnworthy of so many mercies which he had received at the hand of God, yet hee faith that hee is encouraged to require greater things because God had promised he woulde doe them. But whatsouer colours the vnbelieuers do pretend, when they flee not to God so oft as necessitie presseth them, when they seeke not him nor craue his helpe, they do as much defraud him of his due honor as if they made to the seruices newe Gods, and idols: for by this means they deny that he is the author of all good things. On the other side, there is nothing stronger to deliver the godly from all dower, than to be armed with this thought, that no stop ought to stay them while they obey the commandement of God, which pronounceth that nothing is more pleasing to him than obedience. Here againe that which I faide before more clearly appeareth, that a dredles spirite to pray, agreeth well with fear, reverence, and carefulnes: and that it is no aburditie to say that God raieth vp the ouerthrown. After this manner those forms ofspeach agree well together which in seeming are contrarie. Jeremiah
and Daniel say that they throwe downe prayers before God. In another place Jeremiah saith: Let our prayer fall downe in the sight of God, that he may have mercy on the remnant of his people. On the other side, the faithfull are oftentimes said to lift vp prayere: So speaketh Ezekiel, requiring the prophet to make intercession for him. And David desireth that his prayer may ascend as incense. For although they being persuaded of the fatherly love of God, cheerfully commit themselves into his faithfull keeping, and doubt not to crave the help which he freely promiseth; yet doth not an idle carelesnesse lift them vp, as though they had cast away shame, but they ascende so vpwarde by degrees of promises, that they still remaine humble suppliants in the abacement of themselves.

Here are questions objected more than one. For the Scripture reporteth that the Lord granted certaine desires which yet brake forth of a mind not quiet nor well framed. Verilie for an iust caufe: Joatham had auowed the inhabitants of Sichem, to the destruction which afterward came upon them: but yet God kindled with ferventnes of anger & vengeaunce following his execration seemeth to allowe it tempered violent passions. Such heat also carried Sampson when he laid, Strengthen me O God, that I may take vengeance of the uncircumsized. For though there were some piece of good zeal mingled with it yet a hote, and therefore faultie greedinesse of vengeance did beare rule therein. God granted it. Whereupon it seemeth that it may be gathered, that although the prayers bee not framed according to the pre- scrib'd rule of the word, yet they obtaine their effect. I answer first that a generall law is not taken away by singular examples: again, that sometime special motions haue bin put into a fewe men, whereby it came to passe that there was another consideration of the then of the common people. For the answere of Christ is to be noted, when the disciples did vndiscreetely desire to counterfeit the example of Elias, that they knewe not with what spiritie they were endued. But we must go yet further, and say that the prayers do not alway please God which he granteth: but that, so much as serveth for example that is by clere praise made playne which the scripture teacheth, namely that he succoureth the miserable, heareth the groanings of the which being vnusuall troubles hee craue his helpe: that therefore hee executeth his judgments, when the complaints of the poore rise vp to him, although they be vnworthy to obtaine any thing be it never so little. For how oft hath hee taking vengeance of the cruelties, robberies, violence, filthy lustes, & other wicked doings of the vngodly, subduing their boldnes & rage, & also ouerthrowing their tyrannous power, testified hee helpe the vnworthy oppresced, which yet did beat the ayre with praying to an uncertain godhead? And one Psalme plainly teacheth that the prayers want not effect, which yet do not percease into heauen by faith. For hee gathereth together those prayers which necessarie wringeth no lesse out of the vnbelieuers then out of the godly by the verie feeling of nature: to which yet he proue by the effect, that God is favourable. Is it because hee doth with such gentlenesse testify that they be pleasing to him? No. But to enlarge or to set out his mercie by this circumstance, for that ecu to vnbelieuers their prayers are not denied; and then the more to pricke forwarde his true worshippers to pray, when they...
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they see that profane wailings sometime want not their effect. Yet there is no cause why the faithfull should swerve from the lawe laid upon them by God, or should entice the unbelievers, as though they had gotten some great gaine, when they have obtained their desire. After this manner we have sayd, that the Lord was bowed with the repentance of Ahab, that he might thew by this example how easie he is to entreat towardes his elect, when true turning is brought to appease him. Therefore in the Palse he blameth the Iews, that they having by experience proved him so easie to grant their prayers, yet within a little after returned to the stubbornesse of their nature, Which also plainly appeareth by the historie of the Judges: namely that so oft as they wept, although their tears were deceitfull, yet they were delivered out of the hands of their enemies. As therefore the Lord do indifferently bringeth forth his sunne vpon the good and the euill: so doth he also not despise their weepinges: whose cause is righteous and their miseries worthy of helpe. In the meantime he no more heareth these to saluation, than herein ministreth food to the despisers of his goodnes. The question seemeth to be somewhat harder of Abraham and Samuel: of whom the one being warranted by no word of God, prayed for the Sodomites: the other against a manifest forbidding prayer for Saul. Likewise is it of Jeremie which prayed that the city might not be destroyed. For though their requests were denied, yet it seemeth hard to take faith from them. But this solution shall (as I trust) satisfy sober readers: that they being instructed with the general principles, whereby God commandeth them to be merciful even also to the vnworthy; were not altogether without faith, although in a special case their opinion deceived them. Augustine writeth wisely in a certain place: How (faith he) do the holy ones pray by faith, to ask of God contrary to that which he hath decreed? Even because they pray according to his will: not that hidden and vnochangeable will, but the will which he inspirèth into them, that he may heare them after another manner: as he wisely maketh difference. This is well said: because after his incomprehensible counsel he so tempereth the successe of things, that the prayers of the holy ones be not void where are wrapped both with faith and errour together. Neither yet ought this more to auaile to be an example to followe, than it exciteth the holy ones themselves, whome I denie not to have past measure. Wherefore where appeareth no certaine promise, we must ask of God with a condition adjoinned. To which purpose seuereth that saying of David. Watch to the judgement which thou hast commanded: because the seer saith that he was warranted by a special oracule to ask a temporall benefit.

16 This also it is profitable to note, that those things which I have spoken of the foure rules of right prayer, are not so exactly required with extreme rigor, that God refusateth the prayers in which he shall not finde either perfect faith or perfect repentance together with a seruiceness of zeal and well ordered requestes. We haue said that although prayer be a familiar talke of the godly with God, yet we must keepe a seruence & modestie, that wee giue not loose reine to all requestes whatsoever they be; and that we desire no more than God giueth leave: and then, least the maiestie of God shoule.
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should grow in contempt with vs, that we must lift our minde vpward to a pure and undefeiled worshipping of him. This no man hath ever perfomned with such puritie as it ought to bee. For, (to speake nothing of the common sort) how many complaints of David do favor of vntemperance: not that he meant of purpose to quarrell with God, or carpe against his judgments: but because he fainting for weaknesse, found no other better comfort, than to cast his sorrowes into his bosome. Yea and God beeareth with our childish speech and pardoneth our ignorance, so often as any thing vnadvisedly escapeth vs: as truely without this tender bearing, there should be no libertie of praying. But although David’s minde was to submit himselfe wholly to the will of God, and he prayed with no lesse patience than desire to obtaine; yet there arieth yeboile out, sometimes troublous affections, which are much disagreeing from the first rule that wee haue set. Specially we may perceive by the conclusion of the xxxix. Psalm, with howe great vehemency of sorrowe that holy man was carried away, that he could not keupe measure Cease (faith he) from me, till I goe away and be not. A man would say that he like a desperate man desirith nothing els but that the hand of God ceaseth, he might rot in his evils. He saith it not for that hee with an aowed minde runneth into such outrage, or (as the reprobat were wont) would have GOD to depart from him: but onely he complaineth that the wrath of GOD is too heauie for him to beare. In these terrors also there fall out oftentimes requestes not well framed according to the rule of the worde of God, and in which the holy ones doe not sufficiently weye what is lawfull and expedient. Whatsoever prayers are spotted with these faultes, they deserve to be refus’d: yet if the holy ones doe bewaile, correct themselues, and by and by come to themselues again, God pardoneth the. So they offend also in the seconde rule, because they are oftentimes driven to wrestle with their owne coldenesse, and their neede and miserie doth not sharply enough pricke them to praise earnestly. And oftentimes it happeneth that their mindes do slide aside, and in a maner wander away into vanity. Therefore in this behalfe also ther is neede of pardon, lest our faint, or unperfect, or broken and wandering prayers have a denial. This God hath naturally planted in the mindes of men, that prayers are not perfect but with minde lifted vpward. Hereupon came the cermemony of lifting vp of handes, as we haue before saide, which hath bene vfed in all ages and nations, as yet it is in vre. But how many a one is there, which when hee lifteth vp his hands, doth not in his owne conscience find himselfe dull, because his heart resteeth upon the grounde? As touching the asking of forgiveness of sinnes, although none of the faithfull doe ouerpasse it, yet they which are truely exercised in prayers doe feel: that they bring for to the tenth part of that sacrifice, of which David speaketh. An acceptable sacrifice to God is a troubled spirit: a broken and humbled heart. O God thou wilt not despise. So there is alwaye double pardon to be asked, both because they knowe themselves guiltie in consciences of many faults, with feeling whereof they are not yet so touched, y they mislike themselves so much as they ought: and also that, so much as it is given them to profit in repentance and in the feare of GOD, they being throned downe with just sorrowe for their offences, should
should pray to escape the punishment of the judge. Cheesely the feeblenes or imperfection of faith corrupeth the prayers of the faithful, vntill the tender mercie of God did help them. But it is no maruel that God pardoneth this default, which doth oftentimes exercise the whole, with harpe instructions, as if he should purpose quench their faith. This is a most hard temptation, when the faithful are compelled to cry: how long wilt thou be angrie vpon the paiter of thy servant? as though the verie prayers made God more angrie. So when Ieremias faith: The Lord saith out my praiser, it is no doubt that he was shaken with a violent pang or trouble. Innumerable such examples are commonly found in the scriptures, by which appeareth that the faith of the holy ones was oftentimes mingled & toffe with doubtings, that in beleeuing & hoping they be rayed yet some unfaithfulness, but because they come not so far as it is to be wished, they ought to indenour so much the more that their faults being amended, they may daily come nearer to the perfect rule of praying, & in the meanete time to feele in how great a depth of evils they be drowned, which eu in the very remedies do get to themselves newe diseases; & thus there is no prayer, which the Lord doth not worthwhile vntill he wint at the spots where with they are all besprinkled. I rehearse not these things to this end that the faithful should carelesly pardon themselves any thing, but that in sharpli chastifying themselves they should travel to overcome these stops, & although Saran labour to stop vp at the ways, that he may kepe them from praying, yet neuertheless they should break through, being certainly persuaded, that although they be not vnembred of all hinderances, yet their labours and prayers are allowed of him, so that they travaile & bend themselves thitherward, whither they do not by and by attaine.

17 But forasmuch as there is no man worthie to present himselfe to God, and so come into his sight: the heavenly Father himselfe to deliver vs both from shame & feare which should haue thrown downe all our courages, hath giuen to vs his sonne Iesus Christ our Lorde, to be an advocate & mediator with him for vs, by whose leading we may boldly come to him, trusting that we haue such an interceffor, nothing shall be denied vs which we aske in his name, as nothing can be denied him of the father. And hereunto must all bee referred whatsoever we haue heretofore taught concerning faith: because as the promise setteth out vnto vs Christ for our Mediator, vnlesse our hope of obteining stay vpon him, it taketh from it selfe the benefite of praying. For so soone as the terrible majestie of God commeth in our minde, it is impossible but that we should tremble for feare, and the acknowledging of our owne vnworthinesse should drive vs farre away, till Christ come meane betweene vs and him, which may change the throne of dread full glorie into the throne of grace: as also the Apostle teacheth that we may be bold to appeare with all confidence which shall obtaine mercy & find grace in help comming in his season. And as there is a law set that we should call vpon God, as there is a promise giuen, that they shall be heard which call vpon him: so are we peculiarly commanded to call vpon him in the name of Christ, & we have a promise forth, that we shall obtaine that which we shall aske in his name. Hitherto (faith he) yet haue not asked any thing.

Psal. 80.
Lam 3.8.
Heb. 4.15
1 John 4.3 & 16.24.
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thing in my name: ask & ye shall receive. In y day ye shall ask in my name, & whatsoever ye ask, I will do, that the father may be glorified in the sonne. Hereby it is plaine without controversie, that they which call upon God in any other name than of Christ, do stubbornly break his commandements, & regard his will as nothing, & that they have no promise to obtaine anything. For (as Paul faith) all the promises of God are in Christ, yea & Amen; that is to say, they are confirmed & fulfilled.

18 And the circumstance of the time is diligently to be marked, where Christ commandeth his disciples to flee to intercession to him after that he is gone vp into heauen. In that hour (faith he) ye shall ask in my name. It is certaine that even from the beginning none were heard that prayed, but by means of the mediator. For this reason the Lord had ordained in the lawe, that the Priest alone entering into the sancturie, should beare vppon his shoulders the names of the tribes of Israel, and as many precious stones before his breast: but the people shoulde stande a farre off in the porch, and from thence shoulde joyneth their prayers with the priest. Yea and the Sacrifice availed hereto, that the prayers should bee made sure & of force. Therefore that shadowish ceremonie of the lawe taught that wee are all shut out from the face of God, and that therefore wee neede a Mediator, which may appeare in our name, and may beare vppon his shoulders, and hold vs fast bound to his breast, that wee may be heard in his person: then ye by sprinkeling of blood our prayers are cleansed, which (as we haue alreadie faide) are never voide of filthinesse. And we see that the holy ones, when they desired to obtaine any thing, grounded their hope vppon sacrificies, because they knewe them to bee the stablishments of all requestes. Let him remember thy offering (saith David) and make thy burnt offering fatte. Herevpon is gathered ye God hath bin from the beginning appeased by the intercession of Christ, to recewe the prayers of the godlie. Why then doth Christ appoint a newe heirie, when his Disciples shall beginne to praiie in his name, but because this grace, as it is at this day more glorious, so deserve more commendation with vs. And in this same sense he had faide a little before. Hitherto ye ece have not asked any thing in my name, nowe ask. Not that they understande nothing at all of the office of the Mediator (whereas all the Jews were instructed in the principles) but because they had not yet clearly knowne that Christ by his ascended into heauen should be a surer patron of the Church than hee was before. Therefore to comfort their griefe of his absence with some speciall fruite, hee claimeth to him self the office of an advocate, and teacheth that they have hitherto wanted the chief benefite, which it shall bee granted them to enjoye, when being ayded by his mediation, they shall more freeli call vppon GOD: as the Apostle faith that his newe waie is dedicate in his blode. And so muche lesse excusable is our frowardnesse, vslesse we doe with both armes (as the saying is) embrace so inestimable a benefite, which is properly appoynted for vs.

19 Nowe whereas he is the onelie way, and the onelie entrie by which it is granted vs to come in vnto God: who to do swarue from this waie and forswake this entrie, for the there remaineth no waie nor entry to God: there
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is nothing left in his throne but wrath, judgement, and terrour. Finally sigh the Father hath marked him for our head, and guide, they which do in anie wife swarue or go away from him, do labour as much as in them lieth to race out and disfigure the mark which God hath imprinted. So Christ is set to be the onlie Mediator, by whose intercession the Father may be made to vs favourable and eallie to be entreated. Howbeit the meane time the holy ones haue their intercessions left to them, whereby they doe mutually commende the saftie one of an other to God, of which the Apostle maketh mention: but those be such as hang upon that onee intercession: for farre is it off, that they minish anie thing of it. For as they spring out of the affection of love, where with we embrace one another, as the members of one body: so they are also referred to the vnitiue of the head. Sith therefore they also are made in the name of Christ, what doe they else but testify that no man can be holpen by any prayers at all, but with the intercession of Christ? And as Christ with his intercession withstandeth not, but that in the Church we make with praieers be advocates one for another: so let this remaie certaine, that all the intercessors of the whole Church ought to be directed to that onlie one. Yea and for this caufe we ought specially to beware of vnthankfulness, because God pardoning our vnworthines, doth not only gue yeue to every one of vs to praie for himself, but also admitte vs to be entreaters one of another. For, where God appointeth advocates for his Church which deserve worthily to be rejected if they praie privately useful one for himselfe: what a pride were it to abuse this libertie to darken the honour of Christ?

20) Nowe it is a mere trifiing, which the Sophistres babble, that Christ is the Mediator of redemption, but the faithfull are Mediators of intercession. As though Christ having performed a Mediation for a time, hath giuen to his fervantes that eternall Mediatorshippe which shall never die. Full courteously forsooth they handle him, that cut awaie so little a portion of honour from him. But the Scripture faith farre otherwise, with the simplicitie wherof a godly man ought to be contented, leaving these deceivers. For where John faith, that if anie do sinne, we haue an advocate with the Father, Christ Iefus: doth he meane that he was once in old time a praine for vs, and not rather assigneth to him an everlastinge intercession? How faie we to this that Paul also affirmeth, that he sitteth at the right hand of God the father and maketh intercession for vs? And when in another place he calleth him the onlie Mediator of God and men: meaneth he not of praieers, of which he had a little before made mention? For when he had before faie that intercession must be made for all men: for profe of that saying, he by and by addeth, that of all men there is one God and one Mediator. And none otherwise doeth Augustine expound it, when he faith thus: Christian men doe mutually commend themselves in their praieers. But he for whom none maketh intercession, but he for all, he is the onlie and true Mediator. Paul the Apostle, though he were a principal member vnder the heade (yet because he was a member of the bodie of Christ, and knewe that the greatest and truest priest of the Church entred, not by a figure, into the inwarde places of the vail, to the holie of holie places,
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but by express and stedfast truth into the innermost places of heaven, to a holinesse not shadowy with eternally commended by himselfe also to the prayer of the faithfull. Neither doth he make himselfe a Mediator betweene the people and God, but praieth that all the members of the body of Christ should mutually prays for him: because the members are careful one for another: and if one member suffer, the other suffer with it. And that so the mutual prayers one for an other of all the members yet travailling in earth, may ascende to the head which is gone before into heaven, in whom is appeasement for our sinnes. For if Paul were a Mediator, the other Apostles should also be Mediators: and if there were many Mediators, then neither should Pauls owne reason stande fast, in which he had faide,

For there is one God, one Mediator of one GOD and mee, the man Christ, in whom we also are one if we keepe the vnitiue of faith in the bonde of peace. Againe in another place. But if thou secke for a Priest, he is aboue the heavens, where he maketh interceffion for thee, which in earth die for thee. Yet doe we not dreame that he falleth downe at the fathers knees and in humble wise entreath for vs: but we understand with the Apostle, that he saue appeareth before the face of GOD, that the vertue of his death availeth to be a perpetual interceffion for vs: yet so that being entred into the sanctuarie of heaven, vs to the end of the ages of the world he alone carrieth to God the prayers of the people abiding a farre off in the porch.

No Saint hath entrie unto God but by Christ: and therefore we can not without inatriue unto him, make them our intercessors.

21 As touching the Saintes, which being dead in the flesh doe live in Christ, if we give any prayer at all to them, let vs not dreame that they themselves have anie other way of asking, than Christ which onlie is the waie, or that their prayers be acceptable to God in anie other name. Therefore sift the Scripture calleth vs backe from al to Christ onlie: with the heavenly fathers wils to gather together all in him: it was a point of too much dulnesse, I will not say madnesse, to do desire to make for our selves an entrice by them, that we should be led away from him without whom even they themselves have no entrice open. But, that this hath beene usually done in certaine ages past, & that it is at this day done where soever Papistry reigneth, who can deny? Their merites are from time to time thrust in to obtenie the good will of God: and for the most part Christ being passed over, God is prayed to by their names. Is not this, I beseech you, to contrey awake to them the office of that onlie interceffion, which we have affirmed to belong to Christ alone? Againe, what Angell or Diuell euer recueile to any man anie one syllable of this their interceffion which these men faitne? For in the Scripture is nothing of it. What is the reason therefore of inventing it? Truelie when the witte of man secketh for it selfe succours, wherewith we are not certified by the word of God, it plainlie bewraieith his owne distrustfulness. If we appeale to all their confessions that are delighted with the interceffion of saints, we shall finde that the same commeth from no other ground, but because they are grieved with carefulnesse, as though Christ were in this behalfe either too weake or too rigorous. By which doulfulnesse first they dishonor Christ, and robbe him of the title of only Mediator, which as it is given him of the Father for a singular prerogative, so ought
ought not also to be conveyed away to any other. And in this very doing they darken the glory of his birth, they make void his cross, finally whatsoever he hath done or suffered they spoil and defraud of the due praise thereof: for all tend to this end that he may be in deed and be accounted the only Mediator; And therewith they cast away the goodness of God, which gave himself to be their Father. For he is not their father, unless they acknowledge Christ to be their brother. Which they utterly deny unless they thinke that he beareth a brotherly affection toward them, than which there can nothing be more kind or tender. Wherefore the Scripture offereth only him to us, and saith vs to him, and saith vs in him. He (faith Ambrose) is our mouth, by which we speak to the Father: our eye, by which we see the Father: our right hand, by which we offer vs to the father, otherwise than by whose intercession neither we nor al the Saints haue any thing with anima. God. If they answer that the common prayers which they make in Churches, are ended with this conclusion adioyned, Through Christ our Lorde: this is a trilling shift: because the intercession of Christ is no lesse prophane when it is mingled with the prayers and merites of dead men, than if it were utterly omitted and only dead men were in our mouth. Againe, in all their Litanies, Hymnes, & Profes, where no honour is left vngiven to dead saints, there is no mention of Christ.

22 But their foolish dulness proceed the farre, that here we haue the nature of superstition expressed, which when it hath once shaken off the bride, is wont to make no end of running astray. For after that men once begun to looke to the intercession of Saints, by little and little there was giuen to every one his special doing, that according to the diuerse in businesse, sometime one & sometime another should be called upon to be intercessor: then they tooke to themselfes every one his peculiar Saint, into whose faith they committed themselfes as it were the keeping of safeguarding Gods. And not only (wherewith the Prophet in the old time reproched Israel) Gods were set vp according to the number of Cities, but euen to the number of persons. But first the Saints referre their desires to the onely will of God, & behold it, and rest upon it: he thinketh foolishly, and fleshly, yea and flaun-derously of them, which assigneth to them any other prayer, than whereby they pray for the comming of the kingdom of God: from which that is most farre distant which they faile to them, that every one is with private affec- tion more partially bent to his owne worshippers. At length, many abstracned not from horrible sacrifice, in calling nowe upon them not as helpers but as prinquant rulers of their saluation, Lo whereunto foolish men do fall when they wander out of their true standing, that is, the word of God. I speake not of the grosser monstrousnesses of vngodliness, wherein they are abominable to God, Angels, and men, they are not yet ashamed nor wearie of them. They falling downe before the image or picture of Barbara, Catherine, and such other, doe mumble Paternoster, Our father. This madness the Paffors doe so care to heal or restrain, that being allured with the sweete favour of gaine they allowe it with rejoyning at it. But al-though they turne from themselves the blame of so hainous an offence, yet by what couloure will they defende this that Ley or Medard are prayed vnto...
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unto, to looke downe vpon and helpe their servants from heaven: that the holy Virgin is prayed unto, to command her sonne to doe that which they ask? In the olde time it was forbidden in the Counsell at Carthage, that at the altar no direct prayer should be made to Saints. And it is likely that when the holy men could not altogether suppress the force of the unquiet custome, yet they added at least this restraint that the publike prayers should not be corrupted with this forme: Saint Peter praye for vs. But how much further hath their dullest importunitie ranged, which stickne not to giue away to dead men that which properly belongeth onely to God and Christ?

23 But whereas they trauel to bringe to passe that such intercession may seeme to be grounded upon the authoritie of Scripture, wherein they labour in vaine. We read oftentimes (say they) of the prayers of Angels: and not that onely: but it is said that the prayers of the faithful are by their hands carried into the sight of God. But if they left to compare holy men departed out of this present life, to angels: they should prove that they are ministering spirits, to whom is committed the ministerie to looke to our safetie, to whom the charge is giuen to kepe vs in all our wayes, to go about vs, to admonish and counsell vs, to watch for vs: all which things are giuen to Angels, but not to them. How wrongfull they wrap vp dead holy men with Angels, appeareth largely by so many divers offices, whereby the scripture putteth difference betwene some and other some. No man dare execute the office of an advocate before an earthly judge, vnlesse he be admitted, from whence then haue wormses so great libertie, to thrust vnto God those for patrones to whom it is not read that the office is enioyed? For God will was to appoint the Angels to looke vnto our safetie, wherefore they doe both frequent holy assemblies, and the Church is a stage to them, wherein they wonder at the diuers and manifold wisdome of God, WHO SO conveys away to other that which is peculiar to them, verily they confound and pervert the order set by God, which ought to haue ben inviolable. With like hauersome expense they procede in allagae standing other testimonies. God said to Jeremia: If Mofes and Samuel should stand before me, my soule is not to this people. How (say they) could he haue spokien thus of dead men, vnlesse he knew that they made intercession for the living? But I on the contrarie side gather thus, that if this be true, thereby appeareth that neither Mofes nor Samuel made intercession for the people of Israel, there was then no intercession at all of dead me. For which of the Saints is to be thought to be careful for the safetie of the people, whe Mofes ceasthat, which in this behalfe farre passed all other when he liued. But if they follow such sleight subtleties, to say that the dead make intercession for the living, because the Lord said. If they should make intercession, I will much more colourable reason in this manner: In the extreme necessitie of the people Mofes made not intercession, of whom it is said, if he shall make intercession, therefore it is likely that none other may make intercession, sith they are also farre from the gentlenesse, goodnes, and fatherly carefullnesse of Mofes. This forsooth they get with caulling, that they be wounded with the same weapons, where with they thought themselves daily senfed. But it is very fonde that a simple sentence shoulde to bee wrested, because the
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24. They answere againe: that we then take from them al praiers of charity, which in the whole course of their life breathed nothing but charity & mercie? Verily as I will not curiously search what they doe, or what they must vsdo if it is not likely, that they are carried about hither & thither with divers & particular requests; but rather that they do with a staid and unmoved will, long for the kingdom of God, which standeth no lesse in the destruction of the wicked, than in the salvation of the godlie. If this be true, it is no doubt that their charity is contained in the communion of the body of Christ, & expressed no further, than the nature of that communion beareth. But now though I grant that they praiie in this manner for vs, yet they do not therefore depart from their owne quietnesse, to be diversly drawn into earthly cares: and much lesse must we therefore by and by call upon them. Neither doth it thereby followe, that they must doe, because men which live in earth may commend one another in their praiers. For this doing search for nourishing of charity among them, when they doe as it were parte and mutually take vp upon them their necessities among themselves. And this they doe by the commandement of the Lord, and are not without a promise, which two things, have alway the chiefe place in prayer. All such considerations are farre from the dead, whom when the Lord hath conveyed fro our companie, he hath left to vs no enterchange of doings with them, nor to them with vs, so farre as we may gather by conjonctures. But if any man allege, that it is impossible but that they must keepe the same charity toward vs, as they be joyned in one faith with vs; yet who hath recoued, that they have so long cares to reach to our voices? So bearing eyes to watch our necessities? They praiie in their shadowes I wot not what of by brightnesse of the couranence of God extending his beams vpon them, in which as in a mirror they may from on high behold the matters of men beneath. But to affirme that especially with such boldnesse as they dare, what is it else but to give about by the drunken dreames of our owne braine, without his word to perce & breake into the hidden judgements of God, & to tread the Scripture under fecte which doth pronouche that the wisedome of the flesh is enemie to the wisedome of God, which wholly condemneth the vanitie of our natural vit, which willeth all our reason to be thrown downe, and the only will of God to be looked ynto of vs.
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25 The other testimonies of Scripture which they bring to defend this their lie, they most naughtily write. But Jacob (saith they) praieth that his name and the name of his Fathers, Abraham & Isaac be called upon over his posterity. First let vs see what forme of calling upon this is among the Israelites. For they call not vp0 their Fathers, to help them. But, as it becometh God to remember his servants Abraham, Isaac, and Jacob. Therefore their example maketh nothing for them that speake to the Saints themselves. But because those blockes (such as their dullnes) neither understand what it is to call upon the name of Jacob, nor why it is to be called upon, it is no maruell if in the verie forme also they do childishly stumble. This manner of speach is not seldome found in the Scriptures. For Esai saith that the name of the men is called upon over the women, when they have them as their husbands vnnder whose charge & defence they live. Therefore the calling upon of the name of Abraham upon the Israelites, standeth in this when they convey their pedigree from him, & do with solemn memorable honor him for their author & parent. Neither doth Jacob this because he is careful with the enlarging of the renome of his name: but for as much as he knew that the whole blefsednesse of his posterity consisted in the inheritaunce of the covenant which God had made with him: he wisheth that which he feeth should be the chiefe of all good things to them, that they be accounted in his kinred: For, that is nothing els but to convey to them the succession of the covenant. They againe when they bring such remembrance into their prayers, do not flee to the intercessions of dead men: but do put the Lord in mind of his covenant, whereby the most kinde father hath promised, he will be fauorabke and beneficial to them for Abrahams, Isacks, and Jacobs sake. How little the holy ones did otherwise leane upon the merits of their fathers, the common saying of the Church in the Prophet testifieth, Thou art our Father, & Abraham knewe vs not, and Israels was ignorant of vs. Thou Lord art our Father & our redeemer. And when they say thus, they add therewithall, Returne O Lord for thy servants sake: yet thinking vpon no intercession, but bending their mind to the benefit of the covenant. But nowes fith we have the Lord Iefus, in whose hand the eternall covenant of mercie is not one lie made, but also confirmed to vs; whose name should we rather vfe in our prayers? And because these good matters will haue the Patriarches to be by these wordes made intercessors, I would faine knowe of them why in fo great a route Abraham the Father of the Church hath no place at all among them. Out of what fincke they fetch their advocates, it is not vnown. Let them answere me, how it is that Abraham, whom God preferred above all other, & who he aduanced to the highest degree of honor, should be neglected & suppressed. Verily when it was evident that such vfe was vnown to the old Church, they thought good for hiding of the newnesse to speak nothing of the olde Fathers: as though the diversitie of names excused the new and forged manner. But whereas some object that God is praised vnto, to haue mercy on the people for Davids sake, it doth so nothing at all wake for defence of their error, that it is a most strong prece for the confusion thereof. For if we consider what person Davids did beare: he is seuered from all the assembly of Saintes, that God should stablish the covenant which he hath made
made in his hand. So both the covenant is rather considered than the man
and under a figure the onely intercession of Christ is affirmed, For it is cer-
taine that that which belonged only to David, in so much as he was the im-
age of Christ, accordeth not with any other.

26 But this forsooth moueth some, that it is often times red that the
prayers of Saintes have beene heard. Why so? Euen because they prayed.
They trusted in the(e faith the Prophet) & they were saved: they cried, and
they were not confounded. Therefore let vs also pray as they did, & we
may be hard as they were. But these men, otherwisethan they ought, do wrong-
fullie reason, that none shalbe heard but they that haue once beene heard.
How much better doth James say? Elias (faith he) was a man like to vs: and
he prayed with prater that it should not rain, & it rained not upon the earth
in three yeares & sixe moneths. A gaire he prayed, & the heauen gaue raine,
& the earth gaue her fruict. What? doth he gather any singular prerogatiue
of Elias, to which we ought to flee? No. But he teacheth what is the con-
tinual strengthe of godly & pure prater, to exhort vs likewise to pray. For wee
do niggardlie construe the readines & gentlenesse of God in hearing them,
vnto we be by such experiences confirmed into a more sure affiance of his
promises, in which he promiseth that his care shalbe enclined not to one, or
two, nor yet to a fewe, but to al ye call vpon his name. And so much leffe ex-
cusable is this foolishnes,because they see me as it were of set purpose to de-
spise so many admonitions of Scripture. David was oft deliuered by the
power of God.Was it he should draw power to himself, we should be deli-
uered by his helpe? He himself affirmeth farre otherwise: The righteous look
for me, till thou render to me. Againe, The righteous shall see, & they shall re-
joyce, & trust in the Lord. Behold, this poore man hath cried to God, and he
hath answered him: There be in the Psalmes many such praiers, in which to
cause that which he requirith, he moueth god by this maner, that the righ-
teous be not made ashamed, but manie by his example be raised vp to hope.
Let vs now be contented with this one example: Therefore every hole
one shall pray to the in fit time. Which place I haue so much the more will-
ingly rehearsed, because the lewd babblers which do let out to hire the ser-
vice of their warded tongue have not beene ashamed to allege it to proove
the intercession of the dead. As though David meant in some thing else, than
to shewe the fruit that shall come of the mericffulness and gentles of God,
when he shall be heard. And in this kinde we must learne, that the experi-
ence of the grace of God, as well towards our selues as other, is no slender
helpe to confirme the credite of his promises. I haue unrehearsed many
places, where David setteth before himselfe the benefits of God for matter
of confidence, because the readers of the Psalms shal commonly find them
without seeking. This selfe same thing had Iacob before taught by his owne
example: I am vnworthie of all thy mercies, and of the truth which thou
haist perfourned to thy servaunt. I with my staffe haue passed over this Jor-
dane, & now I come forth with two bandes. Hee allegeth in deed the pro-
mise, but not alone: but he also joyneth the effect, that he may the more cou-
rugiouslie in time to come truist that God will be the same toward him. For
he is not like to mortall men, which are wearable of their liberalitie, or whose
abilitie
Cap. 20. Of the manner how to receive

The directing of prayers unto Saints departed is the offering of intercession unto God, & of discourse unto Christ's intercession, which by the mutual prayers of Saints as yet living, is not prevented.

Psal. 44. 21

Iam. 5. 8.

The kinds of prayer.

abilistic is wasted: but he is to be weighed by his own nature, as David wisely doth, where he saith, Thou hast redeemed me, O God that speakest truth. After that he hath given to God the praises of his salvation, he addeth, ye he is a true speaker: because vnlesse he were continuallie like him selfe, there could not be gathered of his benefits a sufficiently strong reasone of affiance and calling upon him. But when we know that so oft as he helpeth vs, he showeth an example and prooves of his goodness, we neede not to fear that our hope shall be put to shame or disapoint vs,

27. Let this be the summe, Whereas the scripture setteth out this ynterly for the cheefe point in the worship of God (as resting all sacrifices, he requireth of vs this dutie of godlines) prayer is not without manifest sacrifice directed to other. Wherefore albeit it is faide in the Psalm, If we stretch forth our hands to a strange God, shall not God require these thinges? Again, whereas God will not bee called upon, but of Fayth and expressly commandeth prayers to be framed according to the rule of his word; finally whereas, as Faith founded vpon the word, is the mother of right prayer, so soon as we swerve from the word, our prayer must needs be corrupted, but it is already swept, if the whole scripture be sought, this honor is thrown out of God only. As touching the office of intercession, we have alfo shewed, it is peculiar to Christ, and there is no prayer acceptable to God, but which mediator halloweth. And though the faithful do one for another offer prayers to God for their brethren, We have shewed that this abateth nothing fro the only intercession of Christ, because they altogether,anding vpon it do commend both themselves and other to God. Moreover we have taught, this is vnholy drawn to dead men, to whom we never read, it hath bin commanded that they should pray for vs. The scripture doth oftentimes exhorte vs to mutual doings of this dutie one for another; but of dead men there is not so much as one syllable: yea and James joyning these two things together, that we should confess our felowes in our felowes, and mutually pray, one for another, doth secretly exclude dead men. Therefore to condemn this error, this one reason sufficeth, that the beginning of praying rightly, springeth out of faith, and that Faith commeth of the hearing of the word of God, where is no mention of the tained intercession, because superstition hath rashly gotten to it. Like patrons which were not given the of God. For whereas the Scripture is full of many forms of prayer, there is no example found of this patronship, without which in the papacy they believe, there is no prayer. Moreover it is certaine that this superstition hath grown of distrustfulness either because they were not content with Christ to be their intercessor, or have altogether robbed him of his praise. And this latter point is easilly proued by their namelesenes: because they have no other stronger argument to proue that we have need of the intercession of Saints, than when they obiect that we are unworthy of familiar accessse to God. Which we in deed do grant to be most true: but then upon we gather, that they leave nothing to Christ, which esteemeth his intercession nothing worth, vnlesse there be adioyned George, Hypolite, or such other visors.

28. But although prayer properlie signifieth only wishes and petition, yet there is so great affinity between petition & thanksginng, that they may be
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libly comprehended both under one name. For these special forces, which Paul teacheth, fall under the first part of this division. With asking & craving we purpose forth our desires before God, requiring as well those things that we seem to spread abroad his glory and set forth his name, as the benefits which are profitable to our life. With giving of thanks, we do with due praise magnify his good doings toward us, acknowledging to be received of his liberalitie whatsoever good things do come to us. Therefore David comprehended these two parts together, saying: Call upon me in the day of necessity, I will deliver thee, and thou shalt glorify me. The Scripture not in vain commandeth us to give both. For we have said in another place, your nedises is to great, and the experience it self crieth out, ye are on every side pinched and pressed with so many and so great distresses, ye all have cause enough why they should both sigh to God, and in humble wise call upon him. For though they be free from adversities, ye the guiltines of their wicked doings, & their innumerable assaults of temptation ought to pricke forward the most holy to aske remedie. But in the sacrifice of praise & thanksgiving there can be no interruption without hainous sinne, forasmuch as God calleth not to heape upon divers men divers benefites to drive vs though we be slack and slowe, to thankfulness. Finally so great and so plenteous largeesse of his benefits doeth in a manner overwhelme vs: there are so many and so great miracles of his seene on euery side which way spouer thou turne thee, ye we neverswan ground and matter of praise & thanksgiving. And, that these things may be somewhat plameliere declared: see all our hopes and wealth stand in God (which we have before sufficiently proved) ye neither we nor all our things can be in prosperitie but by his blessing: we must continually commit our selues and all our things to him. Then, whatsoever we purpose, speake, or do, let vs purpose, speake, & do under his hand & will, finally under the hope of his help. For all are pronounced accursed of God, which devise or determine any purposes upon trust of themselves, or of any other, which without his will, & without calling upon him do enterprize or attempt to begin any thing. And whereas we have divers times alreadie said, that he is dulye honoured when he is acknowledged the author of all good thinges: therupon followeth that all those thinges are so to be receuued at his hands, that we yeld continually thanks for them: & that there is no other right way for vs to vs his benefites, which flow & proceed from his liberalitie to no other end, but ye we should be continually busied in confessing his praise & giving of thanks. For Paul, when he testifieth that they are sanctified by the word & prayer, doth therevtherall signifie that they are not holy & cleane to vs without ye word & prayer, understanding by ye word, faith by figure. Therefore David faith verie well, when hauing received his liberalitie of the Lord, he declareth that there is gien him into his mouth a new song, whereby, verily he signifieth that it is a malicious silence, if we passe over any of his benefites without praise: so he also giveth vs matter to say good of him, as he doth good to vs. As also Ezechiel setting out the sicular grace of God, exhorteth the faithfull to a newe & unwonted song. In which sense David faith in another place, Lord open thou my hoppes, and my mouth shall shewe forth thy praise. Likewise Ezechiel and Iohns testifie that this shalle to them the end of their
of their deliverance, to celebrate the goodness of God with songs in the temple. This same lawe *David* prescribeth to all the godly. What shall I repay to the Lord (faith he) for all the things that he hath bestowed upon me? I will take the cup of salutations, and will call upon the name of the Lord. And the same lawe the Church followeth in another Psalm, *sacue vs our God*, that we may confess to thy name and glory in thy praise. Again, he hath looked vnto the prayer of the solitarie, and he hath not despised their prayers. This shalbe written to the generation that shall followe, and the people. This take the fame we vnto in final praise the Lord, that they may declare his name in him and his praise in Hierusalem. *Ye* so oft as the faithful befeech God to doe for his names sake: as they profess themselves unworthy to obtaine any thing in their owne name, so thy bind them selves to give thanks, and they promise that this shalbe to them the right way of the bountifullnes of God that they shalbe publishers of it. So *see* speaking of the redemption to come of the Church, *take away* iniquitie *O* God, and lift vp good: and we will pay the values of lippes. And the benefits of God do not only claime to themselves the praise of the tongue, but also do naturally procure loue. I haue loued (faith *David*) because the Lord hath heard the voyce of my prayer. Again, in an other place, hearing the helpes which he had felt, he saith: *I will loue thee O* God, *my strength*, *Neither shall the* prayers *ever please God*, *which shall not flow out of this sweetness of loue*. Yea and also we must holde fast this sayeing of *Paul*, that all prayers are wrongfull and faulcie to which is not adioyned gluing of thanks. For thus he saith, in all prayer and befeecching with thanksgiving let your petitions, be known with God. For fith tediouesnes, *patience*, *bitternes of griefe*, and *fear* do moue many in praying to murmure, he commandeth that our affections be so tempered, that the faithful ere they have obtained that which they desire, should nevertheless cheerfully bleffe God. If this knot ought to haue place in things in a maner contrarie, with so much more holy and doeth God bind vs to sing his praises, so oft as he maketh vs to enjoy our requestes. But as wee haue taught that our prayers are hallowed by the intercession of Christ, which otherwise should be unclean: so the Apostle, where he commandeth vs to offer a sacrifice of praise by Christ, putteth in mind *we haue not a mouth clean enough to praise the name of God, vnlesse the priesthood of Christ become the meane*. Whereupon we gather that men haue beene monstruously bewitched in the papacie, where the greater part marueileth *why* Christ is called an advocate. This is *why* Paul commandeth both to pray and to give thanks without ceasing: namely for that he willeth that with so great continuing as may be, at euery time in euery place, in all matters and busineses, the prayers of al men should be lifted vp to God, which may both looke for all things at his hand & yeild to him the praise of all things, as he offereth vs continuall matter to praise and pray.

29 But this continuall diligence of praying, although it specially concerneth the proper and private prayers of every man, yet somewhat also pertaineth to the publike prayers of the Church. But thoie can neither be continuall, nor ought otherwise to be done than according to the politike order *why* shall by common consent be agreed upon among all. I grant the same in
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deede, For therefore certaine houres are set & appointed, as indifferent with
God, so necessary for the vises of men, that the commoditie of all men may
be provided for, & all things (according to the saying of Paul) may be col-
ly and orderly done in the Church. But this makest nothing to the contra-
rie but that everie Church ought both from time to time to stirre vp it selfe
to often vis of prayers, & when it is admonished by any greater necessity, to
be seruent with more earnest endeauour. As for perserverance which hath
a great affinity with continuall diligence, there shall be a sitte place to spea-
it about the end. Nowe these make nothing for the much babling which
Christe willed that we should be forbidden. For he forbiddeth not to con-
tinue long, nor oft, nor with much affection in prayers, but that we shoule
not trust that we may wring anie thing out of God, by dulling his eares with
much babling tale, as if he were to be perswaded after the manner of men.
For we know that Hypocrites, because they do not consider that they have
to doe with God, doe not: he make a pompous shewe in their prayersthan
in a triumph. For, the Pharisee which thanked God that he was not like to
other men, without doubt rejoiced at himselfe in the eyes of men, as if hee
would by prayer seek to get a name of holiness. Hereupon came that much
babling, which at this day upon a like cause is vised in the papacies, while some
do vainlie spend the time in repeating the same prayers, & other some doe
set out themselves among the people with a long heape of words. Sith this
babling childishlie mocketh God, it is no marvel that it is forbidden out of
the Church, to the end that nothing shoule there be vised but earnest and
proceeding from the bottome of the heart. Of a neere kind and like: to this
corruption is there another, which Christ condemneth with this, namely
that hypocrites for boasting fake doo seek to have manie witnesses, and do
rather occupie the market place to pray in, than their praier should we want
the praife of the worlde. But whereas we haue already shewed that this is
the marke that prayer shooteth at, that our mindes may be carried vpward
to God, both to confession of praiers and to craving of help: thereby we may
understand that the cheefe duties thereof do stande in the minde and the
heart, or rather that praiser it self is properly an affection of the inward hart,
which is powred forth & laid open before God the searcher of harts. Where-
fore (as it is alreadie said:) the heavenly schoolmaster, when he minded to
set out the best rule of praying, commanded vs to go into our chamber, and
there the doore being shut to pray to our father which is in secret, that our
Father which is in secret may heare vs. For when he hath drawn us away
from the example of hypocrites, which with ambitious boasting them of
praieres sought the favor of men, he then withal addeth what is better, name-
he to enter into our chamber, and there to pray the doore being shutte. In
which words (as I expound them) he willed vs to seeke solitary being, which
may help vs to defend and to enter throughly with our whole thought into
our heart, promising to the affections of our heart that God shall be nere
vs whose temples our bodies ought to be. For he meant not to deny but
that it is expedient also to pray in other places: but he saith that praier
is a certain secret thing, which both is cheerfully placed in the soule, & requi-
seth the quiet thereof far from all troubles of cares. Not without cause ther-
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fore the Lorde himselfe also, when he was disposed to apply him selfe more earnestly to prayer conueyed himselfe into some solitarie place far from the troublous company of men: but to teach vs by his example that these helps are not to be despised, by which our mind being too slippery of it selfe is more bent to earnest applying of prayer. But in the mean time even as he in the midst of the multitude of men, abstained not from praying, if occasion at any time so required, so should we in all places where need shall be, lift vp pure hands. Finallie, thus it is to be holden, that who soever refuseth to pray in the holy assembly of the godly, he knoweth not what it is to pray apart, or in solitarines, or at home. Again, that he that neglecteth to pray alone or privately how diligently focuer he haue publike assemblies, doth ther make but vain prayers: because he giveth more to the opinion of men than to the secret judgment of God. In the mean time, that the common prayers of the Church should not grow into contempt, God in olde time garnished them with glorious titles, specially where he called the temple the house of prayer. For, by this laying he both taught that the chief part of the worshipping of him is the duty of prayer: and that to the end that the faithfull should with one consent exercise themselves in it, the temple was set vp as a standard for the.

There was also added a notable promise: There abideth for thee, O God, prayer in Sion: and to thee the vowe shall be paid. By which words the Prophet calleth vs, that the prayers of the Church are never void: because the Lord alway mine the people matter to sing vp with joy. But although the shadowes of the lawe are ceased: yet because the Lorde will was by this ceremonie to nourish among vs also the vnity of faith, it is no doubt that the same promise belongeth to vs, which both Christ hath stablished with his owne mouth, and Paul teacheth that it is of force for euer.

Now as the Lord by his word commandeth the faithfull to vs common prayers: so there must be common temples appointed for the vsing of the: where who so refuse to communicte their prayer with the people of God, there is no cause why they should abuse this pretence, that they enter into their chamber that they may obey the commandement of the Lord. For he that promiteth that he will do what soever two or three shall ask being gathered together in his name, telseth that he despiseth not prayers openly made: so that boasting and seeking of glory of men be absent, so that vnainted and true affection be present which dwelleth in the secret of the heart. If this be the right vs of temples (as truely it is) we must again beware that neither (as they have begun in certain ages past to be accounted) we take them for the proper dwelling places of God from whence he may more nerelie bend his care vs: nor faine to them I wote not what secrete holinesse, which may make our prayer more holy before God. For fith we our selves be the true temples of God we must pray in our selves if we will call vp God in his owne holie temple. As for that grossenesse, let vs whiche have a commandement to call vp the Lorde in Spirit and truth without difference of place, leaque it to the Iewes or the Gentiles. There was in deede a Temple in old time by the commandement of God for offering of prayers and sacrifices: but vs was at such time as the truth lay hid figured vnder such shadowes, which being now liuely expressed vs doth not suffer vs to sticke in any
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material temple. Neither was the temple given to the Jews themselves with this condition, that they should inclose the presence of God, within the walls thereof, but whereby they might be exercised to beholde the image of the true temple. Therefore they, which in any part thought that God dwelleth in temples made with handes, were sharply rebuked of Esay and Stephen.

31 Here moreover it is more than evident, that neither voice nor song, if they be vset in prayer, have any force, or do any whit profit before God, vnlesse they proceede from the deepe affection of the heart. But rather they provoke his wrath against vs, if they come onely from the lippes and out of the throat: forasmuch as that is to abuse his holy name, and to make a moccerie of his majestie: as we gather out of the wordes of Esay, which although they extende further, yet pertainne also to reprove this fault. This people (faith he) commeth neere to me with their mouth, and honoreth me with their lippes: but their heart is farre from me: and they have feared me with the commandement and doctrine of men. Therefore beholde I will make in this people a miracle great and to be wondered at. For wise men shall perish from their wise men, and the prudence of the Elders shall vanish away. Ncyther yet doe we here condemne voice or singing, but rather do highly commend them, so that they accompany the affection of the minde. For so they exercise the minde and holde it intentiue in thinking upon God, which as it is slipperie and rolling, easlie slacketh and is diversely drawn vnlesse it be stayed with diverse helps. Moreover whereas the glory of God ought after a certaine manner to shine in all the partes of our bodie, it specially behoueth that the tongue be applied and auowed to this service both in singing and speaking which is properly created to shewe forth and display the praise of God: But the cheefe vse of the tongue is in publique prayers, which are made in the assembly of the godly: which tende to this ende, that we may al with one common voyce, and as it were with one mouth together glorifie God whom we worshippe with one spirit and one faith: and that openly, that all men mutually, euerie one of his brother, may receive the confession of Faith, to the example whereof they may bee both allured and stirred.

32 As for the vse of singing in Churches (that I may touch this also by the way:) it is certaine that it is not only most sainten: but that it was also in vse among the Apostles, wee may gather by these words of Paul I will sing in Spiriue, I will sing also in minde. Againe to the Colossians, Teaching and admonishing you mutually in hymnes, Psalmes, and spirituall songs, singing with grace in your heartes to the Lorde. For in the first place he teacheth that we should sing with voyce and heart: in the other he commendeth spirituall songs, wherewith the godly doe mutually edifie themselves. Yet that it was not vniuerseall, Augustine testifieth, which reporteth that in the time of Ambrose the Church of Milan first began to sing, when Insina the mother of Valentinian cruellly raged against the true faith, the people more vset watchings than they were wont: and that afterward the other westerne Churches followed. For he had a little before sayde that this manner came from the Eastern Churches. He tellleth also in his secunde
cond booke of Retractions that it was in his time receiued in Africa. One Hilarie (faith he) a ruler did in cenie place whereof he could, with malicious blaming raile at the manner which then began to be at Carthage, that the hymnes at the altar should be pronounced out of the booke of Pialmes, either before the oblation, or when that had been offered was distributed to the people. Hie I answered at the commandement of my brethren, And truly if song be tempered to that grauitie which becometh the presence of God and Angels, it both procureth dignitie and grace to the holy actions, and much auaileth to stirre vp the minde to true affection and ferventnes of praying. But we must diligently beware that our cares be not more heedfully bent to the note, than our minde to the spiritual sense of the wordes. With which perill Augustine in a certaine place faith that he was so moved, that he sometime wifhed that the manner which Athanasius kept should be establisshed, which commanded that the reader should found his wordes with so small a bowing of his voce, that it should be licker to one y readeth than to one that singeth. But when he remembered howe much profite he himself had receiued by singing, he inclined to the other side. Therefore vsing this moderation, there is no doubt that it is a most holy and profitable ordinance. As on the other side what songes so euer are framed oney to sweetenesse and delight of the cares, they both become not the majestie of the Church, and cannot but highly despleaue God.

Publique prayer in what tongh and what geue to be made.

Whereby it also plainly appeareth that common prayers are to bee spoken not in Grecke among Latine men, nor in Latinne among Frenchmen or Englishmen (as it hath heretofore beeene eche where commonly done) but in e peoples mother tongue, which commonly may be vnderstood of the whole assemblie; forasmuch as it ought to be done to the edifying of the whole Church, which receiues no fruite at all of a found not vnderstood. But they which haue no regarde neither of charitie nor of humanitie, shoulde at least haue beeene somewhat moued with the authoritie of Paul, whose words are nothing doubtfull. If thou bless (faith he) in spirit, how shall he that fylleth the place of an vnlearned man answere Amen to thy blessing, fith he knoweth not what thou sayst? For thou in deede giuesst thankes, but the other is not edified. Who therefore can sufficiently wonder at the unbridled licentiousnes of the Papists, which, the Apostle so openly crying out against it, feare not to roare out in a straung tongh most babbling prayers, in which they themselves sometime vnderstande not one syllable, nor would haue otherfolkes to vnderstand it? But Paul teacheth that we ought to do otherwise. How then? I will pray (faith he) with spirit, I will pray also with mind: I will sing with spirit: I will sing also with mind: signifying by the name of spirit, the singular gift of tongues, which many beeing endued with, abused it, when they feuered it from the mind, that is, from vnderstanding. But this we must altogether thinke, that it is by no meane possible, neither in publike nor in private prayer, but that the tongue without the heart must highly delights God. Moreover we must thinke that the mind ought to be kindled with ferventies of thought, that it may far surmount all that the tongue may express with vterance. Finally that the tongue is not necessarie at all for private prayer, but so farre as the inward feeling either is not able to suftice
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As which ons. For thus, the cause befell. Hereupon came the muttering of Hann, & such a like thing at the holy ones alwayse fcel in themselves, when they burst out into broken & vnperfect voices. As for the gestures of the bodie which are wont to be fвед in prayer (as kneeling &vcouerying of the head) they are exercises by which we endeavour to rise up to a greater reuercencing of God.

34 Nowe wee must learn, not only a more certaine rule, but also the verie forme of praying; namely the same, which the heavenly father hath taught vs by his beloved fonne: wherein wee may acknowledge his unmeasurable goodnesse & kindnesse. For beside this he warnceth and exhorteth vs to seek him in al our necessities (as children are wont to fte to their fathers defence, & as they be troubled with any distrefse) because hee saue if he did not sufficiently perceive this, howe slender our pouertie was, what were meete to be asked, and what were for our profite: hee provided also for this our ignoiane, and what our capacite wanted, he supplied & furnished of his owne. For he hath prescribed to vs a forme wherein he hath as in a Table set out whatsoever we may desire of him, whatsoever vaileth for our profite, and whatsoever is necessarie to ask. Of which his gentlenesse we receiue a great fruite of comfort that we understande that we ask no inconvenient thing, no vnfeeming or vnfit thing, finally nothing that is not acceptable to him, fith we ask in a manner after his owne mouth. When Plato saw the follie of men in making requests to God, which being graunted, it many times befell much to their owne hurt. He pronouncd that this is the best maner of praying taken out of the olde Poete, King Iuppiter giue vnto vs the best things both when we ask them, and when we doe not ask them, but commannde euill things to be away from vs eu en when we ask them. And verily the heathen man is wise in this, that he judgeth howe perilous it is to ask of the Lord that which our owne desire moueth vs; and there withall he bewrayeth our vnhappy case, that we cannot once open our mouthes before God without danger, vnfeeing the spirite do infruct vs to a right rule of praying. And in so much greater estimation this privilege is worthie to bee had of vs, Sith the onely begotten fonne of God ministreth wordes into our mouth which may deliver our mind from all doubting.

31 This whether you call it forme or rule of praying is made of five petiti ons. For, the cause why I agree not to them that diuide it into feuen partes, is this, that by putting in this aduersative word (But) it seemeth that the Engilisht meant to joyn these two pecces together, as if he had said: Suffer vs not to be oppressed with tentation, but rather helpe our weaknesses & deliver vs, that we faint not. The old writers also think on this side, to that note that which is in Mathew added in the feventh place, is by way of declaration to be joyned to the first petition. But although the whole prayer is such that in every part of it regard is specially to be had of the glorie of God, yet the three first petitions are pereculiarly appointed to Gods glory, which alone we ought
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ought in them to looke vnto without any respect (as they say) of our owne profite. The other three haue care of vs, and are properly alligned to ask those things that are for our profite. And when we pray that the name of god be hallowed: because God will proue whether hee be loued and honoured of vs freely or for hope of rewarde, we must then thinke nothing of our own commoditie, but his glorie must be set before vs, which alone wee must be holde with fixed eyes: and no otherwise ought wee to bee minded in the other prayers of this sort. And euem this turneth to our great profite, that when it is sanctified as wee praye, it is also likewise made our sanctification. But our eyes (as it is saide) must winke and after a certaine manner bee blinde at such profite, so as they may not once looke at it: that if all hope of our private benefit were cut off, yet wee shoulde not cease to wish and pray for this sanctification and other things which pertaine to the glorie of God. As it is seene in the examples of Moses and Paul, to whome it was not greeuous to turne away their mindes and eyes from themselfes, & with vehement and inflamed zeale to wish their owne destruction, that though it were with their owne losse they might avaunce the glorie & kingdom of God. On the other side when wee praye that our daily brede bee giuen vs: although wee wishe that for our owne commoditie, yet here also wee ought cheefely to secke the glorie of God, so that wee should not aske it vnlesse it might turne to his glorie. Nowe let vs come to the declaring of the payer it selfe.

Our Father which art in heaven.

36 First in the verie entrie wee meete with this which wee saide before that all prayer ought none otherwise to be offered of vs to God than in the name of Christ, as it can by no other name be made acceptable vnto him. For since wee call him father, truely wee allege for vs the name of Christ. For by what boldnesse might any man call God, Father? who shoulde burst forth into so great rashnesse, to take to himselfe the honour of the Sonne of God, vnlesse we were adopted the children of grace in Christ? Which being the true Sonne, is giuen of him to vs to be our brother: that that which he hath proper by nature, may by the benefite of adoption be made ours, if we doe with sure faith embrace so great bountifulnesse. As John saith, that power is giuen to them which beleue in his name of the only begotten Sonne of God, that they also may be made the children of God. Therefore hee both calleth himselfe our Father, and will be so called of us, by this sweetenesse of name deliveringe vs from all distrust, sith there can no where hee founde any greater affection of love than in a father. Therefore hee could by no furer example testifie his vnmeasurable deare loue towarde vs than by this that wee are named the sones of God. But his loue is so much greater & more excellent towardes vs than all loue of our parents, as hee paffeth all men in goodnesse and merchie: that if all the fathers that are in the earth, hauing shaken off all feeling of fatherly naturalnesse, woulde forfake their children, yet hee will never faile vs, because hee cannot denie himselfe. For wee haue his promise, if you being euill can giue good giftes to your children, how
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How much more can your Father which is in heaven? Again, in the Prophet, 'Can a mother forget her children? Though she forget them, yet I will not forget thee. If we be his child, then as a child cannot give himself into the tuition of a stranger & forien man, unless he complained of the cruelty or poverty of his father: so we cannot seek succours from els where than from him alone, unless we reproach him with poverty and want of ability, or with cruelty or too extreme rigorousness.

37 Neither let us alledge that we are worthy made fearful with conscience of sinnes, which may make a Father be he never so merciful & kind, daily to be displeased. For if among men the fonne can with no better advocate please his cause to his Father, and by no better means get & recover his favour being lost, than if he himself humbly and lowly, acknowledging his fault, do beseech his fathers merchie (for then the fatherly bowels can not hide these enemies but must be moved at such prayers) what shall that father of mercies do, if the God of all comfort, that he rather heare the teares and groninges of his children intreating for themselves (specially in such doth call and exhort vs to doe so) than anie other intercessions whatsoever they be to the succour whereof they doe so fearfully flee, not without some sheue of despair, because they distrust of the kindnes and mercifulnesse of their father? This overflowing plentie of fatherlie kindnes he depainteth & seth out unto vs in the parable, where the Father louingly embraceth the fonne that had estranged himselfe from him, that had riotously wafted his substance, that had every waie grievously offended against him; and he tareth not till he do with words craue pardon, but he himselfe preuenteth him, knoweth him a farre off returing of his own will goeth to intreat him, comforteth him and receueth him into favour. For, setting out in a man this example of so great gentlenes, he minded to teach vs how much more plentifull kindnes we ought to looke for at his hande, who is not only a Father, but also the best and most mercifull of all Fathers, howsoever we be vnkind, rebellious and naughty children: so that yet we cast our selues vpon his merchie. And that he might make it to be more assuredly beleeued, that he is such a Father to vs, if we be Christians: he willed not onlie to be called Father, but also by express name Our Father: as if we might thus take with him, O Father which hast so great naturall kindnesse toward thy children, so great easinesse to pardon, wee thy children call to thee and praire to thee, being assured and fully persuaded, that thou bearest no other affection to vs than fatherly, howsoever we be vnworthie of such a Father. But because the small capacities of our heart conceiue not so great vnmeasurablenesse of favour, not onlie Christ is to vs a pledge and earnest of our adoption, but also he giueth vs the Spirit for witness of the same adoption, through whom we maie with a free and lowd voice crie, Abba, Father. So oft therefore as anie delay shall withstand vs, let vs remember to aske of him, that correcting our fearfulnesse he will set before vs that Spirit of couragiousnes to be our guide to praire boldlie.

38 Whereas we are not so taught that every one should seuerally call him his owne father, but rather that we should al in common together call him Our Father: thereby we are put in minde, how great affection of brotherly

Qq2

love

When we call God our Father, the holy fellowship which
love ought to be among vs, which are altogether by one same right of mercy and liberality, the children of such a Father. For we all have one common Father, from whom commeth whatsoever good thing may beide unto vs; there ought to be nothing severall among vs, which wee are not readie with great cheerfulness of minde to communicate one to another, so much as neede requireth. Nowe if we be so desirous, as we ought to be, to reach our hand and help one to another, there is nothing wherein we may more profit our brethren, than to commend them to the care and providence of the most good father, who being well pleased and favoring, nothing at all can be wanted. And verily even this same we owe to our Father. For as he that truly & heartly loveth any Father of household, doth also embrace his whole household, with love and good will; likewise what love and affection we bear to this heavenlie Father, we must shew toward his people, his household & his inheritance, which he hath so honored, that he hath called it the fulness of his onelie begotten Sonne. Let a Christian man therefore frame his prayers by this rule, that they be common, and maie comprehend all them that be brethren in Christ with him: and not onelie thole whom he presently feeth and knoweth to be such, but all men that live upon earth: of whom, what God hath determined, it is out of our knowledge: sauing that it is not leff godly than naturall to with the best to them, & hope the best of them. Howbeit we ought with a certain singular affection to bare a special inclination to the of the household of faith, whom the Apostle hath in every thing peculiarly commended unto vs. In a summe, All our prayers ought to be made, that they have respect to that community which our Lord hath established in his kingdom and his house.

Yet this withstanding not, but that we maie specially praise both for our selves and for certaine other: to that yet our minde depart not from having ancie to this communite, not once swane from it, but apply all things unto it. For though they be singularly spoken in forme, yet cause they are directed to that same, they cease not to be common. All this maie be easily understood by a like example. The word is general, to relieue the neede of al poor: and yet they obey this commandement which to this end doe help their poveryr whom they know or see to be in neede, although they passe over many who they see to be pressd with no lesse necessitie: either because they can not knowe all, or be not able to help al. After this maner they also do not against the will of God, which having regard unto & thinking upon this common fellowship of the Church, do make such particular prayers, by which they do with a common mind in particular words, commend to God himselfes or other, whose necessitie God willed to bee more nerely known to them. Howbeit all things are not like in praiere & in bestowing of goods. For, the liberality of giving cannot be vfed but toward them whole neede we have perceived, but with prayers we may help eueryth that are most strange & most vnknowe to vs, by how great a space of ground soever they be distant from vs. This is done by the general forme of prayer, wherein all the children of God are contained, among whom they also are. Here to we may apply which Paul exhorteth the faithful of this time, they lifte vp every where pure hands without strife: because whiche warneth the y strife
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strive shutteth the gate against prayers, he willeth them with one minde to lay their petitions in common together.

40 It is added, that he is in heaven. Whereupon it is not by and by to be gathered that he is bound fast inclosed & compassed with the circle of heaven, as within certaine barres. For Salomon also confesseth that the heavens of heaven cannot containe him. And he himselfe faith by the Prophet that heaven is his feate, and the earth his footstoole. Whereby verily he signifieth that he is not limited in any certaine coast, but is spread abroad through out all things. But because our minde (such is the grossenesse of it) could not otherwise conceiue his vnspakeable glory, it is signified to vs by the heaven, than which there can nothing come vnder our sight more ample or fuller of maieftie. Sith therefore wheresoeuer our senses comprehend any thing, there they vse to fasten it: God is set out of all place, that when we wil seeke him we should be raised vp above all senses both of body & soule againe by this maner of speaking he is lifted vp above all chaunce of corruption & change: finally it is signified that hee comprehendeth and containeth the whole worlde & governeth it with his power. Wherefore this is all one as if he had ben called of infinite greatnes or height, of incomprehensible subftance, of vnmeasurable power, of everlastinge immortalitie. But while we haue this, we must lift vp our mind higher when God is spoken of, that we dreame not any earthly or fleshly thing of him, that we measure him not by our small proportions, nor draw his wil to the rule of our affections. And the withal is to be raised vp our affiance in him, by whose prudence & power we understand heaven & earth to be governned. Let this be the summe, that under the name of Father is set before vs that God which hath in his owne image appeared to vs, he may be called vp with assured faith: & that the familiar name of Father is not only applied to stablish affiance, but also availeth to holde fast our minde: the be not drawn to doubtful or fained Gods, but should from the only be gotten some clime vp to the only father of Angels & of the Church: then, that because his feate is placed in heaven, wee are by the gouvernance of the world put in mind that not without cause wee come to him which with present care commeth of his own wil to meete vs. Who come to God ( faith & Apostile) they must first beleue that there is a God then he is a rewarder to all them that seek him. Both these things Christ affirneth to be proper to his father, our faith may be staid in him: then, that we may be certainly persuaded that hee is not carelessse of his safetie: because he vouchsafeith even to vs to extend his prudence. With which introductions Paul prepar eth vs to pray rightly. For before that he biddeth our petitions to be opened before God he faith thus. Be ye carefull for nothing the Lord is at hand. Whereby appeareth that they doubtfully & with perplexitie tosse their prayers in their mind which haue not this well settled in them, that the eye of God is vpon the righteous.

41 The first petition is, That the name of God be hallowed, the neede whereof is joined with our great shame. For what is more shamefull than that the glory of God should be partly by our unthankfulness, partly by our maliciousnes darkned, and (so much as in it lieth) by our boldnesse and furious stubbornesse, utterly blotted out? Though all the wicked would burst them-

How God is said to be in heaven, and a triple use which the doctrine hath.

1 King.8.37
Esa.66.1.
Afr.7.49.
& 17.44.

Heb.11.6.

Phil.4.6

The hallowing of the name of God which is the first petition both in that which he teacheth & that which he woor-keith, earnestly to be laud ed for and praised in prayer.

Psal.33.18
of the maner how to receiue

themselves with their wilfullnesse full of sacriledge, yet the holinesse of the name of God gloriously shineth. And not without cause the Prophets crieth out, As thy name O God, so is thy praise into all the ends of the earth. For whereoeuer the name of God is knowe, it cannot be but that his strengths, power, goodness, wisdom, righteousnes, mercie, & trueth must have for themselues, which may draw vs into admiration of him, and stirre vs vp to publish his praise. Sith therefore the holinesse of God is so shamefully taken from him in earth, if we be not able to refuse it, we be at the leaft commanded to take care of it in our prayers. The summe is, that we with the honour to be given to God which he is worthie to haue, that men never speake or thinke of him without most high reuerence: whereunto is contrarie the unholy abusing, which hath alway beene too common in the world, as at this day also it rangeth abroad. And hereupon commeth the necessitie of this petition, which if there lued in vs any godlines, though it were but a little, ought to have beene superfluous. But if the name of God haue his holinesse safie, when being seuered from all other, it breatheth out nothing but glorie, here wee are commanded not onely to pray that God will deliver that holy name from all contempt and dishonour, but also that hee will subdue all mankinde to the reuerence of it. Nowe whereas GOD discloseth himselfe to vs, partly by doctrine, and partly by worke, hee is no otherwise sanctified of vs, than if wee glue to him in both behaltes that which is his, and so embrace whatsoever shall come from him; and that his seueritie haue no lesse praisse among vs than his mercifullnesse, forasmuch as hee hath in the manifolde diuersitie of his worke imprinted marke of his glorie which may worthily drawe out of all tongues a confession of his praisse. So shall it come to passe that the Scripture shall haue full authority with vs, and that no success shall hinder the blessing which God decreueth in his whole course of the governing of the world. Againe, the petition also tendeth to this purpose, that all vngodlinesse which deflieth this holy name, may bee destroyed and taken away; that whatsoever things doe darken and diminish this sanctifying, as well flaunders as mockings, may be druen away; and when God subdueth all sacriledges, his glory may thereby more and more shine abroad.

The partes and proteste of the
kingdome of God
amongst men:
which is the se-
cond petition.

42. The seconde petition is, that The kingdome of God may come:}

which although it containe no newe thing, is yet not without cause seuered from the first: becaues if we consider our owne drowndenes in a thing greates of all other, it is profitable that the thing which ought of it selue to have beene most well knowne, be with many wordes oft beaten into vs. Therefore after that wee haue beene commanded to pray to God to bring into subjection, and at length utterly to destroye what so ever spotteth his holy name: now is added a like and in a manner the same request, that his kingdome come. But although wee haue alreadie set forth the definition of his kingdome, yet I nowe briefly rehearse, that God reigneth when men as well with forsaking of themselves as with despising of the world, and of the earthly life, doe so yelde themselves to his righteousness, that they aspire to the heavenly life. Therfore there are two partes of this kingdome: the one that God correct with the power of his Spiritual corrupth desir of the flesh,
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which doe by multitudes make warre against him: the other, that he frame all our senses to the obedience of his governement. Therefore none do keepe right order in this prayer, but they which beginne at themselves, that is to say, that they be cleansed from all corruptions which trouble the quiet state of the kingdom of God, and infect the pureness thereof. Now because the word of God is like a kingly scepter, we are here commanded to pray that he will subdue the mindes and heartes of all men to willing obedience of it. Which is done, when with the seerer instruct of his Spirit he spaketh the effectuall force of his wordes, that it may be advanced in such degree as it is worthie. Afterward we must come done to the wicked which do obstinately and with desperate rage resist his auhoritie. God therefore seteth vp his kingdom by humbling the whole world; but that in diuerse maners; because he calleth the wantonnesse of some, and of other some he breaketh the vaunted pride. This is daylie to be wished that it be done, that it may please God to gather to himselfe Churches out of all the coasts of the world, to enlarget and encrease them in number, to enrich them with his gifts, to stabill right order in them: on the other side to ouerthrowe all the enemies of pure doctrine and religion, to scatter abroad their counsels, to cast downe their enterprizes. Whereby appeareth that the endeavoure of dailie proceeding is not in vaine commanded vs: because the matters of men are newre in so good case, that filthinesse being shaken awake and cleansed, full pureness fleuritheth and is in lively force. But the fulnesse of it is dffered unto the last comming of Christ, when Paul teacheth that God shall be all in all. And so this prayer ought to withdrawe vs from all the corrupt ones of the world, which doeuer vs from God that his kingdom should not flourish in vs, and also to kindle our endeavoure to mortifie the flesh, finally to intinct vs to the bearing of the cross: forasmuch as God wil in this vshe have his kingdom spread abroad. Neither ought we to take it miscontentedly that the outward man be destroyed, so that the inward man be renewed. For this is the nature of the kingdom of God, when wee submit our selues to the righteousnesse thereof, to make vs partakers of his glorie. This is done when rightly setting forth his light and truth with alwaie new encreases, whereby the darknesse and lies of Satan and his kingdom, maie vanish away, be deftroied and perished, he defendeth them that be his, with the helpe of his Spirite, directeth them to vproyntnesse, and stregtheneth them to continuance: but ouerthroweth the wicked conspiracys of his enemies shakerabroad their treasons and deceites, preuenteth their malicie, and beater done downe their stubbornnesse, till at length he kill Antichrist with the Spirit of his mouth and destroie all vnghostliness with the brightnesse of his comming.

43 The third petition is, That the will of God be done in earth as it is in heaven. Which although it hangeth upon his kingdom, and cannot be seuered from it, is not in vaine added seuerally, for our grossenesse, which doeth not easilly or by and by conceiue what it is that GOD reigne in the worlde. It shall therefore be no absurditie if this be taken by way of plainer exposition: that God shall then be king in the worlde when all things shall submit themselves to his will. Nowe here is not meant of his secrete will,
Cap. 20. Of the manner how to receive

whereby he governeth all things & directeth them to their end. For though Satan & men are troublesome, carried against him, yet he can by his incomprehensible counsel not only turne aside their violent motions, but also drive them into order that he may do by them that which he hath purposed. But here is spoken of an other will of God, namely that, whereunto answereth willing obedience: and therefore the heaven is by name compared with the earth; because the Angels, as it is said in the Psalm, do willingly obey God & are diligently bent to do his commandments. We are therefore commanded to wish that as in heaven nothing is done but by the beck of God, & the Angels are quietly framed to all rightnesse: for the earth, all stubbornnesse & pertuerbnesse being quenched, may be subject to such government. And when we require this, we renounce the desires of our own flesh: because whosoever doth not resign and yield his affections to God, he doth as much as in him lieth set himself against him, for as much as nothing cometh out of us but faultie. And we are againe by this prayer framed to the forsaking of our selves, that God may govern us after his will, and that he may also create in us new mindes & new hearts, our old being brought to nought: that we may feele in our selves none other motion of desire than a mere consent with his will; summarily that we may will nothing of our selves, but that his Spirit maie govern our hearts, by whom inwardly teaching vs we maie learne to love those things that please him, & to hate those things that displease him. Whereupon this also followeth, that whatsoever affections fight against his will, he maie make them vaine and void. Loe here be the first three chiefest points of this prayer, in asking whereof we ought to have the onelie glory of God before our eyes, leaving the respect of our selves, and having no regard to anie of our owne profit, which although it come hereof largely unto us, yet we ought not here to secke it. But albeit all these things, though we neither thinke of them, nor with them, nor aske them, must nevertheless come to passe in their due time, yet we must will with them and require them. And this to doe is no small profit for our trauaille, that we maie so testifie and profess our selves to be the servants and children of God, as much as in vs lieth endeavouing and being truethie and throughly given to set forth his honour, which is due to him being both a Lord and a Father. Whoso therefore doth not with affection and zeal of auauncing the glory of God, pray that the name of God bee hallowed, that his kingdom come, that his will be done: they are not to be accounted among the children and servants of God: and as all these things shalbe done against their willes, so they shall turne to their confusion and destruction.

Psal. 103. 20.

The sense of the fourth petition wherein our corporall & earthly necessities are commended unto God.
1. Cor. 10. 31.

44 Nowe followeth the second parte of the prayer, in which we come downe to our owne commodities: not that bidding fare well to the glorie of God (which as Paul witnesseth, is to be regarded even in meate & drinke) we should secke onelie what is profitable for our selves: but we have already giuen warning that there is this difference, that God peculiarly claiming three petitions to himselfe doeth drawe vs to himselfe wholly, that he may in this wise prove our godlinesse. Then he graunteth vs also to have an eye to our owne commodities, but with this condition, that wee aske nothing
nothing for ourselves but to this end that whatsoever benefits he befloweth vpon vs, they may set forth his glory: forasmuch as nothing is more rightfull than that we live and die to him, But in this petition we ask of God generally all things which the use of the bodie needeth vnder the elements of this world, not only wherewith we may bee fed & clothed, but also what soever he forseeth to be profitable for vs, that we may eat our bread in peace. By which prayer bredefully we yeeld our selves into his care, and commit vs to his providence, that he may seede, cherish, and preferue vs. For the most good Father disdaineth not to receiue also our bodie into his faithful safeguard and keeping, to exercise our Faith in these small things, we look for all things at his hands even to a crumme of bread and a dropp of water. For whereas it is come to passe I wote not howe by our iniquitie, that we be maced and vexed with greater care of the flesh than of the soule: many which dare trust to God for their soul, are yet careful for their flesh, are yet in doubt what they shall eate, and wherewith they shall be clothed: and if they have not plente of wine, wheate, and oile for hande, they tremble for feare. So much more doe we esteeme the shadowe of this life which lafteth but a moment, than that euerlafting immortalitie. But who so trusting to God haue once cast away that carefulnesse for the provision of the flesh, do also by and by looke for salvation and euerlafting life at his hande, which are greater things. It is therefore no small exercise of Faith, to hope for those things of God, which otherwise do so much holde vs in care: & we haue not smal profite, whē we haue put off this vnbelievingnes which flicketh fast within the bones almoest of all men. As for that which some do heare teach of this substantial bread, it seemeth but smally to agree with the meaning of Christ: yea but if we did not euen in this fraile life giue to God the office of a nourishing Father, our prayer should be vnprefect. The reason which they bring is too much prophane: that it is not meete that the children of God, which ought to be spiritually, should not only cast their minde to earthly cares, but also wrappe God therein with them. As though his blessing and fatherly fauour doth not also appeare in the suftenance of our life, or as though it were written in vaine that godlinesse hath promisses not onclie of the life to come, but also of this present life. But although the foreiguenesse of sinnes is of much greater value than the suftennances of the body, yet Christ hath set the inferior thing in the first place, to the extent to lift vs vp by degrees to the other two petitions which do properly belong to the heauenlie life, wherein he had regard to our godlinesse. We are commanded to aske Our breade, that we should be content with the quantity which our heauenly father vouchfaethe to giue vs, & should not seek for gaine by vnlawfull craftie meanes. In the meane time we must learne that it is made Ours by Title of giftes, because neither our diligence, nor our travaile, nor our handes (as it is sayde in Moses) doe by them selves get vs any thing, vnlesse the blessing of God be present: yea the plenty of bread should nothing at all profite vs, vnlesse it were by God turned into nourishment. And therefore this liberalitie of GOD is no lesse necessarie for the riche than for the poore: because hauling their cellars and their barnes full, they shoude yet sainte for drines and emptinesse, vnlesse they did by his grace enjoy.
enjoy their bread. The words *This Day*, or every day as it is in the other E-
vangeliist, and also the aiceticue *Dailie*, do bridle the too much greedines of
fairle things, wherewith we are wont to burne out of measure, & wherunto
are ioyned other euiis: whith if we have plentiful abundance, we do gloriously
powre it our vpon pleasure, delights, boffing, and other kinds of riotous ex-
ceffe. Therefore we are commanded to ask only so much as is enough for
our necessifty, & as it were from day to day, with this affiance, that when our
heavenly Father hath fedde vs this day, hee will also not fail vs to morowe.
Therefore how great plenty of things, soeuer do flowe vnto vs, yea when our
barnes be stuffed, and our cellars full; yet we ought alway to aske our dayly
bread, because we must certeинlie believe that all substance is nothing, but
insomuch as the Lorde doth by powring out of his blessing with continual
encresse make it fruitful: & that the very same substance that is in our hand,
is not our owne, but insomuch as hee doth euery house giue vs a portion &
graunte vs the use of it. This whereas the pride of men doth most hardlie
suffer it selfe to be perswaded: the Lord testifieth that he hath shewed a sin-
gular example therof for all ages, when he fed his people with *Manna* in the
wildernesse, to teach vs that man liueth not in bread alone, but rather in
the words that commeth out of his mouth. Wherby is declared, that it
is his power alone by which our life and strengthes are sustenned, although
he do minister it vnto vs vnder bodile instruments. As hee is wont also to
reach vs by the contrarie example, when he so oft as hee will, breake th
strength and (as he calleth it) the staffe of bread, that men eating may pine
with hunger, and drinking may be dried vp with thirst. But who so not being
contented with daily bread, but with vnbridled greedinesse are gaping for
endlesse store, or who so being full with their abundance, and carelesse by
reason of the heape of their riches, doth never thelesse sue to God with this
prayer, they do nothing else but mocke him. For, the first sort of such men
aske that which they would not obtaine, yea that which they most of all ab-
horre, that is, to have onely dailie bread, and so much as in them lieth they
dismembering hide from God the affection of their covetousnesse: whereas
true prayer ought to powre out before him the verie whole minde it selfe,
and whatsoeuer inwardly lieth hidden. But the other sorte do aske that
which they looke not for at his hande, namelie that which they thinke that
they haue with themselves. In this that it is called Ours the bountifulnes of
God (as we haue saide) so much more appeareth, which maketh that ours
that is by no right due to vs. Yet that exposition is not to be rejected which
I haue also touched, that by our bread is meant that which is earned with
rightfull & harmelsse travaile, and not gotten with deceits and extorti-
ones; because that is alway other mens which we get to our selves with any
ill doing. Whereas we pray that it be giuen vs, thereby is signified that it is
the onely and free gift of God, from whence focuer it come to vs, yea when
it shall most of all seeme to be gotten by our owne pollitie and travaile, and
carne with our owne hands: forasmuch as it commeth to passe by his on-
lie blessing that our labours prosper well.

45 Now followeth, *Forgiu vs our dettes*: in which petition and the next
next following, Christ hath briefly contained whatsoever maketh for the heavenly life: as in these two partes above standeth the spiritual covenant which God hath made for the salvation of his Church, I will write my laws in their hearts, and I will be mercifull to their iniquities. Here Christ beginneth the forgiving of sins after this, he will by and by adioyne the second grace, that God defend vs with the power of his Spirit, & sustaine vs in his help, that we may stand overcome against all tentations. And sins he calleth debts, because we are destound to pay the penality of them, & were by no meennes able to satisfie it, vnlesse we were acquired by this forgiving. Which pardon is of his free mercy, when he himselse liberally wypeth out these debts, taking no payment of vs, but with his owne mercy satisfying himselfe in Christ, which hath once given himselfe for recompence, Therefore whose trust that God shalbe satisfied by their owne or other meanes, and that with such satisfactions the forgiueness of sins is recompened and redeemed, they have no parte of communicating of this free forgivinge: and when they call upon God in this manner, they do nothing but subscribe to their owne accusation, yea and seal their owne condemnation with their owne witnessse. For they confess themselves debtors, vnlesse they be acquired by the benefit of forgivinge, which yet they do not receive, but rather refuse, when they thrust into God their owne merits and satisfactions. For, they do not beseech his mercy, but do appeale to his judgement. As for them that dreamed of a perfection in themselves, which taketh away neede to crave pardon, let them hate such disciple whome the itching of their cares driueth to errores: so that it be certaine that so many disciples as they get, are taken away from Christe: forasmuch as he instructing all to confess their guiltiness, receiue both none but sinners: for that he cherisheth sinnes with flatteringes, but because he knew that the faithful are never throughly vnclotshed of the vices of their flesh, but that they alway remain subiect to the judgement of God. It is in deed to be wished, yea and to be earnestly endeavoured, that we having performed all the partes of our dutie may truely rejoice before God that we are cleane from all spot but forasmuch as it pleaseth God by hilde and little to make againe his image in vs, that there alway remaineth some infection in our flesh, the remedy ought not to have bene defined. If Christ by the authoritie given to him of his Father, commandeth vs throughout the whole course of our life, to flee from craving of pardon of our guiltiness: which shall be able to suffer these newe masters, which goe about with this imagined ghost of perfect innocencie to deffall the eyes of the simple, to make them to trust they may be made free from all fault? Which, as 1 John witnesseth, is nothing else but to make God a liger. And with all one worke these lewd men by cancelling one article do teare in sunder & by y meane doe weaken from the very foundacion the whole covenant of God, wherein we have shewed our salvation is contained: so as they be not only robbers of God, because they seuer those things so conioyned, but also wicked and cruel because they overthrowe poore soules with despair: and traitours to themselves and other, that be like them, because they bring themselves into a slothfulness directly contrary to the mercie of God. But whereas some object, that
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in willing the comming of the kindome of God, wee doe also ask the putting away of sinne: that is too childish, because in your first table of this praiers first forth unto vs most high perfection, but in this part is set forth our weakness. So these two things do fitly agree together, that in a spring toward the mark we despise not the remedies which our necessities requireth. Finally, we pray that we may be forgiven as we our selues doe forgive our debters, that is, as we do forgive and pardon all of whomsoever wee haue beene in anything offended, either venustiy handled in deed, or reproachfully said in word. Nor that it lyeth in vs to pardon the guiltines of the fault & offence which pertaineth to God alone: but this is our forgiving of our owne willingness to lay away out of our mind wrath, hatred, and desire of reuengement, and with voluntarie forgetfulness to tread under foote the remembrance of injuries. Wherefore we may not aske forgiveness of sinnes at the hande of God, if we do not also forgive their offences towards vs which either do or haue done vs wrong. But if wee keepe any hatreds in our heartes, and purpose any reuengementes, and imagine by what occasion wee, may hurt, yea, and if we do not endeavour to come into fauour againe with our enemies, and to deserre well of vs with all kinde of friendly doinges, & to winne them vnto vs, we do by this prayer beseech God that he doe not forgive vs. For we require that he grant to vs the same forgiveness which we grant to other. But this is to pray that he grant not to vs vnlesse wee grant it to them. Whoso therefore be such, what doe they obtaine by their prayer but a more grieuous judgement? Last of all it is to be noted, this condition he forgive vs as we forgive our debters, is not therefore added for if we deserre his forgiveness by the forgiveness which we grant to other, as if that cause of forgiveness to vs were there expressed: but by this worde partly the Lordes will was to comfort the weaknesses of our Faith, for he added this as a signe whereby we may be assured that he hath as surely granted to vs forgiveness of our sinnes, as we surely know in our conscience that we haue granted the same to other, if our mind be voide and cleansed of all hatred, enuy, and reuengement, and partly by this as it were by a marke, he wipeth them out of the number of his children that they may not bee bold to call upon him as their Father, which being headlong hafty to reuenge, & hardly entreated to pardon, doe in stifely continuing enmities, and doe chear in themselves the same displeasure toward other which they praye to be turned from themselves. Which is also in Luke expressly spoken in the words of Christ.

46 The sixt petition (as we haue saide) answereth to the promise of engraunting the lawe of God in our heartes. But because we do not without continuall warrefare with the great displeasings obey to God, wee doe here pray to be furnished with such weapons and defended with such succor, that wee maie be able to get the victorie: whereby wee are warned that we stand in neede not onelie of the grace of the Spirit, which may soften, bowe, & direct our heartes to the obedience of God, but also of his helpe, whereby hee may make vs invincible against both all the traitorous entrapings and violent conflicts of Satan: But now of tentations there are manye and diverse sortes. For, both the puerile thoughts of minde provoking vs to trespassing
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The passing against the law, which either our own lust doth minister vnto vs, or the deuill sturreth vp, are tentations: and all those things which of their owne nature are not euill, yet by the craft of the deuill are made tentations, when they are so set before our eyes, by the occasion of them we be drawn away or do swappe from God. And these tentations are either on the right hand or on the left. On the right hand, as riches, power, honours, which commonlie do with their glistering and the we of good so do fell the sight of men, and caether them with the bated hooke oftheir flatteringes, that being entrapped with such deceites, or dronk with such sweeteffe they may forget their God. On the left hand, as pouertie, reproches, despilings, troubles, and such other: that they being grievd with the bitternes & hardnes thereof, may be vittellie discourages, cast away faith and hope, and finally be altogether estranged from God. To these tentations of both forces, which fight with vs either being kindled in vs by our own lust, or being set against vs by the craft of Satan, we pray to our heauelie Father that he suffer vs not to yeeld: but rather that hee vpholde vs and raife vs vp with his hande, that being strong by his strength, we may stand fast against all the assaultes of the malicious enemie, whatsoever thoughtes he put into our mindes: then, that whatsoever is set before vs on either side, we may turne it to good, that we neither be puffed vp with prosperitie, nor throwne downe with aduersitie. Neither yet doe we heare require that we may seele no tentations at all, with which we have great neede to be stirred vp, pricked, and pinched, least by too much rest we growe dull. For not in vaine did David write to be tempted: and not without cause the Lord daylie tempteth his elect, chastising them by shame, pouertie, trouble, and other kindes of Croffe. But God tempteth after one manner, and Satan after another: Satan, to destroy, damne, confound, and throwe downe headlong: but God, that by proving them that be his he may have a trial of their vnstainedneffe, and by exercising them may confirm their strength, to mortifie, purge by fire, and scare their flesh, which vnlesse it were in this wise restraine, would waxe wanton, and would wilfully outrageous above measure. Moreover Satan affaiileth men vnarmed and vnreadie, that hee may oppresse them vnware: God even with tempting worketh the effect, that they which be his may pacientlie bear whatsoever he sendeth vpon them. By the name of the Euill, whether we understande the Deuill or sinne, it maketh little matter. Satan in deed himselfe is the enimie that lieth in waite for our life: but with sinne he is armed to destroy vs. This therefore is our request, that we may not bee overcome or overwhelmed with any tentations, but may by the power of the Lord stande strong against all contrarie powers wherewith we are affaiiled: which is, not to yeeld vs so qualified to tentations, that being receiued into his keeping & charge, and being safe by his protection, we may endure vnconquerable surfe, death, the gates of hell, and the whole kingdom of the deuill which is to be deliered from euill. Where it is also to be diligently marked, that it is about our strength to matche with the deuill to greate a warrier, & to beare his force and violence. Otherwise we should but vainely or as it were in moccage ask that which we had alreadie in our selves. Surely they which prepare them to such a battle with trust of them selves, doe not
not sufficiently understand with how fierce and well armed an enemy they hast to doe. Now wee pray to be deliuered from his power, as out of the mouth of a mad and raging lyon, whereas we should be born in pieces with his teeth and paws, and swallowed with his throte, vnlesse the Lord do deliuer vs out of the midst of death, yet theewth knowing this that if the Lord shall stande by vs, and fight for vs when we are ouerthrown, we shall in his strength thewe strength. Let other trust as they lift to their owne abilities and strengths of freewill, which they thinke that they have of them selves, but let it suffice vs that we stand and are strong by the only strength of God. But this prayer conteineth more than at the first sight it beareth in thewe. For if the spirite of God be our strength to fight out our combat with Satan, we shall not be able to get the victorie vs till we being filled with that Spirite shall haue put off all the weakenesse of our flesh. When therefore we pray to be deliuered from Satan and the Deuill, we pray to be from time to unce encreases of the grace of God, till being fully stuffed with them we may triumph over all evil. It seemeth hard and rough to some, that we craue of God that he lead vs not into temptation, forasmuch as it is contrary to his nature to tempt, as James witnesseth. But this question is already partly afoiled, where we said that our owne lust is properly the cause of all the tentations wherewith we are overcome, & therefore worthilie beareth the blame thereof. Neither doth James mean any thing else, but that the faultes are without cause and wrongfully laid upon God, which we are druen to impute to our selues, because we know our selues in our conscience guilty of them. But this withstandeth not but that God may when it pleaseth him make vs bond to Satan, cast vs away into a reprobatre sense, and to filthy lustes, and so lead vs into temptation by his judgement which is righteous in deed but yet oftentimes secret: forasmuch as the cause of it is often hid from men, which is yet certainly known with him. Whereupon is gathered that this is no vnfit manner of speaking, if we bee persuaded that he doth not without cause so oft threaten, that when the reprobatre shall be striken with blindness and harding of heart, these shall be sure tokens of his vengeance.

47 These three petitions, wherewith we do peculiarlie commend vs & our things to God, doe evidently shew this which we have before said, that the prayers of Christians ought to be common and to tend to the common edifying of the Church, and to the encrease of the communion of the faithful. For ther doth not every man pray to have any thing privately given, but all in common together do pray for our bread, for forgiveness of sins, that we may not be led into temptation, that we may be deliuered from evil. There is furthermore adoined a cause why wee haue both so great boldnesse to ask, and so great trust to obtaine: which although it be not in the latine copies, yet it agreeth more fitly in this place than that it should seeme worthy to be omitted, namely that his is the kingdom, and the power and the glory for euer. This is the perfect and quiet rest of our soule. For if our prayers were to be commended to God by their own worthinesse, who should be so bold, as once to open his mouth before him? Now howsoever we bee most miserable, howsoever most vnworthie of all men, howsoever void of all com-
commendation: yet we shall not want cause to pray, & never be destitute of confidence: forasmuch as our father cannot have his kingdom, power, and glory taken away from him. At the end is added Amen, whereby is expressed our ferventness of desire to obtain those things that we have asked of God, and our hope is confirmed that all such things are already obtained & shall surely be given vs because they are promised of God, which can not deceive. And this agreeeth with that manner of prayer which we have here before rehearsed, Doe it Lorde for thy names sake, not for our sakes or our righteousness: whereby the holy ones do not only express the ende of their prayers, but also confess that they are unworthy to obtain vnslesse God fetch the cause from himselfe: and that their trust to speed commeth of the onely nature of God.

48 Thus haue wee whatsoeuer we ought ye or in any wise may ask of God, set foorth in this forme & as it were a rule of praying taught by the best scholemaster Christe, whom the Lord hath set ouer vs to be our teacher, and whom alone he hath willed to be hardenèd vnto. For he both alway hath beene his eternall wisdome, and being made man is given to men the Angel of great counsell. And this prayer is in all pointes so fully perfect, that whatsoeuer foreseen or strange thing is added which cannot be referred to it, it is vnsodly and vnworthy to be allowed of God. For in this summery he hath set foorth, what is meete for him, what is pleasing to him, what is necessary for vs: finally what he will graunt. Wherefore who so dare go further, and to ask any thing of God beside these, first they will adde of their owne to the wisdome of God (which can not be done without mad blasphemie) then they holde not themselves vnder the will of GOD, but defying it doe with greediness wander further: finally they shall neuer obtaine any thing, forasmuch as they pray without faith, And there is no doubt of all such prayers are made without faith, because here wanteth the worde of GOD, vpon which vnslesse faith be grounded, it can in no wise stand. But they which forsaking the maisters rule, doe followe their owne desires, are not onely without the worde of God, but also so much as they be able with their whole endevoure, are against it. Therefore Tertullian no lesse fitly than truly hath called this a lawfull prayer, secretly signifying that all other are lawlesse and vnlawfull.

49 We would not haue these things so taken as though we were so bound with this forme of prayer, that we may not change a worde or a syllable. For there are ech where read many praiers in the Scriptures, farre differing from this in worde, yet written by the same Spirit, and which are at this day profitable to be vfed of vs. Many are continuallly put into their mouthes of the faithfull by the same Spirit, which in likenesesse of wordes doe not so much agree. This onely is our meaning in so teaching, that no man should seeke, looke for, or aske any other thing at all than that which is summarily comprehended in this prayer, & which though it most differ in wordes yet differeth not in sente. Like as it is certaine that all the prayers which are founde in the Scriptures, & which do come out of godly hearts, are applied to this, so verily none can any where be found, which may match, much lesse passe, the perfection of this prayer. Here is nothing left out, that might be thought upon
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upon to the prayers of God, nothing that ought to come into thy mind of man for his owne profits: and the same so fully that all hope is worthily taken away from all men to attempt to make any better. In a summe, let vs remember that this is the doctrine of the wisdom of God, which hath taught what he willed, and willed what was needfull.

50 But although we haue aforesayd, that we ought alway to breath vpward with mindes lifted vp to God, and pray without ceasing: yet forasmuch as such is our weakeenesse, as needeth to bee vp upheld with many helps: such is our dulnesse, as needeth to be pricked forward with many spurre: it is good that we doe one of vs appoint to himselfe privately certaine houres which may not passe away without prayer, and which may haue the whole affections of our minde throughly busied to that purpose: as, when we rise in the morning, before that we goe to our dayes worke, when we fitte downe to meate, when we haue bene fedde by the blessing of God, when we take vs to rest. One lyt this not be a superstitious observing of houres, by which, as paying a taske to God, we may thinkke our selues dischargd for the other houres: but a training of our weakeenesse, whereby it may so be exercised and from time to time stirred vp. specially we ought carefull to looke that so oft as either we our selues are in distresse, or wee see other to be in distresse with any hardnesse of adversitie, we runne with all speede way to him, not with feet but with heartes: then, that we suffer not any prosperitie of our owne or other mens, to passe but that we teastifie that we acknowledge it to bee his with prayer and thanksgiving. Finally, this is diligently to be obserued in all prayer, that we go not about to binde God to certaine circumstances, nor to appoint to hym, what he shal doe, at what time, in what place, and in what maner: as by this prayer we are taught to make to him no lawe, nor to appoint to hym any condition, but to leaue to his will that those thinges which he will doe, he may doe in what maner, at what time, & in what place it pleaseth him. Wherefore ere we make any prayer for our selues, we first pray that his will be done: where we doe alreadie submittre our will to his: with which when it is restrayned as with a bridle put vpon it, it may not presume to bring GOD into rule, but make him the judge and governour of all her desires.

51 If we do with mindes framed to this obedience, suffer our selues to be ruled with the lawes of Gods providence, we shal easely learn to continue in prayer, and with longing desieres patiently to waite for the Lorde: being assured that although he appeares not, yet he is alway present with vs, and will when he seeth his time declare howe he doth care he gauie to the prayer, which in the eyes of men seemed to be despised. And this shall be a most present comfort, that we faint not & fall downe by despaire, if at any time God do not answeare at our first requestes. Like as they are wont to do, which while they are caried with their sodaine heathe, do so cal vpon GOD, that if he come not to them at their first brutes and bring them present helpe, they by and be imagine him to be angry and hatefully bent against them, and casting away all hope of obtaining do cease to cal vpon him. But rather differing our hope with a well tempered evenennesse of minde, let vs goe forward in that perseverance which is so much commended to vs in Scriptures. For
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For in the Psalms we may oftentimes see how David & other faithful men, when they seeme in a manner wearied with praying, did beare the aire, because they threw away their words to God that heard them not, and yet they cease not from praying: because the worde of God hath not his full authoritye maintained, unless the credite thereof be set aboue all successs of things. Moreover let vs not tempt God and proue him against vs being wearied with our importunacye, which many vs to doe, which doe nothing but infect with God vspon a certaine condition, and binte him to the laws of their couenuanting, as though he were seruant to their desires: which if he do not presently obey, they disdaine, they chafe, they carp against hym, they murmure, they turmoile. Therefore to such oftentimes in his furor he being angrie graunteth that, which to other in his mercie he being fauourable denieth. An example hereof are the children of Israel, for whom it had bene better not to have bene heard of the Lorde, than with flesh to eate vp his wrath.

But if yet at length after long looking for it our sense do not perceiue what we have prevailed with praying, and seeleth no fruite thereof: yet our faith shal assure vs of that, which cannot be perceived by sense, namely that wee have obteined that which was expedient for vs, forasmuch as the Lord doeth so oft, and so certeainely take vpwn him that hee will have care of our greeces, after that they have bene once laide in his bosome. And so he will make vs to posseffe abundance in povertie, comfort in afflication. For howsoever all other things do faile vs, yet God will never faile vs, which suffreth the waiting and patience of them that be his to be disappointed. Hee alone shal suffice vs in stede of all thinges, forasmuch as hee containeth in himselfe all good thinges, which hee shal one day discloxe vs at the day of judgement when hee shall plainly shew forth his kingdome. Beside this although God grant vs, yet hee doeth not alway aunswere according to the express forme of our request, but holding vs after outwarde seeming in suspence, yet by a meane vnknowne hee sheweth that our prayers were not vaine. This is meant by the words of John, If wee knowe that hee heareth vs when we ask any thing of him, wee know that we haue the petitions which we ask of him. This seemeth a weake superfluousnesse of words: but it is a singularly profitable declaration, namely that God euen when he doth not follow our desires, is yet gentle and fauourable to our prayers, that the hope which refeth vpoun his worde may never dispoint vs. But with this patience the faithfull doe so farre neede to bee sustaine, that they shoulde not long stand vnlesse they did stay vpoun it. For the Lorde doth by no light trialls proove them that be his, and not tenderly doeth exercise them: but oftentimes driueth them into the greatest extremeties, and when they are driuen thither hee suffreth them long to sticke fast in the mire, ere hee giue them any taste of his sweetenesse: and, as Hanna sayeth, hee sayeth, and quickeneth: hee leadeth downe to the helles, and bringeth backe againe. What could they heere doe but bee discouraged, and fall headlong into dispaire: vnlesse when they are in distresse and defolate and all readie halfe dece, this thought did raise them vp, that God doeth looke vpon them, and that there shall be at hande an ende of their euils. But
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howsoever they stand fast upon the assurednesse of that hope, they cease not in the meanest time to pray: because if there be not in prayer a stedfastnesse of continuance, we nothing preuaile with praying.

The xxv. Chapter.

Of the eternall election, whereby God hath predestinate some to salvation, and other some to destruction.

But nowe whereas the covenant of life is not equally preached to all men, and with them to whom it is preached it doth not either equally or continually find like place: in this diversitie the wondrous depth of the judgement of God appeareth. For neither is it any doubt but that this diversitie also springeth from the free choice of Gods eternall election. If it be euident that it is wrought by the will of God that salvation is freely offered to some, & other some are debarred from comming to it: here by & by arise great & hard questions which cannot otherwise be discused, than if the godly minds have certainly establisht which they ought to holde concerning election & predestination. This is (as many thinke) a combersome question: because they thinke nothing to bee lesse reasonable than of the common multitude of men, some bee foreordained to salvation, other some to destruction. But howe they wrongfullie encomber themselves, shall afterwarde bee euident by the framing of the matter together. Beside that, in the very same darkness which maketh men afraid, not only the profabelenes of this doctrine, but also the most sweete fruites theyeighth forth it selfe. Wee shall never bee clearly perswaded as wee ought to bee, that our salvation floweth out of the fountain of the free meritie of God, till his eternall election bee known to vs, which by this comparison brightly setteth forth the grace of God, that he doeth not without difference adopt all into the hope of salvation, but giueth to some that which he denieth to other. How much the ignorance of this principle diminishteth the glorie of God, howe much it withdraweth from the true humilitie, it is plaine to see. But Paul denieth that that which is so necessarie to be known, is possible to be known, vnlesse God leaung altogether the respect of workes doe choose them whom he hath determined with himselfe. In this time (saieth he) the remnantes were saued according to the free election, If by Grace, then not of worke: forasmuch as Grace should then not be Grace. If of worke, then not of grace: forasmuch as worke should now not be worke. If we must be brought backe to the beginning of elecction, that it may be certaine that salvation commeth to vs from noother where than from the mere liberalitie of God: they which will haue this principle quenched, doeiggardly so much as in the lyter darknesse which ought gloriouly and with full mouth to haue beeene published, and they plucke vp the very roote of humilitie. Paul, where the salvation of the remnant of the people is ascribed to free election, cleerele refieth that onely then it is knowne that God doth by his meeke good pleasure, sue whom he will, and not render rewardes which cannot bee done. They which shut the gates, that none may bee bolde to come to the tasting of
of this doctrine, do no lees wrong to men than to God: because neither shall any other thing suffice to humble us as we ought to be, neither shall we otherwise feel, from our heart, how much we are bounde to God. Neither yet is there any other where the vpholding sate of found affiance, as Christ himselfe teacheth, which to deliuer vs from all feare, and to make vs vnuanquishable among so manie dangers, ambushes, & deadly battels, promiseth that whatsoever he hath receiued of his Father to keepe, halbe safe. Whereof we gather that they shal with continuall trembling be miserable, whose ever they be that knowe not themselves to be the proper possession of God: and therefore that do verie ill provide both for themselves and for all faithful, which being blind at these three profits which we have touched, wold with the whole foundation of our salvation to be quite taken from among vs. Moreover, hereby the Church appeareth vnto vs, which otherwise (as Bernarde rightely teache th) were not possible to be found, nor to be known among creatures, because both wares in maruelous wise it lieth hidde within the bofore of blessed predestinatiö, & within the Maffe of miserable damnatiö. But ere I enter into the matter itself, I must before hande in two forties speak to two forties of men. That the in treating of predestinatiö, wheras of it self it is somewhat combersome, is made verie doubtfull yea & dangerous, the curiousnes of men is the caus: which can by no stops be restrained from wandering into forbidden compasses, & climbing vp on high: which, if it may, will use to God no secret which it wil not search and turn ouer. Into this boldnesse and importunacie forasmuch as we commonly see many to run headlong, & among those some that are otherwise not euil me: here is his occasion to warne them what is in this behalf the due measure of their dutie. First therefor let the remembre, that when they enquire vpon Predeftinatiö, they perceiue into the secret closets of the wisedome of God: whereinto if any man do carelesly and boldly breake in, he shall both not attaine therewith to satisfie his curiousnesse, and he shall enter into a maze where he shall finde no waie to get out againe. For neither is it meete that man shoulde freely search those thinges which God hath willed to bee hidden in himselfe, and to turne ouer from verie eternitie the height of wisedome, which hee willed to be honored and not be conceived, that by it also he might be maruells vnto vs. Those secrets of his wille which he hath determined to be opened vnto vs, he hath disclosed in his word: and he hath determined, so far as he foresaw to perserne vnto vs and to be profitable for vs.

2. We are come (saih Augustine) into the waie of Faith, let vs stedfastly holde it. It bringeth into the Kings chamber, in which all the treasures of knowledge and wisedome are hidden. For, the Lord himselfe Christ did not enue his excellent and most chosen disciples, when hee said, I haue manie thinges to be said to you, but ye cannot bare them now. We must warke, we must profit, we must increase, that our harts may be able to conceiue those thinges which now we canot conceiue. If the last day find vs profiting, there we shall learne that which here we could not. If this thought be offorce with vs, that the word of the Lord is the onely way, that maie leade vs to search whatsoever is lawfull to be learned of him, that it is the onely light, which maie guide vs light to see whatsoever we ought to see of him: it shall easlie

John 10.25

Ser. in Cant. 73.
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holde backe and restraine vs from all rashnesse. For wee shall knowe that so soone as we be gone out of the boundes of the worlde, we run out of the waie, and in darkenesse, in which race wee must needs oftentimes straie, slippe, and stumble. First therefore let this be before our eyes, that to couete any other knowledge of Predestination than that which is set forth by the worde of God, is a point of no lesse madnesse then if a man have a will to go by an unpassable waie, or to see in darkenesse. Neither let vs bee ashamed, to be ignorant of somewhat in it wherein there is some learned ignorant. But rather let vs willingly abstein from the searching of that knowledge, whereof the excessiue coueting is both foolish & perillous, yea & deadly. But if the wantonnesse of wit provoke vs, it shal be profitable alway to set this against it, wherby it may be beaten backe, that as too much of honie is not good, so the searching of glorie doth not turne vs to glorie to the curious. For there is good cause why we shoulde be frayned away from that boldnes, which can do nothing but throw vs downe headlong into ruine.

There be other which when they have a will to remedy this euill, doe command all mention of Predestination to bee in a manner buried, at the least they teach men to flee from euerie manner of questioning thereof as from a rock. Although the moderatio of these men be herein worthy to be praised that they judge that mysteries shold be tafted of with such sobriety: yet because they defied too much beneath the mean:they little prevail with \( y \) wis man, which doth not lightly suffer it selfe to be restrained. Therefore, that in this behalf also we may keep a right end, we must return to the word of the Lord, in which we have a sure rule of understanding. For the scripture is the schole of the holic Ghost, in which as nothing is left out which is both necessarie & profitable to be known, so nothing is taught but that which is behouefull to learne. Whateuer therefore is vted in the Scripture concerning predestination, wee must beware that we debarre not the faithfull from it, lest we should seem either enviously to defraud them of the benefit of their God, or to blame & accuse the holy Ghost who hath published those things which it is anie wise profitable to be suppresed. Let vs (I say) give leave to a Christian man, to open his minde and his eates to all the lainges of God which are directe to him, so that it be done with this temperance, that so soone as the Lorde hath closed his holy mouth, hee maie also ferre close to himselfe all the way to enquire further. This shall be the best bonde of sobrietie, if not onely in learning we alway followe the Lorde going before vs, but also when hee maketh an ende of teaching, wee ceale to will to learne Neither is the danger which they feare of so great importance, that we ought therefore to turne away our minds from the oracles of God. Notable is the sayings of Salomon, that the glorie of God is to conceale a worde. But fith both godlinesse and common reason teacheth that this is not generally meant of euerie thing, wee must secke a difference, least brutish igno-
rance should please vs under colour of modestie and sobrietie. That difference is in fewe wordees plainly set out by Moses, To the Lorde our God (faith he) belong his secretes: but to vs and to our children hee hath disclosed these things. For we see how he commendeth to the people the study of the doctrine of the law, only by reason of the decree of God, because is plea-
pleased God to publish it, and how hee withholdeth the people within those bounds, by this only reason, because it is not lawful for mortal men to thrust themselves into the secretes of God.

4. Prophane men (I grant) do in the matter of Predestination sodainly catch holde offomewhat which they may carpe, or caull, or barke, or scoffe at. But if their waiwardnes do stray vs away from it, the chiefe articles of the faith must be kept secret, of which there is almost none which they or such as they be do leave untouched with blasphemie. A frowarde wit will no lesse proudly outrage when he heareth that in the essence of God there are three persons, than if hee heareth that God foresawe what shoule become of man when he created him. Neither will they absteine from laughing, when they shall understande that there is little more than five thousand yeares passed since the creation of the world; for they will aske why the power of God was so long idle and asleepe. Finally there can be nothing brought forth, which they wil not scoffe at. For the restraining of these factileges, must wee hold our peace of the Godhead of the Sonne, and of the holy Ghost? or must wee passe over in silence the creation of the world? Yea but the truth of God is both in this behalfe and euery where mightier than that it neede to feare the euil speaking of the wicked: as Augustine strongly maintaineing in his work of the good of Perseuerance. For we see that the false Apostles could not by defaming & flanderung the true doctrine of Paul, make him to be ashamed of it. But whereas they say that this whole disputation is perillous also for godly minds, because it makeith against exhortations, because it shaketh faith, because it troublith the heart it selfe: this is vaine. Augustine stickeith not to confess that for these causes he was wont to be blamed, for that he did too freely preach Predestination: but as he had in readiness where-withall, he largely confute them. But we, because many & diverse absurdities are thrust into this place, had rather to refere every one to be wiped away in place, fit for it. Only this I desire generally to obteine of them, that those things which the Lord hath laid vp in secret, we may not search: those things which he hath brought openly abroad, we may not neglect: lest either on one part we be condemned of vaine curiositie, or on the other part, of vn-thankfulness. For this also is very well said of Augustine, that wee may safely follow the scripture, which as with a motherly pace goeth stoupingly, least it should forsake our weaknesses. But who so are to ware & so fearfull that they would have Predestination to be buried, least it should trouble weak soules: with what colour, I beseech you, will they couer their arrogancie, when they indirectly accuse God of foolish vnadvisednes, as though he foresawe not the danger, which they thinke themselues to have wisely met with? Whosoever therefore travellid to bring the doctrine of Predestination into mis liking, he openly faith euil of God: as though somewhat had vnadvisedly slipped from him which is hurtfull to the Church.

5. Predestination whereby God adopteth some into the hope of life, & judgeth some to eternal death, no man that would be accounted godly dare simply deny: But they wrap it vp with many caullatiues, specially they which make foreknowledge the cause of it. We in deede do say, that they be both in God, but we say that the one is wrongfully made subject to the other.
When we give foreknowledge to God, we mean, that all things at any time, even and perpetually do remaine under his eyes: so that to his knowledge there is nothing to come or past, but all things are present, and to present that he doeth not imagine onely by conceived forms (as those things are present to us) whereof our minde holdeth fast the remembrance) but hee truly beholdeth and seeth them as set before him. And this foreknowledge extendeth to the whole compasse of the world, and to all creatures. Predestination we call the eternal decree of God, whereby he had it determined with himselfe what hee willed to become of every man. For all are not created to like estate: but to some eternal life, and to some everlasting damnation is foreappointed. Therefore as every man is created to the one or other end, so we lay that he is predestinate either to life or to death. But this predestination God hath not only testified in every several person, but hath shewed an example thereof in the whole issue of Abraham, whereby he might plainly appear that it lieth in his will what shalbe the estate of every nation. When the Highest divided the nations, and seuered the children of Adam, his part was the people of Israel, the cord of his inheritance. The separation is before the eyes of all men: in the person of Abraham as in a drie flocke one people is peculiarly chosen, all other being refused; but the cause appeareth not, sauing that Moses, to cut off all occasion of glorying from posterity, teacheth that they excell only by the free love of God. For he assigneth this to be the cause of their deliuercance, for that God loued the fathers, & chose their seede after them. More plainly in another Chapter: Hee was pleased in you to choose you, not because you passed other nations in number, but because he loved you. The same admonition is often repeated with him, behold, to the Lorde thy God belongeth the heaven, the earth, and whatsoever things are in it: and hee hath pleased himselfe onely in your Fathers, and hath loved them, and hath chosen you their seede. Again in another place sanctification is commanded them, because they are chosen to bee a peculiar people. And again in another place, Louse is affirmed to bee the cause of protection which also the faithfull do declare with one voice, saying: He hath chosen vs our inheritance, the glory of Jacob, whom he hath loved. For they doe impute to free love all the gifts where with they were garnished of God: not only because they knew that they themselves had obtained them by no deserving, but also that euen the holy Patriarch was not endued with such vertue, that he could purchase to himselfe and his posteritie go great a prerogative of honor. And the more strongly to tread downe at pride, he vppbraided them, they have deferred so much thing, forasmuch as they are a stubborn and hard-necked people. And oftentimes the Prophets doe hatefully and as by way of reproche cast the lewes in the teeth with this election, because they had soeLOW departed from it. Whatsoever it be, now let the come forth which will bind the election of God either to the worthines of men, or to the merits of worke. When they see one nation to be preferred before another, & when they heare that God was led with no respect to be more favourably bent to a few & vnoble, yea & froward & disobedient men: will they quarrel with him, because his will was to shewe such an example of mercy? But they shall neither with their prating voices hin-
hinder his work, nor with throwing stones of tauntes into heaven, shall hit or hurt his righteousness, but rather they fall backe upon their owne heads. Moreover the Israelites are called backe to this principle of the free covenants, when either thanks are to be given to God, or their hope to be raised vp against the time to come. He made vs, & not ourselves the Prophets his people, & the sheepe of his pastures. The derogation is not superfluous, which is added to exclude vs, that they may knowe that of all the good things wherewith they excell, God is not onely the author, but fetched the cause thereof from himselfe, because there was nothing in them worthie of so great honor. Alfo he biddeth them to be contented with the meeke good pleasure of God; in these words. The seede of Abraham are his felauantes: the children of Jacob his elect. And after he hath rehearsed the continuall benefits of God as fruits of the election, at length he concluded, that he dealt so liberally because he remembred his covenants. With which doctrine agreeth the song of the whole Church, Thy right hande, and the light of thy countraine gave the land to our Fathers, because thou wast pleased in them. But it is to be noted, that where mention is made of the land, it is a visible signe of the secret seuering wherein the adoption is contained. To the same thankfulnessesse David in another place shorteth the people, saying, Blessed is the nation whose God the Lord is, the people which he hath chosen for an inheritance to himselfe. And Samuel encourageth them to good hope, saying, The Lorde will not forsake you, for his owne great names sake, because it pleased him to create you for a people to himselfe. Likewise David when his faith is affailed, armeth himselfe to fight, saying, Blessed is he whom thou hast chosen, he shall dwell in thy courtes. But forasmuch as the election hidden in God was established as well by the first deliverance as by the second, and other meane benefits: in say the word of Election is transferred to this; God shall have mercie on Jacob, and he shall yet choose out of Israel, because he signifying the time to come, faith that the gathering together of the remnant of the people which he seemed to have forsaken, shall be a signe of the stable and steadfast election, which once seemed to have bene fallen away. When also it is said in another place, I have chosen thee & have not cast thee away; he seteth out the continual course of the notable liberaltie of his fatherly good wil. And yet more plainly the Angel faith in Zacharie, God shall yet choose Ierusalem: as though in hardly chastling it, he had receiued it; or as though the exile were an interrupting of the election: which yet remaineth inviolable, although the signes thereof do not alway appeare.

6. There is to be added a second degree more narrowly restrained, or in which was seen a more speciall grace of God; when of the same kinred of Abraham, God refused some, & other som by nourishing them in the church he shewed that he retained among his children. Israel had at the beginning obtained egall degree with his brother Isaac, because the spirituall covenant had beene no lesse sealed in him by the signe of Circumcision. He is cut off, and then Esau at the last an innumerable multitude and almost Israel. In Isaac was the seede called: the same calling endured in Isaac. A like exaemple God shewed in reiecting Sack, which thing is also gloriously set forth.
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Ps. 78.69.

in the Psalm, he hath put backe the tribe of Israel, & the tribe of Ephraim, he hath not chosen, but he hath chosen the tribe of Juda. Which the holy historic diverse times repeateth, that the wonderfull secret of the grace may the better appeare in this change. As, that Israel, Esau, and such other, (to grant) fell from the adoption by their own fault & guiltiness; because there was a condition adjoint, that they should faithfully keep the covenant of God, which they falsely brake. But this was yet a singular benefit of God, that he vouchsafed to preferre them above the other Gentiles: as it is said in the Psalm, he hath not so done to other nations, nor hath opened his judgements to them. But here I hate not without cause said that there be two degrees to be noted: because now in the choosing of the whole nation God showed he is in his own measure liberalitie bound to no lawes: but he is free, so that equal portion of grace is not to be required at his hand: the unequalitie whereof the weth that it is truely of free gift. Therefore Malachi amplifieth the thankfulness of Israel, because they beeing not onelie chosen out of all mankinde, but also seuered out of a holy house to be a peculiar people, doeth not onely and wickedly despise God for beneficially a Father. Was not Esau the brother of Jacob? (faith he) and yet Jacob I loued, but Esau I hated. For God taketh it for confessed, that when either of them was borne of a holy Father, and fuccesflour of the covenant, finally a branch of the holy roote: nowe the children of Jacob were more than commonly bond, which were taken into that dignitie. But when Esau the first begotten being refuse, their Father which was by nature inferior was made the heire, hee pro- ueth them doubly vnhankfull, and complaineth that they were not holden with that double bond.

7 Although it be already sufficiently evident, that God doth by his secret counsell freely choose whom he will, rejecting other, yet his free election is hitherto but halfe shewed, till we come to all particular persons, to whom God not onely offereth salvation, but doth assigne it, that the certaintie of the effect thereof is not in suspence or doubtfull. For, these are accounted in that onely seede, whereof Paul maketh mention. For although the adoption was left in the hand of Abraham, yet because manie of his posteritie were cut off as rotten members: that the election maie be effectuall and truely steadfast, we must needs ascend to the head, in whom the heauenlie Father hath bound together his elect one with another, and hath knit them to himselfe with a knot impossible to be loosed. So in the adoption of the children of Abraham, shined the liberal favour of God, which he denied to other men: yet in the members of Christ, appeareth a much more excellent strength of grace, because they being grafted into their seed do never fail away from salvation. Therefore Paul doth fully reason out of the place of Malachi, which I even now alleged: that where God with making a covenant of eternall life calleth any people to himselfe, there is in part a speciall manner of election, that he doth not choose all effectuall with common grace. Whereas it is said, I have loued Jacob, this pertaineth to the whole issue of the Patriarch, which the Prophet there setteth in comparison against the posteritie of Esau. Yet this with standeth not, but why in the person of one man was set foorth to vs an example of the election, which cannot slippe away, but mu
must come to the mark that it tendeth to. These Paul doth not vainly note
to be called remnant; because experience teacheth that of a great multitude
many slip and vanish away, so that oftentimes thee remaineth but a small
portion. But why the general election of a people is not alway firm and sted-
fast, there is a reason offering it selfe in readiness; because with whom God
covenant he doth not by and by give to them the spirit of regeneration
by the power whereof they may continue in the covenant to the end; but
the outward changing without the inward effectualness of grace, which
might be of force to holde them in, is a certaine meanes thing betwixt the
 forsaking of whole mankind, and the election of a small number of the
godly. The whole people of Israel was called the inheritance of God, of
whom yet there were many strangers. But because God had not for nothing
made covenant with them that he would be their father and redeemer, he
rather hath respect to his owne free favour than to the unfaithfull falling
away of many: by whom his truth was not abolished because where
he referred any remnant, it appeared that his calling was without repentance.
For whereas God did from time to time choose vnto himselfe a Church ra-
ther out of the children of Abraham, than out of the prophane nations, hee
had regard to his covenant, which being broken of the whole multitude
he restrained to a fewe, that it should not utterly fall away. Finally the com-
mon adoption of the seed of Abraham was a certain visible image of a grea-
ter benefite, which God hath vouchsafed to graunt to fewe out of many.
This is the reason why Paul so diligently putteth difference betwixt his child-
rend Abraham according to the flesh, & his spiritual children which were cal-
ced after the example of Isaac. Not that it was a vaine and vnfruitfull thing
simply to be the child of Abraham (which might not be said without dishon-
our of the covenant) but because the unchangeable counsell of God, where-
by he hath predestinate whome he would, is by it selfe effectually onely to
this latter vorte vnto salvation. But I warne the readers that they bring
not a foreconceived judgement on either side, till it appeare by the places
of scripture brought forth what is to bee thought. That therefore which
the Scripture clearly sheweth, we say by eternal and unchangeable counsell hath once appointed him in time to come he would take to salva-
tion, and on the other side whome he would condemne to destruction.
This counsell as touching the elect, we say to bee grounded vpon his free
mercie without any respect of the worthinesse of man, but whome he ap-
poineth to damnation, to them by his just in deed and irreprehensible, but
also incomprehensible judgement, the entry of life is foreclosed. Now in the
elect we set vocation, to be the testimony of election and the justification to
be an other signe of the manifest shewing of it, till they come to glorifie where-
in is the fulfilling of it. But as by vocation and election God maketh his elect:
so by shewing out the reprobate either from the knowledge of his name or
from the sanctification of his spirit, he doth as it were by these marks open
what judgement abideth for them. I will here passe over many sained in-
uentions, which foolish men have forged to overthrow predestination. For
they need no confutation, which so soon as they are brought forth, do larg-
ly bewraie their owne fallenesse. I will tary onely vpon those, which either
are
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are in controversie among the learned, or which may bring any hardneffe to the simple, or which ungodlinessse with faire seeming they pretendeth, to scoffe at the righteousnesse of God.

The xxii. Chapter.

A confirmation of this doctrine by testimonies of the Scripture.

All these things which we have set are not without controversie among many, specially the free election of the faithful: which yet can not bee weakened. For the common sorte doe thinke that GOD, as hee foresaw that everie mans desiring shall bee, doth make a difference betwixt men: that therefore whome he doth forke, that they shall be not unworthy of his grace, them he adopteth into place of children: and whose nature he episteth that they will bee bent to wickednesse and ungodlinessse, them he appointeth to the damnation of death. So by cloaking it with the veile of foreknowledge they do not onely darken election, but faigne that it hath beginning from elsewhere. And this opinion receivèd of the common sort is not the opinion of the common sort alone: for in all ages it hath had great maintainers. Which I doe plainly confesse to the entent that no man shoulde trust that it shall much hurt our cause if their names be objected against vs. For, the truth of GOD herein is more certaine, that it may bee shaken more cleare, than that it may be darkerened with the authoritie of men. But some other neither exercised in the scripture, nor worthy of any voice, doe raise at this doctrine with greater malignitie, than that their forward pride ought to be suffered, because God choosing some, after his owne will, leaueth other same, they picke a quarrel against him. But if the thing it selfe be knoune for true, what shall they preuaile with brawling against God: We teach nothing but that which is approved by experience, that it was alway at libertie for GOD, to bestow his grace to whom hee will. I will not enquire whereby the posteritie of Abraham excelled others, but by that vouchsafing, whereof there is founde no cause elsewhere, than in GOD. Lette them answer why they bee men rather than oxen or Asse. When it was in the bande of God to make them dogges, he fashioned them after his owne image. Will they giue leace to brute beasts to quarrell with god for their estate as though the difference were vnrighteous? Truly it is no more righteous, that they should enjoy the prerogative which they have obtained by no desertings, than for God diuerse to deale abroad his benefites according to the measure of his owne judgement. If they skip over persons, where the inequalitye is more hateful to them, at the least at the example of Christ, they ought to be afraid to prate so boldly of so high a mystery. He is conceived of the seed of David, a mortal man by what vertues will they say that hee refraced to be in the very wombe made the head of Angelles, the only begotten sonne of God, the image and glorie of the Father, the light, righteousnessse, and saluation of the world? This thing Augustine wisely noted, that in the very head of the Church is a most cleare mirror of free election, least it should trouble vs. in the members: and that hee was not by righteously living, made the sonne of
The grace of Christ. Lib. 3. 310

of God; but he had so great honour freely given him; that he might after-
warde make other partakers of his gifts. Here is any man ask why other.
were not the same that he was, or why all we are so farre distant from him?
why al we be corrupt & he purenes? such a man shall bewray not only his mad-
neffe, but therewith all also his shamelesnesse. But if they go forward to labor
take from God the free power to chose & refuse, let them also take away
that which is given to Christ. Now it is worth the trasile to consider what
the scripture pronounceth of every one. Paul verily, when he teacheth that
we were chosen in Christ, taketh away all respect of our owne worthinesse.
For it is all one as if he had said: because in the whole seede of Adam
the heavenly father found nothing worthie of his election, he turned his eyes
unto his Christ, to choose it were members out of his body them whom
he would take into the fellowship of life. Let this reason then be of force a-
mong the faithful, that we were therefore adopted in Christe into the hea-
ually inheritance, because in our selves we were not able to receive so great
excellencie. Which also he touched in another place, when he exhorteth y
Colossians to using of thanks, for this that they were by God made fit to
be partakers of the estate of the holy. If election go before this grace of God
that we be made fit to obtaine the glorie of the life to come: what shall God
himself now finde in vs whereby he may be moved to elect vs? My meaning
shall yet be more openly, expressed by another saying of his. He hath chosen
vs (faith he) are the foundations of the world were laid, according to a good
pleasure of his will, that we might be holy, and unspotted, and unreprouable
in his sight: where he setteth the good pleasure of God against all our deter-
nings whatsoever they be.

2. That the proffe may be more strong it is worth the labour to note that
the partes of that place, which being coupled together do leave no doubt.
Where he nameth the elect, it is no doubt that he speaketh to the faithful, as
he also by and by afterward affirmeth. Wherefore they doe with too sole a
glosse abuse that name, which wrote it to the age wherein the gosspell was first
published. Where he faith that they were elect before the beginning of the
world, he taketh away all respect of worthinesse. For what reason of difference
is there betweene them which yet were not, and those which afterward
should in Adam be equal? Now if they be elect in Christ, it reflecteth that not
only every manis seuered without himselfe, but also one of them from an-
other, forasmuch as we see that not al the members of Christe. That
which is added, that they were elect that they might be holy, plainly con-
forteth the error which deriveth election from foreknowledge, forasmuch as
Paul cryeth out against it, and saith that whatsoever vertue appeareth
in men, it is the effect of election. Now if a higher cause be sought, Paul anc-
swereth, that God hath so predestinate, yea and that according to the good
pleasure of his will. In which words he overthroweth whatsoever meane-
of their election men do imagine in them selves. For he also teacheth that
whatsoever things God giueth toward spiritual life, they flowe out of this
one fountaine, because God hath chosen whom he would: and ere they
were borne he had seuerally laide vp for them the grace which he vouchsaf-
ued to giue them.

3 But
Cap. 22. Of the manner how to receive

3 But wherefore this pleasure of God reigneth, there no workes come to be considered. He doth not here in deede pursue the comparison of contraries, but it is to be understand such as he himselfe declareth. Hee hath called vs (saith he) with a holy calling, not according to our workes, but according to his purpose and the grace which is gien of Christ before the times of the world. And we have already theweth that al doubt is taken away in this which followeth, that we might be holy and vnspotted. For if thou say, because he foresawe that we should be holy, therefore hee chose vs, thou shalt pervert the order of Paul. Thus therefore thou must safely gather, If hee chose vs, we might be holy; then hee chose vs, not because he foresawe we would be such. For these two things are contrarie the one to the other; that the godly haue it of election that they be holy, and that they come to it by meanes of workes. Neither is their caulation here any thing worth to which they commonly fleethe, that the Lord doth not render the grace of election to any workes going before, but yet graunteeth it to workes to come. For when it is said that the faithfull were chosen, that they might be holy; therewithall is signified that the holinessse which was to come in them tooke beginning at election. And how shall this saying agree together, that those things which are derived from election gaue caufe to election? The same thing which he said he semeth afterward to confirm more strongly, where he faith, According to the purpose of his will which he had purposed in him selfe. For, to say that God purposed in himselfe, is as much in effect as if it had bene said, that without himselfe he considered nothing whereof hee had any regard in decreeing. Therefore he by and by addeth, the whole summe of our election tendeth to this end, we should be to the praise of the grace of God. Truly the grace of God decreueth not to be praised alone in our election, vnlesse our election be free. But free it shall not be, if God in electing his, do consider what shalbe the works of euery one. Therfore we find that that which Christ saide to his discipless, hath place vniuersally among all the faithfull, Ye haue not chosen me, but I haue chosen you. Where hee not onely exclueth deseruings past, but also signifieth that they had nothing in themselves why they should be chosen, if hee had not prouen them with his mercie. Like as this saying of Paul is al also to be understande: Who first gave to him, & shall receive recompence? For he meaneth to shewe that ye goodness of God so proueneth men, that it findeth nothing in them neyther past nor to come, whereby he may be wonne to be favourable to them.

4 Now to the Romans, where he testeth this question further off, and followeth it more largely, he denieth that all they are Israelites, which are issued of Israel; because although by right of inheritance they were all blessed, yet the succession did not egally passe to them all. The beginning of this disputation proceeded of the pride & deceitful glorying of the Jewish people. For when they claimed to themselves the name of the Church, they would haue the credit of the Gospel to hang upon their will: as the Papistes at this day would gladly with this faine colour thrust themselves into the place of God. Paul, although he granteth the offspring of Abraham is holy by reason of the covenant, yet affirmeth ye the most part of them are strangers in it: & ye not only because they swarue out of kind, so that of lawfull children they

Our sanctification is the end vnder-
unse, not because wherefore we were chosen.

2. Tim. 1:9.

Eph. 2:5.

John 15:16.

Rom. 12:3.

Rom. 9:6.

Speciall & free election proceeds out of Saints Paul to the Romans.

Rom. 9:6.
they become bastards, but because the especial election of God standeth above and remaineth in the highest top, which alone maketh the adoption thereof sure: if their own godliness established some in the hope of salvation, and their own falling away alone differed it other some: Paul verily should both fondly and unconvincingly lift up the readers even to the secret election. Now if the will of God (the cause whereof neither appeareth nor is to be fought, without himself) maketh the one sort differing from the other, so that not all the children of Israel be true Israelites, it is vainly fained that euerie mans estate hath beginning in himself. Then hee further followeth the matter under the example of Jacob & Esau. For when they both were the sonnes of Abraham, both together enclosed in one mothers wombe, it was a mōste like change: that the honour of first birth was removed to Jacob, by which change Paul affirmeth that there was testified the election of one, and the reprobation of the other. The originall and cause of it is enquired, which the teachers of foreknowledge will have to be set out in the vertues, & vices of men. For this is an easy short way with them, that God shewed in the person of Jacob, that hee chooseth the worthy of his grace: and in the person of Esau, he refuseth them whom he foresaeth to be vnworthy. Thus they say boldly. But what faith Paul? when they were not yet born, and had not done any good or euill, that according to election the purpose of God might abide, not of works, but of him that calleth, it is said: The elder shall serue the yonger: as it is written, Jacob I haue loued, but Esau I haue hated. If foreknowledge were of any force in this difference of the brethren, then verily mention were vnsittlie made of the time. Let vs graunt that Jacob was chosen, because he had worthines gotten by works to come: to what purpose should Paul say that he was not yet borne? And this now should be vndaeledlic added, that he had yet done no good: because this shall bee readie answere, that nothing is hidden from God, & that so the godlines of Jacob was present before him. If works do win grace, they shoulde then worthily haue had their price before that Jacob was borne as he had been growe to full age. But the Apostle goeth forward in vndeing this knot, and teacheth that the adoption of Jacob was not made of works, but of the calling of God. In workes he enterlacet not the time to come or time past: & then he directlly setteth them against the calling of God, meaning by establishing of the one expressly to overthrow the other: as if he had said that it is to be considered what hath pleased God, not what men haue brought of themselves. Last of all it is certain that by the words of election and Purpose, all causes whatsoever men are wont to faine elsewhere than in the secrete counsell of God, are quite removed from this matter.

5 What colour will they bring to darken these things, who in election assigne some place to workes either past or to come? For this is vterlie to mōcke out that which the Apostle affirmeth, that the difference of the brethren hangeth not upon any consideration of workes, but upon the meere calling of God, because it was put betweene them when they were not yet born. Neither had he beene ignorant of this their suttletic, if it had had any foundnes in it: but because he very well knew, God can foresee no goodnes in man, but which he hath first determined by the benefit of his election to give

Rom. 9:11.
Of the manner how to receive

give him; hee fleeth not to that vnorderlie order, to set good works before the cause of them selves. Thus haue we by the wordes of the Apostke, that the salvation of the faithfull is founded vpon the will of the only election of God: and that the same favour is not gotten by works, but commeth of free calling. We haue also as it were an image of that thing set before vs, Esau & Jacob are brethren, issuing both of the same parentes, enclosed yet both in one wombe, not yet brought out into the worlde. In them all thinges are egall yet of them the judgement of God is divers. For he taketh the one & forsaiketh the other. There was nothing but the onelie first birth, by right wherof the one excelled the other. But this also being passed over, thing is given to the yonger which is denied in the elder. Yea, and in other alio God seemeth alway as of let purpose to haue depisefirst birth, to cut off from the flesh all matter of glorying. Refusing Ismael, he cast his minde to Isaac. Plucking backe Manasse, he more honoured Ephraim.

6. If any man interrupt me with saying that wee must not by these inferiour & small benefites determine of the summe of the life to come; that he which hath bin advanced to the honor of first birth, should therefore be reckoned to bee adopted into the inheritance of heaven: (for there bee some which spare not Paul himself, as though in alleging these testimonies hee had wriuen the scripture to a strange sense:) I anwere as I haue done herebefore, y the apostle neither slipped by vnauisednes, nor willfullie abused y testimonies of the scripture. But he saw (which they can not abide to consider) y God minded by an earthly signe to declare the spirituall election of Jacob, which otherwise was hidden in his inaccessible throne. For vnlesse we refer the first birth graunted to him vnto the world to come, it should be a vaine & fond forme of blessing whereby he obtained nothing but manifolde miseries, discomfortes griefesfull punishment, and many bitterness of sorrow and cares. Therefore when Paul saw without doubting, that God by outward blessing testified the blessing which he had in his kingdom prepared spirittuall and never decaying for his servant: he doubted not for proofs of this spirittuall blessing, to fetch an argument from that outward blessing. This also we must remember that to the land of Canaan was adioyned the pledge of the heavenlie dwelling; so that it ought not at all to be doubted that Jacob was graffed with the Angels into the body of Christ, that he might bee partaker of the same life. Jacob therefore is chosen, when Esau is rejected and by the predestination of God is made different from him from whom he differed not in any defeuings, If you ask a cause, the apostle rendreth this, because it is said to Moses, I will haue mercie vpon whom I will haue mercie, and I will vouchsafe to graunt mercie to whom soeuer I will vouchsafe to graunt mercy. And what I befeech you meaneth this? Verily, the Lorde himselfe most plainlie pronounceth that he haue in these elues no cause why he should do good to them, but he fetcheth the cause from his owne mercie only: & therefore y the salvation of his is his owne worke. When God setteth thy salvation in him selfe alone, why wilt thou desceend to thy selfe? When he appointeth to thee his mercie alone, why wilt thou runne to thine owne defeuings? When he holdeth thy thought wholly in his mercefulnes alone, why wilt thou turne part to the beholding of thine owne worke? Therefore.
we must needs come to that lesser people, which *Paul* in an other place said to have beene foreknowen to God: nor in such sort as these men imagine, to foreknowe out of an idle watchtoure the things that hee worketh not: but in such fense as it is oft read. For truly when *Peter* faith in *Luke*, that Christ was by the determined couiel & foreknowledge of God appointed to death: he doth not bring God as a looker on but the author of our salvation. So the same *Peter* also, where he sayth that the faithful to whom he wrote were chosen according to the foreknowledge of GOD, properly expresseth that secret Predestination whereby God hath marked for his children whom he would. And ¥ word Purpose, which he joyneth for a divers word, expressing all one thing, forasmuch as it doth every where significit a fixed determination as they commonly call it, undoubtedly teacheth that God when he is author of our salvation goeth out of himself. In which sense he sayth in the same Chapter that Christ was the Lamb foreknowen before the creation of the world. For what is more fonde or trifling, than to say that God from on high did (and looking whence salvation should come to mankind) Therefore in *Paul* the foreknowen people is as much as a fmal portion mingled with the multitude which falsely pretendeth ¥ name of God: In another place also *Paul* to beate down their boasting which being but couered with a visor, do take upon themselves the chief preeminence among the godly before the world, faith that God knoweth who be his. Finally by that saying *Paul* pointeth vnto vs two sorts of people: the one, of the whole kinred of *Abraham*: the other, severally chosen out of it, and which being laid vp vnder the eyes of God, is hidden from the sight of men. And it is no doubt that he tooke this out of *Moses*, which affirmeth ¥ God will be mercifull to whom he wil (although hee spake of the elect people, whose estate in outward seeming was equal) as if he should have said, ¥ in the common adoption is included with him a speciall grace toward some, as it were a more holy treasure: and that the common covenant with standeth not but that the samesmall number may be exempt in degree: and he willing to make himselfe the free disposer and ruler of this thing, precisely denieth that he will be mercifull to one rather than to an other, for any other reason but for that it so pleaseth him: because when mercy cometh to him, that seeker it, though hee in deed suffer not a denial, yet he either preuenteth or partly geteth to himselfe the favour whereof God claimeth to himselfe the prayse.

7 Now let the soueriegne Judge & master pronounce of the whole matter. When he saw so great hardnes in his hearers, that he did in a manner waft his wordes without fruit among the multitude: to remedy this offence, hee cryeth out, Whatsoever my Father giueth me, it shall come to me. For this is the will of my Father, that whatsoever my Father hath giuen me, I shall not loose any thing of it. Note that the beginning is taken at the Fathers gift, that we may be deliverd into the faithfull keeping and defence of Christ. Here some man peraduenture will turne a circle about, and will take exception, saying that they onely are accounted in the proper possession of the Father, whose yeelding hath beene voluntarie by faith. But Christ standeth onely upon that point, that although the fallinges away of great multitudes doe make the whole world, yet the counsell of GOD shalbe stedfast in the
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Stand faster than the heavens themselves, that his election may never fail. They are said to have been the elect of the Father, before that he gave to them his only begotten Sonne. They ask whether it were by nature: yea rather, them which were strangers he made his owne by drawing them to him. There is a greater clearenesse in the words of Christ than can by shifting be couered with any darknesse. No man (faith he) can come to mee, vnlesse my Father drawe him. But who so hath heard and learned of my Father, he commeth to mee. If all genera without difference shoulde bow their knee before Christ, then the election were common: but nowe in the feenesse of the beleeuers appeareth a manifest diuersitie. Therefore after that Christ had affirmed that the disciples which were given him, were the peculiar possesio of God the Father, within a little after he added, I pray not for the world; but for those who thou hast given me, because they are thine. Wherby it is proved that the whole world belongeth not to the Creator of it, sauing that grace deliuereth a few from the wrath of God, and from eternal death, which otherwise should have perished: but the world it selfe is left in his owne destruction to which it was appointed. In the mean etime although Christ put himselfe meane betweene, yet he claimeth to himselfe the power of choosing in common with the Father. I speake not (faith he) of all: I know whom I have chosen. If any man asketh from whence he hath chosen them, he answereth in an other place, Out of the world, which he excludeth out of his prayers when he commendeth his discipels to his Father. This is to be holde, that when he affirmeth he knoweth who he hath chosen, there is signified some speciall force in the generall kindes of men: then, that the same speciall force is made to differ not by the qualitie of their owne vertues, but by the heavenlyl decree. Whereupon followeth that many excell by their owne force or diligence, when Christc maketh himselfe the author of election. For when in another place he reckonneth Indas among the electe, whereas he was a deuell, this is referred onely to the office of apostle Philippe which although it be a cleare mirour of the favour of God (as Paul so oftentimes acknowledgeth in his owne person,) yet it containeth not in it selfe the hope of eternall salvation. Indas therefore, when he did vunfaithfully beare the office of an Apostle, might bee worse than the deuell; but of those whom Christ hath once graffed into his body, he will suffer none to perish: because in preferring their salvation he will performe that which he hath promised, that is, he will stretch forth the power of God which is greater than all. For whereas he saith in an other place, Father, of those whom thou hast given mee, I haue lost none but the sonne of perdition: although it be an abusive speche by figure, yet it hath no doubftfull meaning. The summe is that God maketh them his children by free adoption whom he will haue to be his children: and that the inward cause thereof is in himselfe: because he is content with his owne secreete good pleasure.

The opinion of ancient fathers touching the cause of election. [Red. fil. i. cap. 2.]

But Ambrose, Origene, and Hierome thought that GOD distributeth his grace among men, as he foreseeth that euerie man will use it well: Yea and Augustine was once in the same opinion. But when he had better profited in knowledge of the Scripture, hee not onely revoket it as evidentlly false,
false, but also strongly confuted it: yea, and after his reauoking of it, in reproving the Pelagians for that they continued in the same error, saith: Who cannot maruel that the Apostole knewe not this most subtle fene? For when he had set out a thing to be wondered at of these brethren, while they were not yet borne, and afterward objected a question against himselfe, saying: what then? Is there vnjuice with God? Here was fit place for him to anfwere, that God forfaue the merites of them both: yet he faith not this, but flyeth to the judgements and mericie of God. And in another place, when he had taken away all merites before election, Here (faith hee) is confuted their vaine reasoning which defend the foreknowledge of God against the grace of God: & therefore faie that wee are chosen before the making of the world because God foreknewe that we would be good, not that he himselfe would make vs good. He faith not this, which faith, ye haue not chosen mee, but I haue chosen you. For if he had therefore chosen vs, because hee foreknewe that we would be good: hee should therewithall also haue foreknowne why we would choose him: and so forth as followeth to that effect. Let the testimo
die of Augustine be of force among them that willingly rest in the author
itie of the Fathers. Howbeit, Augustine suffreth not himselfe to bee seuered from the rest: but by clere testimonies sheweth that this disagreement is fallse with the malice whereof the Pelagians burdened him. For in the xix.

Chapter of his booke of the predestination of Saints, he allegerth out of Am
brofe, Christ calleth whom he hath mercy on, Againe, if he had willed, of the
vndequo he might haue made devoue. But God calleth whom he vouchfa
ueth, & whom he wil he maketh religious. If I list to knit together a whole
volume out of Augustine, I could redily shewe to the readers that I neede no
other words but his:But I wil not load them with rediousnes. But go to, let
vs imagine that they speake not at all: but let vs giue heede to the matter it
selfe. A hard question was moued, whether God did righteously in this that
he vouchfaued to grant his grace but to some: Of which question Paul
might haue vncombed himselfe with one word if he had alledged his respect
of works. Why therefore doth he it not, but rather continueth on a discourse
which abideth in the same hardnes? Why, but because he ought not? For the
Holy ghost which spake by his mouth, had not the disease of forgetfulness,
Therefore without any circumstances he anfwereth, that God therefore fa
ouereth his elect, because he wil therefore hath mercie, because he wil. For
this Oracle of God, I wil haue mercie vpon whom I wil haue mercie, and I
will shew mercie to whom I will shew mercie, is as much in effet as if it had
bin said, that God is moued to mercie by no other reafon but because hee
will haue mercie. Therefore this saying of Augustine remaineth true, that the
grace of God doth not find men fit to be choen, but maketh them.

9 Neither do we any thing passe vpon the suttiletie of Thomas, that the
foreknowing of defereuings, is not in deede the caufe of Predeftination on
the behalfe of the act of him that doeth predeftinate, but on our behalfe it
may after a certaine manner bee so called, that is, according to the partic
ular weting of Predeftination: as when it is faide that God predeftinate
teth glorie to man by defereuings, because hee hath decreed to giue to him
grace by which hee may deferue glorie. For fith the Lorde will in election
Sf.
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have us to looke vnto nothing but his meere goodnesse, if any man shall con-
tuer here to see any more, it shalbee a wrongfull greedinesse . If wee lufted
to strive in suttlicetie, wee want not wherewith to beate backe this silly sutt-
letic of Thomas. Hee affirmeth that to the elect glorie is after a certaine
manner predestinate by desieruinges, because the Lorde doeth after a cer-
taine manner predestinate to them the grace, by which they may deserue
glorie. What if I answere on the contrarie side and saye that predestina-
tion vnto grace, serveth election vnto life, and is as it were a waiting maide
after it?that grace is predestinate to them, to whom the possession of glorie
hath beene long agoe appointed: because it pleaseth the Lorde to bring his
children from election into iustification? For thereupon it shal follow that
the predestination of glorie was rather the cause of the Predestination of
grace, than contrariwise. But away with these strivings as things super-
fluous for such as shal thinke that there is wisedom enough for them in the
worde of God. For this was in olde time truely written of an Ecclesiastical
writer, that they which assigne the election of God to merites are more wise
than they ought to be.

Some doe object that God shoulde bee contrarie to himselfe if hee
shoulde unuerfully call all men to him, and receive but a fewe elect. So by
their opinion the unuerfalnesse of the promise taketh away the difference
of special grace. And thus certaine sober men speake, not so much to oppre-
sse the truth, as to debarre crabbed questions, and to bridle the curi-
osity of many. Their will is praiseworthy, but their counsell is not to be al-
lowed: because dallying by shifting is never excusable. But their objecting
of it which do more raiingly inueigh against it, is verily too fonde a cauilla-
tion, or too shameful an error. How the scripture maketh these two to agree
together, that by outward preaching all men are called to Repentance and
faith, and yet not to all men is gien the Spirit of Repentance and faith, I
have in another place alreadie declared, and by & by some what of it must
be repeated againe. Now that which they require I denie to them, sith it is
two ways faile. For the threateneth that while it raineth vpoun one cit-
tie, there shall be drought upon another: Hee that pronounceth that there
shall in another place be famine of doctrine, bindeth not himself with a cer-
taine lawe to call all men equallie. And hee which forbidding Paul to speake
in Asia, and turning him from Bithinia draweth him into Macedonia, shew-
eth that it is in his owne power to distribute this treasure to whomsoever it
shall please him. Yet more plainly hee sheweth by Esay, how he peculiar-
ly directeth to the elect the promises of salvation: for hee layeth of them
onely, and not of all mankind indifferently, that they shalbe his Disciples.
Whereby it is certaine that the doctrine of salvation is wrongfully set open
in common to all men to profite effectuallie, which is saide to bee severally
layde vp onely for the children of the Church. Let this suffice at this pre-
sent, that although the voyce of the Gospell speake generally to all, yet the
gifte of faith is rare. Esay assigneth the cause, for that the arme of the Lorde
is not open to all men. If hee had saide that the Gospel is maliciously and
frowardly despised, because many doe stubbornely refuse to heare: perad-
venture this colour touching vnuerfall calling shoulde preuaile. Neither
is it the purpose of the Prophet to diminish the fault of men, who he teacheth that the fountain of blindness is, that God vouchsafeth not to open his arme to them: onelie he giueth warning, that because faith is a singular gift, the cares are beaten in vaine with outward doctrine. But I would myself know of these doctors, whether onely preaching, or faith, make the children of God. Certainly when it is said in the first chapter of John, Whosoever believe in the only begotten Sonne of God, are themselves also made the chil. John 1, 12. dren of God, there is not in that place a confused heap jumbled vp together: but a speciall order is giuen to the faithfull, which are borne not of bloude, not of the will of the fleshe, not of the will of man, but of God. But (laye they) there is a mutuall content of faith with the worde, namely where clo- sure is faith. But it is no new thing that seede fall among thornes or in stony places: not onely because the greater part appeareth indeede obstinate against God, but also because not all men have eyes and cares. How then shal it agree that God calleth to him them who he knoweth will not come? Let Augustine answeare for me. Wilt thou dispute with me? Matuaile with me, & cry out. Of depth. Let vs both agree in feare, least we perish in error. Moreover if election (as Paul witnesse. h.) be the mother of faith, I turne backe the argument vpon their owne head, that faith is therefore not general, because election is special. For by the orderly hanging together of causes & effects, it is easilie gathered that where Paul faith, that we are full of all spiritual blessing, as God had choosen vs before the creation of the world; therefore these riches are not common to all, because God hath choesen only who he would. This is the reason why in another place he comendeth the faith of the elect, lest it should be thought that any man doth by his owne motion get faith to himselfe: but that this glorie mai externe with God, that they are freely enlightened of him, whom he had choosen before. For Bernarde sayth rightly, Friends doe severally heare, to whom he also faith, Fcare not thou small flocke: for to you it is giuen to know the mysterie of the kingdom of heaven. Who be these? even they whom he hath for known and predestinate to be fashioned like to the image of his Sonne. A great & secret counsell is made known. The Lorde knewe who be his: but that which was known to God is made manifest to men: neither doth he vouchsafe to make any other partakers of so great a mystery, but those selfe same men whom he hath for known and predestinate to be his. A litte after he conclueth. The mercy of God is from eternity euenger to eternitie vpon them, heare him: for eternitie, by reason of predestination to eternitie, by reason of blessed making: the one without beginning, the other without ending. But what need I to cite Bernarde for witnesse, when we heare of the masters owne mouth, that none doe see but they which are of God? By which words he signifieth, that all they which are not begotten againe of god, doe dasell at the brightesse of his countenance. And to election faith indeede is fitted ioyned, so that it keepe the second degree. Which order the worde of Christ do effectly express, in another place, This is the will of my Father, that I lose not y which he hath giuen. For this is his will, that who soever beleueth in the Sonne, shall not perish. If he would have all saueth, he would appoint ouer them his Sonne to be their keeper, and would graffe them all into his bodie: with the
Cap. 22. Of the manner how to receive holy bond of faith. Nowe it is certaine that faith is a singular pledge of his fatherly love, laide vp for his children whom he hath adopted. Therefore Christ in another place faith that the sheep follow the shepheard, because they know his voice: but they followe not a stranger, because they knowe not the voice of strangers. Whence commeth this difference, but because their eares are bored by God? For no man make him selfe a sheppe: but hee is made one by the heavenly grace. For which cause also the Lorde teacheth that our fatafal shall alway be certaine and free from danger, because it is kept by the invincible power of God. Wherefore he concludeth that the unbleeueres are not of his sheppe: namely because they are not of the number of them, whom God hath promised by Esaie that they shall be his disciples. Nowe because in the testimonies which I haue alleaged is expressed perseverance, they doe there withall testifye the unmouable steadfastnesse of election.

11 Now let us speak of the reprobate, whom the Apostle ioyneth there together. For as Iacobs, having yet with good workes deserved nothing, is taken into grace: so Esaids, beeing yet desiled with no wicked doing, is hated. If we turne our eyes to workes, we do wrong to the Apostle, as though he sawe not the same thing which we cleerely see. It is prooved that he sawe it not, forasmuch as he expressly enforceth this pointe, that when they had not yet done any good or euill, they were chosen, and the other refused, to proove that the foundation of the predestination of GOD is not in workes. Againe when he moved the objection, whether God be vnrighteous, he allegeth not that which had ben the most certaine and plaine defense of his righteousnesse, namely that God reduced to Esaids according to his euilnesse: but he was content with another solution, that the reprobate are stirred vp to this ende, that the glory of God may be set forth by them. Last of all he adiouneth a concluding sentence, that God hath mercie vpon whom he will, and hardeneth whom he will. See you not how he impueth both to the onely will of God? Therefore if we can not declare a reason why he vouchsafteth to grant mercie to them that be his, but because it so pleaseth him: neither also shall we haue any other cause in reiecting of other, than his owne will. For when it is said that God hardeneth, or theweth mercie to whom he will, men are thereby warned to seek no cause else where than in his will.

The xxiii. Chapter.
A Confutation of the flanders whereon vth shoule nat doctrine hath alwaie beene wantonly burdened.

By when the witte of man heareth these things, the frowardnesse thereof cannot be restraine, but that by and by at the bloody blast of a true pet soulding to battaile, it diuerstly and excellently turmoileth. And many in descende, as though they would drive away the malice from GOD, doe so grant election, that they denne that any man is reprobate: but they do too ignorantly and childishly: forasmuch as election if felse could not stand unless it were set contradicte to reprobation: God is said to suer them whom he adopteth.
The grace of Christ. Lib. 3.

adopteth unto salvation: it should be more than foolishly said that other do either by chance or by their owne endeuer obtaine that which onely election giueth to a fewe. Therefore whom God passeth over, hee reiecteth: & for none other cause, but for that he will exclude them from the inheritance which he doth predestinate to his children. Neither is the waiward-nesse of men tolerable, if it suffer not it selfe to bee bridled with the worde of God, where the incomprehensible counsell of God is entretied of, which the Angels themselves doe worship, But wee haue alreadie heard, y hardening is no leffe in the hand & will of God than mercie. Neither doth Paul (as these men do that I haue spoken of) busily labor to excuse God with a lying defence: but only he teacheth that it is not lawfull for the thing formed to quarrel with him that formed it. Now who so doe not admit that any are rejected of God, how will they vncumber themselves from that saying of Christ, Every tree which my father hath not planted, shall be plucked vp by the roote. They plainly heare that all they are adiudged and auowed to destruction, whom the heavenly Father hath not vouchsafed to plant as holy trees in his grounde. If they deny this to be a signe of reprobation, then is there nothing so cleere y it may be proved to them. But if they cease not to wrangle, let the librie of sofistie be conteined with this admonition of Paul, that there is no cause to quarrel with God, if he willing on the one side to shew his wrath and to make his power knowne do with dumme sufferance, and leni-rie beare with the vessel of wrath prepared to destruction: & on the other side he make knowne the richeffe of his glorie toward the vessel of mercie which he hath prepared to glorie. Let the Readers marke, how Paul to cut off occasion from whisperings & backbitings, giueth the cheefe rule to the wrath & power of God: because it is vniall that those deepe judgements which swallow vp al our senses, should be made subiect to our determinatio. Our aduersaries aunswere is verie trifling, that God doth not vterly reiect them whom he suffereth in leniety, but abideth with a mind hanging in su-herence toward them, if peradventure they may repent. As though Paul giueth to God a patience, to look for their turning, whom he faith to be made to destruction. For Augustin faith rightly where he expoundeth this place, where power is ioyned to sufferance, God doth not suffer, but gouerne with his power. They further say also that it is not for nothing saide that the ves-sells of wrath are prepared to destruction: but, y God hath prepared the ves-sells of mercie: because by this meane he ascribith & chalengeth the praise of saluation to God, but the blame of destruction he catteth vppon them which by their owne will doe bring it vppon themselves. But although I graunt to them that Paul by the diuerse manner of speaking did sooften the roughnesse of the first parte of the sentence, yet is it not meete to affigne the preparing vnto destruction to any other thing than to the secreet coun-sell of God: which also is affirmed a little before in the rest of the text. That God stired vp Pharaoh: Then that hee hardeneth whom he will. Where-pon followeth that the hidden counsell of God is the cause of hardening. This at the leaft I get which Augustin sayeth, that when God of Wolues makest sheepe, hee doeth with a mightier grace reforme them, that their hardnes may be tamed: and therefore God for this cause doth not convert the
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the obstinate, because he doth not shew forth in them the mightier grace, which he wanteth not if he would shew it forth.

2. These sayings in deed should be sufficient for the godly and sober, & them which remember themselves to be men. But forasmuch as these venomous dogges do cast vp not only one sort of venom against God, we will as the matter that suffer, answer to every one particularly. Foolish men do devise ways quarrell with God, as though they had him subject to their accusations. First therefore they ask, by what right the Lorde is angrie with his creatures, of whom he hath not ben first provoked by any offence: for to condemn to destruction whom he will, agreeeth rather with the wilfulness of a tyrant, than the lawful sentence of a judge. Therefore they say that there is cause why men should charge God, if by his bare will, without their own defearing, they be predestinate to eternall death. If such thoughts do at any time come into the mind of the godly, to break their violent assaults, they shall be sufficiently armed with this, although they had no more, if they consider howe great wickednesse it is, euen so much as to inquire of the causes of the will of God: for all things that are, is the cause, & worthily ought to be. For if it haue any cause, then somewhat must go before it, where to it must be as it were bounde: which it is unlawful once to imagine. For, the will of God is so the highest rule of righteousness, that whatsoever he willeth, euen for this that he willeth it, it ought to bee taken for righteousness. When therefore it is asked, why the Lord did it: it is to be understanded, because he willed it. But if thou goe further in asking why he willed it, thou askest some greater & higher thing than the will of God: which cannot be found. Let therefore the rashness of man restrain it selfe, & not seek it which is not, least peradventure it may not finde that which is. With this bridle (I say) he shall be well withholden who sauceth hee be that will dispute of the secrets of God with reference. As for the boldnesse of the wicked, which dare not openly to speake evil of God: against it the Lord with his own righteousness, without any our defence shall sufficiently defend himselfe, when he shall take all shifting from their consciences, and hold them fast convinced, and condemn them. Neither doe we yet thrust in the faine deuile of absolute power, which as it is prophane, so worthily ought to be abhorred of vs. We faine not God lawlesse, who is a lawe to himselfe: because (as Plato faith) men stand in neede of lawes, who are troubled with unlawful lustes: but the will of God is not onlye pure from all fault, but also is the highest rule of perfection, yea and the lawe of all lawes. But we deny that he is subject to yeld an account, we deny also that we are meatie judges, which would pronounce of this cause after our owne sense. Wherefore if we attempt further than we lawfully may, let that threatening of the Psalme bring vs in feare, that God (hal) overcome so oft as he is judged of anie mortall man.

3. So can God in keeping silence, put his enemies to silence. But, that we may not suffer them freely to scorn his holy name, he delivereth vs out of his worde weapons against them. Wherefore if any man assaile vs with such words: why God hath from the beginning predestinate some to death, which when they were not, could not yet deserve the judgement of death: we
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we in stedde of aunswer be maie againe on our side aske of them, what they think: that God oweth to man, if he will judge him by his owne nature. In such fort as we be all corrupted with sinne, we cannot but be harenfull to god: and that not by tyrannous crueltie, but by most vpright reason of justice. If all they whom the Lorde doeth predestinate to death, are by the estate of nature subjicet to the judgement of death: of what vnniustice against themselves, I beeche you, may they complain? Let all the sonnes of Adam come: Let them strive and dispute with their creator, for that by his eternall providence they were before their generation condemned to everlafting miserie. What shall they bee able once to mutter against this defence, when God on the other side shall call them to recknowledging of themselves? If they be all taken out of a corrupt maffe, it is no arcuicile if they be subjicet to damnation. Let them not therefore accuse God of vniustice, if by his eternall judgement they be appointed to death, to which they themselves doe feele whether they will or no, that they are willingly led of their owne nature. Whereby appeareth how wrongfull is the desire of their murmuring, because they doe of set purpose hide the cause of damnation which they are compelled to acknowledge in themselves, that the laying of the blame vpon God may acquite the. But though I do a hundred times confess, as it is most true; god is the author of it, yet they do not by & by wipe away the gillines which being engraven in their confciencs from time with oft recours, presenteth itselfe to their eies.

4. Againe they except & say: were they not before predestinate by the ordinance of God to the same corruption which is nowe allledged for the cause of damnation? When therefore they perish in their corruption, they do nothing but suffer the punishment of that miserie into which by predestination Adam fell and drew his posteritie headlong with him. Is not he therefore vniust, which doth so cruelly mocke his creatures? I graunt indeed that all the children of Adam fell by the will of God into that miserie of estate wherein they be nowe bounde: and this is it that I saide at the beginning, that al length we must alway returne to the determination of the will of God, the cause whereof is hidden in himselfe. But if followeth not by and by that God is subjicet to this flander. For we will with Paul answere them in this manner. O man, what art thou that contends with God? doeth the thing formed say to him that formed it? Why haft thou formed me so? Hath not the poter power to make of the same lump one vessell to honor, and another to dishonor? They will say that the righteousnesse of God is so not truely defended, but that we seek a shiff, such as they are wont to have that want a just excuse. For what else seemeth here to be said, than that God hath a power which cannot be hindered from doing ane thing whatsoever it be as he will himselfe? But it is farre otherwise. For, what stronger reason can be brought than when wee are commanded to thinke what a one God is? For howe should he commit any vniustice, which is judge of the worlde? If it properly pertaine to the nature of God to doe judgement, then he naturally loueth righteousnesse, and abhorreth vniusticenesse. Wherefore the Apostle did not, as though he were overtaken, looke about for holes to hide him; but shewed that the reason of the righteousnesse of God is higher than
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than that either it is to be measured by the measure of man, or may be comprehended by the slender capacitie of the wit of man. The Apostle in deed confesseth that there is such depth in the judgements of God, wherewith the mindes of men should be swallowed, if they endeavoured to pearce into it. But he teacheth also how hainous wrong it is, to binde the works of God to such a lawe, that so soon as we understand not the reason of them, wee may be bole to disallow them. It is a knowne saying of Salomon (which yet fewe do rightly understand) The great creator of all rendred rewarde to the foole, and rewarde to transgressors. For he richeth out concerning the greatnes of God: in whose will it is to punish fooles and transgressors, although hee doth not vouchsafe to let them have his spirit. And monstrous is the madness of men, when they so couet to make that which is vnmeasurable, subject to the finall measure of their reason. The Angels which stooke still in their vpreightnesse, Paul calleth clect. If their steadfastnes was grounded vpon the good pleasure of God, the falling away of the other poueth that they were forsoaken: Of which thing there can no other cause be alleged than reprobation, which is hidden in the secret counsell of God.

5 Go to; let there now be present some Manichee, or Celestine, a flanderer of the providence of God: I say with Paul that there ought no reason to be rendered thereof: because with the greatnesse of it, it farre surmounteth our vnderstanding. What marueile? or what absurditie is it? Would he have the power of God so limited, that it may be able to work no more, than his mind is able to conceive? I say with Augustine, that they are created of the Lord, whom he without doute foreknewe that they shoulde goe into destruction: and that it was so done because he so willed: but why he willed, it is not our part to ask a reason of it, who cannot comprehend it: neither is it meete that the wil of God should come downe into controverfie among vs, of which so oft as mention is made, the name of it is named the highest rule of righteousnesse. Why therefore is any question moued of vnirighteousnesse where righteousnesse clearly appeareth? Neither let vs be ashamed, after the example of Paul, so to stop the mouthes of the wicked, and from time to time so oft as they shalbe bole to boke against it, to repeate this, Who be ye miserable men, that lay an accusation to Gods charge, and doe therefore lay it to his charge, because he doth not temper the greatnesse of his workes to your dulnesse? As though they were therefore wrongfull, because they are hidden from vs. The vnmeasurablenesse of the judgements of God is by cleare experiences knowe to you, Yee knowe that they are called the deepe bottomlesse depth. Now ask of the narrowe capacities of your wit, whether they comprehend that which God hath decreed with himselfe. What good doth it you therefore with mad searching to plunge your sences into the bottomlesse depth, which reason itself teacheth you that it shall be to your destruction? Why are ye not at the leaste restrained with some fear of which both the historie of Job and the books of the Prophets do report of the incomprehensible wisdom, and terrible power of God. If thy minde be vnquieted, let it not greeue thee to embrace the counsell of Augustine. Thou being a man lookest for an aunwreath at my hande: and I also am a man. Therefore let vs both heare him that saith: O man,
O man, what art thou? Better is a faithful full ignorance than rash knowledge. Seekest methinks thou shalt finde nothing but paine. O depth, Peter deth, the Thee beleeueth. O depth: Seekest thou a reason? I will tremble at the depth. Reason thou, I will wonder, dispute thou, I will beleue; I see depth, but I reach not the bottom. Paul: fretted, because he found wondering. He calleth the judgementes of God vnsearchable: & art thou come to search them? He faith that his wayes are impossible to be traced out; and doest thou trace them? with proceeding further wee shall nothing profite: For neither we shall satisfye their way wanton curiousnesse, neither doeth the Lorde neede any other defence, than which he hath vnde by his spirit, which spake by the mouth of Paul: and we forget to speake well, when wee cease to speake with God.

6 Their other objection also ariseth out of vn godlinesse, which yet tendeth not so directly to the accruing of God as to the excuting of the sinner. Howbeit the sinner which is condemned of God cannot bee justified without dishonour of the judge. Thus therefore prophane tongues doe barke against God, saying: why should God impute those things for sinne to men, whereof he hath by his predestination layde necessitie vpon men? For, what should they do? Should they wrastle with his decrees? But so should they do, it in vaine, sith they cannot doe it at all. Therefore they are not rightfullie punished for those things, whereof the cheefe cause is in Gods predestination, Here I will absteine from that defence, whereunto the Ecclesiastical writers do commonly flee, namely that the foreknowledge of God with itathdeth not but that man may be accounted the sinner: because God foreseeth the euils of man, not his own. For so the cauallion would not stay here, but will rather preeffe vs further with saying that God might if hee had woulde, haue provided remedie for those euils which he foreknew; & that sith he hath not so done, he hath of determined purpose created men to that ende that he should so behaue himselfe in earth: and if by the prouidence of God, man was created to this conditio, that he should do all those things that he doth: then he is not to be blamed for that which he cannot avoid, and which he enterprised by the will of God. Therefore let vs see howe this knot ought to be well loofed. First of all this ought to bee holden curntaine among all men which Solomon faith, that God hath created all things for himselfe, and the wicked man to an euill day. Behold, when the despising of all things is in the hand of God, when in his power remaineth the rule of saetic and death: he so ordereth them by his counsel and beck, that among men there are borne some adjudged even from their mothers wombe to death, which with their destruction may glorify his name. If any man aunswere, that there is no necessity layde vpon them by the prouidence of God, but rather that hee created them in such estate, because he foresaw their peruerse no to come: he neither faith nothing at all, nor altogether. The old writers are wont in deed sometimes to use this solution: but as it were doutingly. But the schole men reft vpon it, as though nothing could be obieccted against it. In deede I will willingly graunt, that foreknowledge alone bringeth no necessity to creatures, although all men do not so agree: for there be some that will haue it also to be the cause of things. But it seemeth to me that Valla, a man other-
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otherwise not much practiced in holy writings, sawe both more deeply and
more wisely, which shewed that this contention is superfluous: because both
life and death are rather the doings of God than of his foreknowledges.
If God did but foresee the successes of men, and did not also dispose and or-
der them by his will, then this question should not without cause be moved,
whether his foreseeing any thing auidoed to the necessitie of them. But if
he doth none otherwise foresee the things that shall come to passe, than
because he hath decreed that they should come to passe; it vaine to
move controversie about foreknowledges, where it is certaine that all things
doe happen rather by ordinance and commandement.

7 They say that this is not written in express words, that it was decreed
of God, that Adam shoulde perish by his falling away. As though the same
God, whose the scripture reporteth to do whatsoever he will, created the
noblest of all his creatures to an uncertaine end. They say he had freewill,
lie might shape to himself his own fortune; and that God decreed nothing,
but to handle him according to his deserving. Ifso colde a dense bee re-
ceived, where should the Almighty be of God, whereby he governeth all
things, according to his secrete counsell, which hangeth vpon non other
thing than it selfe? But predestination, whether they will or no, sheweth him
selfe in Adams posterity. For it came not to passe naturally that all men
should loose salvation by the fault of one parent. What hindreth them to
confesse of one man, that which against their wills they confesse of all man-
kind? For why should they loose their labour with dallying shifts? The scripture
crieth out that all men were in the person of one man made bound to
eternal death. Sith this cannot be imputed to nature, it is plain that it pro-
ceeded from the wondrous counsell of God. But it is too much absurdfic
that these good Patrones of the righteounes of God doe so stumble at a
straw, & leape over great beames. Agamma I ask: how came it to passe, 
the fall of Adam did wrap vp in eternall death so many nations with their chil-
ren beeing infants without remedy, but because it so pleased God? Heere
their tongues which are otherwise so prating, must of necessity be dumme.
It is a terrible decree, I grant; yet no man shall be able to deny, but that God
foreknow what ende man should have, ere hee created him, and therefore
foreknowe it because he had so ordained by his decree. If any man here in-
weigh against the foreknowledge of God, he rashly & vndiscreetly flubleth.
For what matter is there, I beseech you, why the heavenly judge should be
accused for that he was not ignorant of that which was to come? Therefore
if there be anie either iuft or colourable complaint, it toucheth prede-
cstination. Neither ought it to seeme an absurditie which I say, that God fore-
sawe not onelye the fall of the first man, and in him the ruine of his poste-
ritie, but also disposed it after his owne will. For as it belongeth to his wife-
dome, to foreknow all things that shalbe: so it belongeth to his power, to
rule and gouerne all things with his hande. And this question Auguistine
verie well discusseth, as he doth other, saying, Wee most holomely confesse
that which we most rightly believe, that the God and Lorde of all thinges,
which created all things verie good, & foreknewe that euill things shalbe
spring out of good, and knewe that it more pertained to his almighty
good-

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goodness even of evil things do well, than not to suffer them to be evil: that he so ordered the life of Angels and men, that in it he might first shew what free will could do, and then what the benefit of his grace and judgement of justice could do.

8 Here they run to the distinction of will and permission, by which they will have it granted that the wicked do perish, God only permitting but not willing it. But why should we say that he permitted it, but because he so willeth? Howbeit it is not likely that man by himselfe, by the only permission of God, without any his ordinance, brought destruction to himselfe: as though God appointed not, of what condition he would have the chief of his creatures to be. I therefore will not doubt to confess, simply with Augustine, that the will of God is a necessity of things, and that what hee willeth, it must of necessity come to passe: as those things shall truly come to passe which he hath foreseen. Nowe if for excuse of themselves and of the vngodly, either the Pelagians, or Manichees, or Anabaptists, or Epicurians (for with these foure sects we have to do in this question) shall object against vs, necessity, wherein they be bound by the predestination of God; they bring nothing fit to the purpose. For if predestination be nothing else but a dispensation of righteousness of GOD, which is hidden in decree, but yet without fault: Forasmuch as it is certaine that they were not unworthy to be predestinate to that estate, it is also as certaine that the destruction is most righteous which they enter into by predestination. Moreover their destruction so hangeth upon the predestination of God, that both cause and matter thereof is found in themselves. For the first man fell, because the Lord so judged it to be expedient: why he so judged, is unknowne to vs: yet it is certaine that he so judged for no other reason but because he sawe that thereby the glory of his name should be worthily set forth. When thou hearest mention of the glory of God, there thinke of his righteousness: For it must be righteous that deserve praise. Man therefore falles, the providence of God for ordaining it: but he falleth by his owne fault. The Lord had a little before pronounced, that all the things which he had made were very good. Whence therefore commeth that peruersenesse to man, to fall away from his God? Least it should be thought to be of creation, the Lord with his commendation allowed that which came from himselfe. Therefore by his owne euniversitie he corrupted the nature which he had receiued pure of the Lord, and by his fall he drewe his whole posteritie with him into destruction. Wherefore let vs rather beholde an evident cause of damnation in the corrupted nature of mankind, which is nearer to vs, than search for a hidden and utterly incomprehensible cause thereof in the predestination of GOD. Neither let it grieue vs so farre to submitte our wit to the unmeasurable wisdom of God, that it may yeelde in many secrets of his. For, of those things which it is neither graunted nor lawful to knowe, the ignorance is well learned: the croueting of knowledge is a kind of madness.

9 Some men perhaps will say, that I have not yet brought enough to subdue that wicked excuse. But I verily confess that it can never be brought to passe, but that vngodliness will alwaye grudge and murmur against it: yet
yet I think that I have spoken so much as might suffice to take away not only all reason but also all colour of gainsaying. The reprobate would bee thought excusable in sinning, because they cannot escape the necessities of sinning: specially since such necessities is cast upon them by the ordinance of God. But we deny that they are thereby well excused, because the ordinance of God, by which they complains that they are destinate to destruction, hath his righteousnesse, unknown in decree to vs, but yet most certaine.

Whereupon we conclude, that they bear no euil which is not laide vpon them by the most righteous judgement of God. Then we teach that they do overeighthly, which to seeke out the beginning of their damnation, doe bend their eyes to the secret closets of the counsell of God, and winke at the corruption of nature, from whence their damnation springeth. And this withstandeth that they can not impute it to God, for that he witnesseth of his owne creation. For although man is creat by the eternal prudence of God to that calamitie, whereunto he is subject: yet the matter thereof he took of himselfe, not of God, forasmuch as he is by no other meanes so lost but because he went out of kinde from the pure creation of God into a corrupt & vnpure peruerfenesse.

10 Now the aduersaries of Gods predestination doe slander it also with a third absurditie. For when we impute it to nothing else but to the choice of the will of God, that they are made free from the vniuersal destruction, who he maketh heires of his kingdom, whereby they gather that there is with him accepting of persons, which the Scripture euerywhere doth enioy: and therefore, that either the Scripture disagreeth with it selfe, or that in the election of God there is respect of desuerings. First, the Scripture in another sense, enioeth, that God is an acceptor of persons, than as they judge it. For by the name of person, it signifieth not a man, but those things which being seene with eyes in man are wont to procure either favour, grace, and dignitie, or hatred, contempt, and shame; as, richesse, wealth, power, nobilitie, office, countrie, excellencie of beautie, and such other: on the other side, povertie, neede, balencesse, vilenesse, contempt, and such other. So Peter & Paul do teach that the Lord is not an acceptor of persons, because he puteth not difference betweene the Iew and the Grecian, to refuse the one and embrace the other for only respect of nation. So James speaketh the same wordes when he mindeth to affirme, that God in his judgement nothing regardeth richesse. But Paul in another place speaketh thus of God, that in judging he hath no consideration of freedome or bondage. Wherefore there shalbe no contrarietie if we shall say that God according to the will of his good pleasure without any deferuing chooseth to his fonnes whome he will, reiecting and refusing other. But the matter may thus be opened, that men may bee more fully satisfied. They aske how it commeth to passe, of two betweene whomo no deferuing putteth any difference, God in his electing passeth ouer the one and taketh the other. I on the other side doe ask them, whether they thinke that in him that is taken there is any thing that may make the minde of God to encline toward him. If they confesse (as there needs must) that there is nothing, it shall followe that God looketh not vpon man, but from his owne goodness fetcheth a cause why to doe good to him.

Whereas
Whereas therefore God chooseth one man, refusing another, this commeth not of respect of me, but of his mercie alone, which ought to have liberty to shine forth, and vitter itself where, and when it pleaseth him. For we have in another place also shewed, that there were not from the beginning many called noble, or wise, or honourable, that God might humble the pride of flesh: so farre is it off, that his favour was bound to persons.

11 Wherfore many do falsifie and wickedly accuse God of partial vnrighteousnesse, for that he doth not in his predestination keepe one selfe course toward all men. If (say they) he finde all guiltie, let him equally punish all: if he finde them not guiltie, let him withhold the rigor of his judgement: But so they deal with him, as if either mercy were forbidden him, or when he would have mercie he be compelled altogether to give over his judgement. What is it that they require, if all be guilty, that all may together suffer one paine. We grant the gultines to be common, but we say the mercy of God helpeth some. Let it helpe all, say they. But we answere, that it is rightfull, that he should also be punishinge. But when they suffer not this: what do they els but either go about to spoil God of his power to have mercy, or at least to grant it him vpon this condition, that he vitterlie give over his judgement. Wherefore these sayings of Augustine do very well agree together. Sith in the first man the whole mane of mankind fell into condemnation, these vessels that are made to it honour, are not the vessels of their owne rightousnesse, but of the mercie of God: and whereas other are made to dishonour, the same is not to be imputed to vnrighteousnesse but to judgement, &c. That to those whom he refuseth, God rendreth due paine: to those whom he calleth, hee giueth undeferred grace: that they are delivered from all accusation, after the manner of a creditor, in whose power it is, to forgive to the one, &e. of the other. Therefore the Lorde also may give grace to whom he will, because he is merciful: and give it not to all, because he is a just judge. Hee may by giving to some that which they do not deserve, shewe his free grace: & by not giving to all, declare what all deserve. For wheres the Paul wrieth that God enclosed all vnder sinne, that he might have mercy vpon all, it is therewithall to be added that he is better to no man: because no man first gave to him, that hee may require like of him.

12 This also they often say, to overthowe predestination, that while it standeth, all carefulnesse and endeavoure of well doing falleth away. For who (say they) shall haue that either life or death is certainly appointed for him by the eternal decree of God, but that it will be by and by come into his mind, that it maketh no matter how he behve himself, Sith the predestination of GOD can by his worke bee nothing hindred or furthered? So shall all men diffolutely throwe forth themselves, and after a desperate manner runne headlong whither their lust shall carry them. And vitiy they saye not altogether falsifie, for ther be many swine, which with filthy blasphemies defile the doctrine of predestination: and by this pretence also do mock out all admonishments and rebukings, saying, God knoweth what he hath once determined to doe with vs: if he haue decreed our salvation, hee will bring vs to it at the time appointed: if he haue predestinat our death, we shoule
Of the maner how to receive traualie in vaine to the contrary. But the scripture, when it teacheth with how much greater reverence & religiousnesse we ought to think of to great a mysterie, doth both instruct the godlie to farre other sense, and well eserue these mens outrage. For it doth not speake of predestination to this ende, that we should be encouraged to boldnesse, and with unlawful rashnesse attempt to search the unattained secretes of God: but rather that being humbled and abased we should learn to tremble at his judgement, & reuerently to looke vp to his mercy. To this marke the faithful full will keuel themselves.

As for that filthy groning of swine, it is well confused of Paul. They say that they go carelesly forwarde in vices: because if they be of the number of the elect, their vices shall nothing hinder them, but that they shall at length be brought to life. But Paul telleth that we be to this end, that we should leade a holy and faultlesse life. If the mark that electio is directed unto to be holinesse of life, it ought more to awake & stirre vs vp cheerfully to practice that holinesse, than to seare for a cloking of sowerfulness. For how greatly do these things differ the one from the other: to cease fro vell doing, because election sifficeth to saluation: and that the appointed ende of election is that we should applye our selves to the endeavours of good doings. Away therefore with such sacrileges which do wrongfully miscurne the whole order of election. Where they stretch their blasphemies further, when they say that he which is reprobate of God, shall loose his laboure if he go about to make himselfe allowable to him with innocencie and honesty of life: wherein they are taken with a most shamelesse lye. For, whence could such endevour come but of election? For whosoever be of the number of the reprobate, as they are vessels made to dishonour, so they cease not with continuall wicked doings to prouoke the wrath of God against themselves, and by evident tokens to confirme the judgement of God which is already pronounced vpon them: so farre they from striving with him in vaine.

But other do maliciouslie & shamefullie slander this doctrine, as though it did ouerthrow all exhortations unto godly living. For which matter in olde time Augustine was burdened with a great malice. Which hee wiped away with his booke of correction and grace written to Valentine, the reading whereof will appease all godlie and trustable men: yet I will touch a fewe things, which (as I trust) shall satisfie them that be honest and not contentious. Wee have already seene howe open and loude a preacher of the free election Paul was: was hee therefore colde in admonishing and exhorting? Let these good zealous men compare their carnalnesse with his, and it shall be founde in them ife in comparison of his incredible heate. And truely this principle taketh away all doubtes, that we are not called to vnclannes, but that every man should potrifie his vessels in honour, &c. A gaine, that we are the handy worke of God created to good works, which he hath prepared that we should walke in them. Summarily, they that are even but meanly exercised in Paul, shall without long declaration easilly perceiue how fitly he maketh these things to agree, which they faile to disagree. Christ commandeth his men beleeue in him: Yet is his definittive sentence neither false nor contrary to this commandement, where hee saith: No man can come to mee, but he to whom it is given of my father. Let preaching therefore have
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haue his course, which may bring men to faith, and with continuall profiting holde them fast in perfeuerance. Neither yet let the knowledge of predestination be hindered, for they which obey may not be proude as of their owne, but may glorie in the Lord. Christ not for nothing faith: Who so hath cares of hearing, let him heare. Therefore when we exhorte and preache, they that haue cares doe willingly obey: but who so lacking cares, in them is fulfilled that which is written, That hearing they heare not. But why (faith Augustine) should some haue, and others none haue? Who hath known the minde of the Lord? Must that therefore be denied which is open, because that cannot be comprehended which is hidden? These sayings I haue faithfully reported out of Augustine: but because he had not the more authority than mine, goe, let vs bring forth the verie wordes that are read in his minde; if when this is heard, many are turned into dulnesse and sluggisnese, and being inclined from labour to lust doe go after their desires: ought that therefore to be accompted false which is spokenc of the foreknowledge of God? If God haue foreknowen, they shalbe good, that they not be good, in how great euilnesse & euilnesse are they now liue? And if he haue foreknowen, that they shall be euill, shal they not be euill in how great goodnes foruer they be now seene? that therefore those things which are truly spokenc of the foreknowledge of God, be for such causes either to be denied or to be left vnspokenc of, namely then when they be not spokenc of, men goe into errors? The rule (faith he) to kepe truth vnspoken of, is one thing, & the necessitie to spake truth is an other. As for the causes of leaving truth vnspokenc of, it were long to search them out all: of which yet this is one, that they be not made worse which understand it not, while we mean to make them more learned that understand it, who when we spake any such thing are in doe, do not made more learned, nor yet are made worse. But whè a true thing is in such case, that when we spake it, he is made worse that cannot conceive it: and when we spake it not, he is made worse that can conceive it: what thinke we now to be done? Is not the truth rather to be spokenc of, by him that may conceive it: that can conceive it: than to kepe it vnspokenc of, that not onely neither of them may conceive it, but also he that more understandeth may be worse? whereas if he did heare and conceive it, by him also many should lerne. And we will not say that which, as the Scripture witnesseth, we lawfully might haue spokenc. For we feare forsooth lest when we spake, he be offended that can not conceive it: but we feare not leaft while we hold our peace, he may conceiue truth be deceived with falshood. Which sentence he at the last shortly knitting vp, more plainely also confirmeth. Wherefore if the Apostles, and they, which followed them, the doctors of the Church did both, namely both godly preach of the eternall election of God, and holde the faithfull in awerder the discipline of godly life: why do thefe our aduersaries being confused with invincible violence of truth, thinke that they say well in saying that which is spokenc of predestination is not to be preached to the people although it be true. Yea it must in any wise be preached, he which hath cares to heare may heare. But who hath cares if he hath not received them from him that promiseth that he will give them? Truely let him that receiueceth not, refuse it: so that yet hee
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he which receiveth it, do take and drink, do drinke and liue. For as godlines is to be preached, that God may be rightly worshipped: so is also predestination, that he which hath ears to heare of the grace of God, may glory in God and not in himselfe.

14. And yet that holy man, as he had a singular desire to edifie, so tempereth the manner of teaching the truth, that offence be wisely avoyded so far as it lawfully may be. For he saith, that those things which are truly said, may also be conveniently said. If any man do thus preach to the people. If ye beleue not, the cause is for that ye are already predestinates of God to destruction; such a man doth not only cherish slothfulness, but also maintain wickedness. If any man also stretch his saying to a time to come, and say that they which heare shall not beleue, because they are reprobates: this shall be rather a cursing than a teaching. Such therefore Augustine not vnworthily biddeth to depart from the Church, as foolish teachers, and vn-lucky and ill-prophecying Prophets. In an other place he truely affirmeth that it is to be holden, that a man then profitteth with rebuking, when he hath mercy and helpeth which maketh to professe whom he will, even with-out rebuking. But why some thus, and some otherwise? God forbid that, that we should say, that the power of judging belongeth rather to the clay than to the potter. Againe afterwardes. When men by rebuking either come or returne into the way of righteousness, who worketh salvation in their hearts, but hee, which when any whosoeuer he be planted and watered, giuen the increase, whom when he will saue, no freewill of man resieth: It is therefore not to be doubted that the wils of men cannot resist y wil of God (which both in heauen and earth hath done whatsoever he would, and which hath also done those things that are to come) but that he may do what he will, forasmuch as euens of the verie wils of mens he doth what he will. Againe, when he will leade men to him, doeth he binde them with corporall bondes? Hee inwardly worketh, inwardly holdeth hearts, inwardly moteth hearts, and draweth them with their wille which he himselfe hath made in them. But, that which hee by and by addeth ought in no wise to be omitted; that because wee knowe not who belongeth or not belongeth to the number of the predestinate, we ought so to be affectioned that we would all men to be saued. So shall it come to passe, that whomsoever we find, we shall trauell to make him partaker of peace. But our peace shall rest upon the children of peace. Therefore for our part, we must applie holome and sharpe rebuking to all men like a medicine, that they perish not, nor destroy other, but it shalbe the worke of God to make it profitable to them whom he hath for-known and predestinates.

The xxiii. Chapter.

That election is established by the calling of God, but that the reprobate doe bring upon themselves the sure destruction whereunto they are appointed.

But, that the matter may more plainly appeare, we must intreate both of the calling of the elect, and of the blinding and hardening of the wic ked. Of the first of these, I have already spoken somewhat; when I confuted their error, which thinke that the generalnesse of the promises extendeth egal-
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eally to all mankind. But this election which otherwise God hath hidden
with himself, he doth not without choice at length disclose by his calling,
which a man may therefore call the testifying of it. For, when he hath
foreknowen, then he hath also foreappointed to be fashioned like the image
of his sonne: whom he hath foreappointed, them he hath also called: whom
he hath called, them he hath also justified, that in time to come he may glo-
riify them. When the Lorde hath by electing already adopted his into the
number of his children: yet we see how they enter not into possession of so
great a benefite, but when they be called: on the other side, how being called
do now enjoy a certaine communicating of his election. For which
reason Paul calleth the spirit which they receive, both the spirit of adoption,
& the seal: & earnest of the inheritance to come: namely because it doth
with the testimonie thereof establish and seale to their hearts the assurednes
of the adoption to come. For though the preaching of the Gospel spring out
of the fountain of election: yet because it is also common to the reprobate,
therefore it could not by itself be a sure proofe thereof. But God effectu-
ally teacheth his elect, that he may bring them to faith: as wee have before
alleged out of the words of Christ, Who so is of God, he and none other
seeth the Father. Againse, I have shewed thy name to the men whom thou
haft given me: Whereas his faith in another place, no man can come to me,
ynlesse my Father draw him. Which place Augustine wisely weyeth, whose
words are these. If (as Truth saith) every one that hath learned, commeth:
who focuer commeth not, certainly neither hath he learned. It doeth not
therefore followe that he which can come, also commeth, ymlesse he have
both willed and done it. But every one that hath learned of the Father, not
only can come, but also commeth, when nowe there is present both the pro-
fite of comming, and the affection of willing, and the effect of doing. Also
in another place more plainly. What is this else, Every one that hath heard
of the father, and hath learned, commeth to me, but there is none that hear-
eth and learneth of the father and commeth not to me? For if every one
which hath heard of the father and learned, commeth: truly every one that
commeth not, hath not heard of the father, nor learned: for if he had heard
and learned, he would come. This schoole is farre from the senses of the
flesh: in which schoole the father is heard and teacheth, that men may
come to the fonde, and a little after. This grace which is secretly given to
the hearts of men, is received of no hard heart: for it is therefore giuèd, that
the hardness of the heart may first bee taken away. When therefore the
father is heard within, he taketh away the stone heart, and giueth a fleshy
heart. For so he maketh the children of promise and vessels of mercy, which
he hath prepared to glorifie. Why therefore doth he not teach all, that they
may come to Christ, but because all whom he teacheth, by mercie he te-
acheth: whom he doth not teach, by judgement he doth not teach: because
he hath mercie upon whom he will, and hardeneth whom he will. There-
fore God assigneth them for children to himselfe, and appointeth himselfe
father to them, whom he hath chosen. Nowe by calling he bringeth them
into the householde, and shineth himselfe to them, that they may bee
one together. But, when calling is joyned to election, in that manner the
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Scripture sufficiently signifieth that in it nothing is to be required but the mercie of God. For if we ask, whom he calleth & for what reason he answered, whom he had elected. But when we come once to election, there the only mercie of God appeareth on every side. And here that saying of Paul truly hath place. It is not of him that willeth, nor of him that runneth but of God that hath mercie. Neither yet that same so as they commonly take it, which part it between the grace of God, & the willing and running of man. For they expound it, that the desire and indeavour of man have in deed no force of themselves, vnlesse they be prospered by the grace of God: but when they are holpen by his blessing, then they affirm that they have also their parts in obtaining salvation. Whose caulation I had rather confute with Augustines words than mine owne: If the Apostle meant nothing else but that it is not of him only that willeth or runneth, vnlesse the Lorde be there present mercifull: we may contrariwise turne it against them and say that it is not of only mercie, vnlesse there be present willing & running. But if this be openly wicked, let vs not doubt that the Apostle giueth all to the mercie of the Lorde, and leaueth nothing to our willes or endeavours. To this effect speaketh that holy man. And I set not a straw by that nice subtlerie, that they say that Paul would not have so said vnlesse there had bene some indeavour and some wil in vs. For he did not consider what was in man: but when he sawe that some did assigne part of salvation to the endeavours of men, he simply condemned their error in the first part of the sentence, & in the second he challenged the whole summe of salvation of the mercie of God. And what other thing doe the Prophets trauel about but continually to preach the free calling of God?

2. Moreover the very nature also & dispensation of calling doth clearly sheweth, which consisteth not in the only preaching of the worde, but also in the inlightening of the Spirit. To whom God offereth his worde, is shewed vs in the Prophet: I am found of them that sought me not: I have openly appeared to them, that did not ask for me. To a people which hath not called upon my name I have saide, Lo I am present. And least the Iewes should thinke that this kindnesse belonged only to the Gentiles, hee doth also put them in remembrance from whence hee tooke their Father Abraham, when hee vouchsaued to ioyne him to himselfe, namely from mere idolatry, in which he was drowned with all his. When hee first sheweth with the light of his worde to men not desiring it, he therein sheweth an example plaine enough of his free goodnesse. Here therefore the unmeasurable goodnesse of God sheweth forth itselfe, but not vnto salvation to all: because for the reprobate there abideth a more grievous judgement, for that they refuse the testimonie of the wil of God. And God also, to set forth his glorie, withholdeth from them the effectual force of his spirit. Therefore this inward calling is a pledge of salvation, which cannot deceive vs. For which purpose maketh that saying of John, Thereby wee knowe that we are his children, by the spirit whch he hath giuen vs. And least flesh should glorie, that it did at the least auncwer to him when hee called and of his owne will offered himselfe, hee affirmeth that it hath no cares to heare, no eyes to see, but which hee hath made: and that hee marketh.
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keth them, not according to every man's thankfulness, but according to his own election. Of which thing you have a notable example in Luke, where both Jews and Gentiles in common together heard the preaching of Paul & Barnabas. Whereas they were at that time all taught with one self-same word, it is safe that they beleued which were ordained to everlasting life. With what face may we deny that the calling is free, in which case the very last part election reigneth alone?

3 But here we must beware of two errors: because many make man a worker together with God, that he by his consent may make the election to be of force: so by their opinion, the will of man is above the counsell of God. As though the Scripture did teach, that it is only given vs that we may beleeve, and not rather faith it selue. Other some, although they do not so weaken the grace of the holy Ghost: yet being led by I wot not what reason, have election upon faith as though it were doubtfull, yea and vneffectual vntill it be confirmed by faith. It is in deed certain that it is confirmed, as toward vs: and we have already shewed you the secret counsell of God beginneth to shine out, which was before hidden: so that by this word you understand nothing else, than that it is approved which was vnknowe, & is as it were sealed with a seal. But it is falsely said, that election is then and not till then effectual, when we have embraced the gospell, & y there of taketh lively strength. We must indeede from thence fetch the certaintie of it: Because if we attempt to reach vnto the eternal ordinance of God, that deepe bottomlesse depth will swallowe us vp. But when God hath opened it vnto vs, we must clime vp higher, lest the effect should drown the cause. For what greater absurdity or shameful vnjustice is there, than that when the Scripture teacheth that we are enlightened as God hath chosen vs, our eyes should be so dased with this light, that they should refuse to looke vpon election? Yet in the meane time I deny not, that to the end we may be certaine of our salvation, we must beginne at the word, and that our affiance ought therewith to be contented, that we may call vpon God by the name of Father. For some quite contrary to right order, y they may be certified of the counsell of God (which is vnderstanding vnto vs, in our mouth & in our heart) do covet to flie above the cloudes. Therefore that rashness is to be restraine with sobrieetie of faith, that it may suffice vs that God in his outward word is a witnesses of his hidden grace: to that the conduit pipe out of which there floweth water largely for vs to drinke, doth not hinder but that the springhead may have his due honour.

4 Therefore as they do wrongfully, which hang the strength of election vpon the faith of the gospell, by which faith we feele that election pertaineth to vs: so we shall kepe the best order, if in seeking the certainty of our election, we sticke fast in these latter signes, which are sure witnesses of it. Satan doth with no tentation either more greecuously, or more dangerously astonish the faithfull, than when disquieting them with doubt of their election, doth also move them with a peruerse desire to secke it out of the waie. I call it seeking out of the waye, when a wretched man enterprise to breake into the hidden secretes of the wisedome of God, & to perceve eu'n to the highest eternity, to understand what is determined of himselfe at the judgement.

Deu. 30.14

Ye are not workers with God of our owne election, neither dooth it hang in suspense upon our faith.

The certainty of our election to be searched not in the bosome of God but in our selves according to that light which bee hath given us in his word.

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faith of God. For then he throweth himselfe headlong to be swallowed vp into the depth of the vnumeasurable devouring pit: then he wrapeth himselfe with innumerable snares and such as he cannot winde out of: then he overwhelmeth himselfe with the bottomlesse depth of blinde darknesse. For so is it righthful that the foolishnesse of the witte of man be punished with so horrible ruine, when he attempteth of his owne force to rise vp to the height of the wisdom of God. And so much more deadly is this tentation, as there is none to which we are commonly all more bent. For there is most rarely any man to be found, whose mind is not sometime striken with this thought. Whence hast thou salvation, but of the election of GOD? And of election what revelation hast thou? which thought, if it have once taken place in any man, either perpetually vexeth the miserable man with terrible torments, or utterly dismayeth him. Truely I would have no furer argument then this experience to prove, howe wrongfully such men imagine of predestination. For the minde can be infected with no error more pestilent, than that which plucketh downe and thrusteth the conscience from her peace and quietnesse towards God. Therefore if we fear shipwrackes, we must diligently beware of this rocke, which is never striken upon without destruction. And though the disputing of predestination be esteemed like a dangerous sea, yet in passing through it there is founde a safe and quiet yea and pleasant aye, without horror and stinking a man doe withiuouly count to be in danger. For as they doe drown themselves in the deadly bottomlesse depth, whiche to be certified of their election doe enquire of the secret Counsell of God without his worde: so they which doe rightly and orderly search it in such sort as it is contained in the worde, receive thereof a singular fruitie of comfort. Let this therefore be our way to search it, that wee beginne at the calling of God, and ende in the same. Howbeit this withlandeth not, but that the faithfull may thinke that the benefits which they daily receive at the hand of GOD, doe descende from that secreete adoption: as they say in Esaie, Thou haft done maruels, thy thoughts are olde, true, and faithfull: forasmuch as by that adoption as by a toke, the Lords willis to conforme so much as is lawfull to be knowne of his counsell. But least anie man shoulde thinke this a weake testimonie, let vs consider how much both clearenesse and certainty it bringeth vs. Of which thing Bernearde speake eth sily. For after that he had spoken of the reprobate, he faith: The purpose of God standeth, the sentence of peace standeth upon the that fear him, both covering their euails, and rewarding their good thinges: so as to them after a marventously manner not onely good thinges, but also euaile do worke together vnto good. Who that accuse the elect of God? It sufficeth me to all righteousnesse, to have him alone merciful, to whom alone I have sinned. Al ye hath decreed not to impute to me, as so as if it never had bene. And a little after: O place of true rest, to which not vnworthily I may give the name of a bedchamber, in which GOD is scene not as troubled with wrath, not as withholden with care: but his will is proouded in him good, and well pleasing, and perfect. This fight doth not make afraide, but calmeth: doth not stirre vp vnquiet curiousnesse, but appeaseth it: doth not weary the senses, but quieteth them. Here is quiet truly taken, God being appeased, appeaseth all thinges: and
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and to behold him quiet, is to be quiet.

5 First, if we seeke a fatherly kindnesse and faavourable minde of God, we must turne our eyes to Christ, in whom alone the soule of the father refeth. If we seeke salvation, life, and the immortalitie of the heauenly kingdom, we must then alfo flee to no other: forasmuch as he alone is both the founfaine of life, & author of salvation, & heire of the kingdom of Heauen. Now where to seeke election, but that being adopted of the heauenly father into the degree of children, we may by his fauour obtaigne salvation & immortalitie? Howsoever in seekeing thou toffe it and shake it, yet thou shalt finde that the uttermost marke of it extendeth no further. Therefore whom God hath taken to his children, it is not said that he hath chosen them in themselves, but in his Christ: because he could not love them but in him, nor give them the honour of the inheritance of his kingdom, vnlesse they had first bene made partakers of him. If we be chosen in him, we shall not find in ourselves the certaintie of our election: no, nor yet in God the father, if wee imagine him naked without the sonne. Christ therefore is the mirror, in whom we both muft, and without deceit may behold our election. For thus it is he into whose body the Father hath appointed to graffe all them whom from eternitie he hath willed to be his, that he may take for his children so many as hee acknowledgeth among his members: we have a witnesse plaine and sure enough, that wee are written in the booke of life, if we communicate with Christ. And that sure communion of himselfe hee gaue vs, when by the preaching of the Gospell hee testified that he was given to vs of the father, that hee with all his good thinges shoulde bee ours. Wee are saide to put on him, and to growe together into him, that wee may liue: because hee liueth. So oft is this doctrine repeated, The Father spared not his onely begotten sonne, that whoseuoeuer beleueth in him, may not perish. But he that beleueth in him, is saide to have passe out of death into life, in which sense he calleth himselfe the bread of life, which whose eateh, hee shal not die for euuer. Hee (I say) hath bee a witnesse to vs, that they shal be receiued of the heauenly father in place of his children, of whom hee hath bee ne receiued by faith. If wee couere any more than to bee accompted among the children and heires of God, then we may clime about Christ. If this be our uttermost marke: how much be wee mad in seekeing without him that which wee have alreadie obteyned in him, and which may bee found in him alone? Moreover if he is the eternall wisdome, the unchangeable truth, and fast setled counsell of the father: it is not to be feared leaft that which hee declareth to vs in his worde, should vary any thing bee it never fo little from that will of the Father which wee seeke: but rather hee faithfully openeth it vnto vs, such as it was from the beginning, & euer shalbe. The praeffe of this doctrine ought also to bee in vs in prayers. For though the faith of election doth incourage vs to call vpom God: yet when we make our prayers, it were vnorderly done to thrust it into the presence of God, or to covanent with this condition. Lorde, if I bee elected, heare me: forasmuch as hee willeth vs to be content with his promises, and no where else to seeke whether he will be intractable to vs or no. This wisdome shall deliver vs from many snares, if wee can skill to apply that to a right vse which hath bee nee
rightly written: but let vs not undifferently draw hither and thither that which ought to have been restrained.

6 There is also for establishing of our assiance an other stye of election, which we haue saide to be joyned with our calling. For, whome Christ taketh being enlightened with the knowledge of his name into the bosome of his Church, them he is saide to receiue into the faith and protection. And whome soever he receiuet, they are saide to bee committed to him of the father, & deliuered to his trust, that they may be kept into eternal life. What meane we? Christ crieth out with a loude voice, that so many as the Father willeth to be saued, he deliuered them into his protection. Therefore if we lift to knowe whether God hath care of our saftie, let vs seeke whether he hath committed vs to Christ, whome he hath made the onely Saviour of all his. Nowe if we doubt whether we be receiued of Christ into his Faith & keeping, he preuenteth our doubting, when hee voluntarily offereth himselfe to be our sheepeheard, and pronounceth that wee shal be in the number of his sheape if we heare his voyce. Let vs therefore embrace Christ, being liberally set open for vs, and comming to meete vs, hee shal number vs in his flocke, and shal keepe vs inclosed within his folde. But there entreteth into vs a carefule of our state to come. For as Paul teacheth that they are called, which were before chosen: so Christ sheweth that many are called, but fewe are chosen. Yea and also Paul himselfe in an other place dihorthet vs from carefule: Let him that standeth (faith he) loooke that hee fall not. Again, Art thou graffed into the people of God? Be not proud, but seeke for God is able to cut thee off againe that he may graffe other. Finally we are sufficiently taught by experience it selfe, that calling and faith are of small value, yndee there be adiyned continuance which happeneth not in all men. But Christ hath deliuered vs from this care: for verily these promises haue respect to the time to come. All that my father giueth mee, shall come to me: and him that shall come to me, I will not cast him out of dores. Again, this is the will of him that sent me, the Father, that I loose nothing of all things that hee hath given mee, but may raise them vp againe in the last day. Again, My sheepe heare my voice, and they followe mee: I knowe them, and I giue them eternal life, and they shall not perish for ever, neither shall any man take them out of my hande. The father which gave them to me, is greater than all: & no man can take them out of the hand of my father. Now when he pronounceth, every tree which my father hath not planted, shall be plucked vp by the root: he signifieth on the contrarie side, that they can never be plucked from salvation, which haue roote in God. Wherewith agree the faying of John. If they had beene of vs, they had not at all gone out from vs. Hereupon also commeth that noble glorying of Paul against life and death, present things and things to come: which glorying must needs be grounded upon the gifts of continuance. Neither is it any doubt that he directeth this faying to all the faithfull. In another place the same Paul saith, He that hath begonne in you a good worke, shall end it even untill the day of Christ. As also David, when his faith fainted, leaned vppon this stay: Thou shalt not forsake the worke of thy handes. And nowe neither is this doubtful, that Christ when he prayeth for al the faithful, asketh the
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The same thing for the which he asketh for Peter, that their faith may never faint. Whereas we gather, that they are out of danger of falling away, because the sonne of God, asking steadfast continuance for their godliness, suffered no deniall. What would Christ haue vs to learne hereby, but that we should truett that we shal perpetually be safe, because we are once made his?

7 But it daily happeneth, that they which seemed to be Christes, do againe revolt from him & fall. Yea and in the very same place where he affirmeth that none had perished of them which were given him of the Father, yet he excepteth the sonne of perdition. That is true indeede: but this is also as certaine, that such did never cleave to Christ with assurance of heart, with which I say that the assurednesse of our election is establishd. They went out from vs (faith John) but they were not of vs. For if they had been of vs, they had distaried with vs. Neither do I deny that they have like signes of calling as the elect haue: but I do not grant that they haue that sure establishment of election which I bid the faithful to fetch out of the word of the Gospel. Wherefore let not such examples mover vs but that wee quietly rest upon the promise of the Lord, where he pronounceth, that all they are giuen to him of the Father, which receive him with true faith, of whom saith he is their keeper & Pastor, none shall perish. Of Indus we shall speake hereafter.

Paul doth not couneil Christians from assurednes altogether, but from carelesse and loose assurednesse of the flesh, which draweth with it, pride, presumption, & disdain of other, and quencheth humility & the reuerence of God, and bringeth forgetfulness of grace receiued. For he speaketh to the Gentiles, whom he teacheth, that they ought not proudly and vngently to reproche the Jews for this, that the Jews being inherited, they were set in their stead. Feare also he requireth not wherewith they should be dismained & stagger, but which framing vs to the humber receiuing of the grace of God, should abate nothing of the affiance thereof, as we haue saide in another place. Beside that he doth not there speake to euerie man particularly, but to the sects themselves generally. For where the church was diuided into two parts, & enueied brest dissention, Paul putte in the Gentiles in mind that their being supplied into the place of the peculiar and holy people, ought to be to them a cause of feare & modestie. And among them there were many puffed vp with glory, whose vaine boasting it was profitable to beat downe. But we haue in another place shewed, that our hope is extended to the time to come even beyond death, and that nothing is more contrary to the nature of it, than to doubt what shall become of vs.

8 That saying of Christ, of many being called but fewe chosen, is verie ill taken after that maner. There shalbe nothing doubtful if we hold fast that which ought to be cleare by the things aboue spoken, that there are two sortes of calling. For there is an universal calling whereby through the outward preaching of the word, God calleth altogether to him, even them also to whom he setteth it forth vnto the favor of death, & vnto matter of more grievous condemnation. The other is a speciall calling which for the most part the vouchedsafeith to give only to the faithful, when by the inward enlightening of his spirit he makest yt the word preached is setled in their hearts. Yet sometime he makest them also partakers of it whom hee enlighteneth but
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but for a time, & afterward by the deferving of their unthankfulness for sake
keth them, and striketh them with greater blindnesse. Now when the Lorde
saw the gospell to be published farre and wide, and to be despised of many,
but to be had in due price of fewe: he describeth to vs God vnder the per-
son of a king, which preparing a solemn feast sendeth his messengers round
about to bid a great multitude to be his geftes, and yet can get but a few,
because every one alleageth letts for his excuse. So that at length he is com-
pelled upon their refusal, to call out of the high waies every one that he mee-
teth. Hitherto every man seeth that the parable must be vnderstood of the
outward calling. He addeth afterward that God doth like a good maker of
a feast, which goeth about the tables, to cheer his geftes. If he finde any
not clothed with a wedding garment, he will not suffer him with his un-
cleanliness to dishonest the solemnity of the feast. This parte of the para-
ble, I grant, is to be vnderstoode of them which enter into the Church by
the profession of faith, but are not clothed with the sanctification of Christ.
Such dishonors and as it were botches of his Church, the Lord will not suf-
fer for ever: but, as their filthinesse deferueth he wil cast them out. There-
fore fewe are chosen out of a great number of them that are called, but yet
not with that calling by which we say that the faithfull ought to judge their
election. For, that generall calling is also common to the wicked: but this
speciall calling bringeth with it the spirit of regeneration, which is the ear-
nest and seal of the inheritance to come, wherewith our hearts are sealed
up against the day of the Lorde. In a summe sixt hypocrites boast of godli-
nesse as well as the true worshippers of God, Christ pronounceth that at
length they shall be cast out of the place which they wrongfully possesse: as it
is said in the Psalm, Lorde, who shall dwell in thy tabernacle? The inno-
cent in handes, and the man of a pure heart. Againe, in another place.
This is the generation of them that secke God, of them that secke the face
of the God of Jacob. And fo doth the Spirit exhorte the faithful to sufferance,
that they take it not grievously that the Israelites be mingled with them in
the Church: for at length their visor shall be plucked from them and they
shall be cast out without shame.

9. The same reason is of the exception even now alleaged, where Christ
faith, none perished but the sonne of perdition. It is in deed an unproper
speech, but yet not darke. For he was not accounted among the sheepe of
Christ, for that he was one in deed, but because he kept the place of one,
and where in another place the lord affirmeth that he was chosen with the
Apostles, that is spoken only in respect of the ministerie. Twelve (faith hee)
hau e choosen, and one of them is a Diucl: that is, he had chosen him to the
office of an Apostle. But when he speakeyth of choosing to saluation, hee de-
nieth him farre away from the number of the choosen, saying: I speake not of
all: I knowe whom I have chosen. If a man do in both places confound the
wordes of Chooseng, he shall miserably entangle himselfe: if hee make dif-
tere, nothing is more plaene. Therefore Gregorie teacheth verie ill & pe-
silently when hee faith that wee know none of our calling, but are vnเคร
aine of our election: whereby hee moueth all men to feare and tremble: v-
sing also this reason, but because we know what we be to day, but what wee
The grace of Christ. Lib. 3.


For, because he hanged election upon the merites of works, he had matter enough: and more to discourage the minds of men: but he could not strengthen them, which did not remove them from themselves to the assiance of the goodnesse of God. Hereof the faithfull have some raft of that which we have determined at the beginning that predestination if it be rightly thought vp, bringeth not a shaking of faith, but rather the best strengthening of it. And yet I deny not, the holy ghost framed his talke to the small mesure of our sense. As when he faith, In the secret of my people they shall not be, & in the royle of my seruants they shall not bee written. As though God did begin to write in the booke of life, them whom he reckoneth in the number of his: whereas yet we know: euery the witnesses of Christ, that the names of the children of God are from the beginning written in the booke of life. But in these words is only expresse the casting away of them which seemed the chiefe among the elect: as it is saide in the Psalme. Let them be blotted out of the booke of life, and let them not bee written with the righteous.

10 But the elect are neither immediately from the wombe, nor all at one time, by calling gathered together into the flock of Christ, but as it pleaseth God to distribute his grace to them. But ere they be gathered together to that chiefe shepheard, they are scattered abroad and stray in the common deserte, & differ nothing from other, sauing that they be defended by the singular mercie of God, from falling into the extreme headlong downe fall of death. Therefore if you looke upon themselfes, you shall see the offpring of Adam, which sauoureth of the common corruption of the whole maffe. That they be not carried into extreme & despaired vngodlines, this commeth not to passe by any goodnesse naturally planted in them, but because the eye of God watcheth, & his hande is stretched out to their salvation. For they that drame that from their verie nariuitie there is planted in their hearts, I wote not what fede of election, by the vertue whereof they are alway enclined to godlinesse and to the feare of God, they both are not holpen to proue it by the authoritie of Scripture, & also are confunted by experience it selfe. They doe in deede bring forth a fewe examples to proue that the elect euin before their enlightning, were not utterly strangers to religion: that Paul in his being a Pharisee lusted vnreproouable, that Cornelius was by almes and prayers accepted of God: and such other. Of Paul, we graunt to them: of Cornelius, we say that they are deceived. For it appeareth that he was then alreadie enlightened and regenerate, so that hee wanted nothing but the cleare recuelling of the Gospell. But what will they wring out by these few examples? that all the elect are alway endued with spirit of godliness? No more than if a man by shewing the uprightness of Aristides, Socrates, Zeno, Chrysippus, Camillus, and other, shoulde thereof gather that all they that are left in blindness: of idolatrie, were desirous followers of holiness and honestie. Yea and the Scripture in more places than one, openly crieth out against them. For, the state which Paul describeth of the Ephesians before their regeneration, sheweth not one graine of this fede. Ye were (faith he) dead with faultes and sinnes, in which.

Phil. 3:5

No difference be-before vocation, be-reverse the electe of God and others.

Act. 10:2

Ephe. 2:2.
Cap. 24. Of the manner how to receive

which ye walked according to y time of this world, according to the prince of the aire, which now worketh in the obstinate children; among whom we all also were sometime converseant in the lustes of our flesh, doing those things that pleased our flesh and minde. And we were by nature the children of wrath, as other also were. Againe, remember that ye were sometime without hope, and lacked God in the world. Againe, Ye were sometime darkeness; but now ye are light in the Lorde, walke as the children of light. But peraduenture they will have these things to be referred to the ignorance of the true God, wherwith they deny not that the elect are holden, before that they be called. Albeit this were a shamelesse caulling, Sith he thereof concluded, that they ought nowe no more either to lie or to steale: yet what will they answeare to other places? as is that place to the Corinthians, wher whè he had pronounced that neither whoremongers, nor adulterers, nor coveteous men, nor given to strange lusts, nor persons of iudgement, nor idolaters, nor

\[\text{Eph. 5:8.}\]
\[\text{Eph. 4:23.}\]

\[\text{1. Cor. 6:9.}\]

in men before God calveth them, for as kind of rightousnes termes by some the seed of election.

\[\text{1. Pet. 4:3.}\]

\[\text{Esa. 53:6.}\]

The meanes whereby reprobates come to their endes: some debarred of the power of hearing the wordes, some by the light thereof blinded.

\[\text{Iof. 2:1.}\]
\[\text{1. Kin. 12:17.}\]
\[\text{Luk. 21:16.}\]

\[\text{Rom. 6:19.}\]

\[\text{11. What manner of seede of election, I pray you, did then budde in the, which being manifoldly defiled in all their lives, as it were with desperate wickednes, wallowed in the most abominable & accursed sinne of all? If hee would have spoken after their opinion, he should have showed howe muche they were bond to the bountifulnesse of God, by which they had been preferred from sliding into so great filthineffe. So Peter also should have exhorted his to thankfulness for the perpetual seede of election. But he contra riwise putteth them in minde that the time past sufficed to make an ende of the lustes of the Gentiles. What if we come to examples? what budde of rightousnesse was there in Rahab the harlot, before faith? in Manasse, when Hierusalem was dipped and in a manner drowned in the bloud of the Prophets in the Theefe, which among his last gaspings began to thinke of repentance? Away therefore with these argumentes, which silly curious men do rashly devote to themselves without the Scripture. But let that abide certaine with vs, which the scripture hath, that al haue strayed like lost sheepe, euerie one hath swued into his owne way, y is, perdition. Out of this golfe of perdition, whom the Lord hath determined once to plucke foorth, them he differeth till his sittimes; only he prospereth them, that they fall not vnto unpardonable blasphemie.}\n
\[\text{12. As the Lorde by the effectuallnesse of his calling towards the electe, maketh perfect the salvation, where vnto hee had by eternall counsel appointed them: so he hath his judgementes against the reprobat, whereby he executeh his counsell of them. Whom therefore hee hath created vnto the shame of life, and destruction of death, that they should bee instruments of his wrath, and examples of his seuerities: from them, that they may come to their ende, sometime he taketh away the power to heare his word, and}\n
and sometime by the preaching of it he more blindeth and amaseth them. Of the first maner, whereas there be innumerable examples, let vs choose out one more cleare & notable than all the rest. There passed away about foure thousand yeares afore Christ, in which he hid from all the Gentiles the light of his health bringing doctrine. If any man answere that he therefore made them not to enjoy so great a benefit because he judged them unworthy, they which come after shall not be proued any more worthie. Of which thing, beside the experience, Malachie is a substantiall witness, which reproving insidicte mingled with grosse blasphemies, yet declareth there shal come a redeemer. Why therefore is he rather given to these than to those? He shall trouble himselfe in vaine, that shal here search for a cause higher than the secret and unsearchable counsell of God. Neither is it to bee feared least any scholler of Porphyrie, shoulde freely gnawe at the righteousnesse of God while wee aunswere nothing in defence of it. For when wee say that none perih vndeferring, & that it is of the free bountifulnesse of God that some be delievered, there is largely enough said for the setting forth of his glory, so that it needeth not our shiffting. The soueraigne judge therefore makest a way for his predestination, when whom he hath once receiued, them being deprived of the communicating of his light hee leaueth in his glory. Of the other maner there are both daily examples, and also many contained in the Scripture. One selfsame preaching is commonly made to a hundred, twentie receive it with readie obedience of faith: the rest doe either set naught by it, or scorn it, or hisse it out, or abhorre it. If any man answere that this diversitie proceedeth of their malice and perversite, he shall not yet satisfie vs: because the others wit also shoulde bee possest with the same malice, vnlesse God did amende it with his goodnesse. Therefore we shall still be encombrd, vnlesse wee call to minde that which Paul I. Cor. 4.7. faith, Who maketh thee to differ? Whereby he signifieth that some excell another some, not by their owne vertue, but by the onely grace of God.

13 Why therefore doth he in grauing grace to those passe ouer these? Of those Luke thouweth a cause, Because they are ordered to life. Of these, what shall we thinke, but because they are the vessels of wrath vnto dishonor? Wherefore lett it not grieue vs to say with Augustine, God (faith hee) might turne the will of the euid into good, because he is almightie. He might in deede. Why therefore doeth he not because hee woulde not. Why hee would not, is in himselfe. For we ought to bee no more wise than we ought to be. And that is much better, than to shifft with Chrysostome, and say that he dreweth him that is willing, and reacheth his hand, that the difference may not seeme to stonde in the judgement of God, but in the onely will of men. Truely it so stonde not in the proper motion of man, that euell the godly and they that feare God haue neede of a singular instruction of the spirit. Ag. 16.14. Lidia the purple seller feared God, & yet it behoved that her heart should be opened, that she might harken to the doctrine of Paul, and profite in it. This is not spoken of one woman alone, but that wee should knowe that the profiting of every man in godliness is the secrete worke of the spirit. This verilie cannot bee brought in question, that the Lorde sendeth his word to many, whose godliness hee will haue to be more enforced. For, to what
what purpose doth he bid so many commandments to be carried to Pha-
exus? was it because he hoped that with often repeated messages he would be
appealed? No, but before he began, he foreknewe and foretold the ende.
Go (said he to Moses) and declare to him my will: but I will harden his
heart, that he obey not. So when he stirreth vp Ezekiel, he warneth him
aforehande that he sendeth him to a rebellious and stubborne people: to
the end that he should not be afraid if he perceive himself to sing to deafe
men. So he foretellleth to Jeremie, that his doctrine should become a
fire, to destroy and waste the people like stubble: But the prophesie of Esaie
yet more enforcing it. For he is thus sent of the Lorde: Go and saye
to the children of Israel: With hearing heart ye, and understand not: With
seeing see ye, and know ye. Make obstatute the heart of this people, and
make haue their eares, and ouerplaiette their eyes. least peradventure
they may see with their eyes, and hear with their ears, and understand
with their heart, that being turned they may be healed. Behold he direc-
teth his voice to them, but that they may waxe more deaf: he lighteth a
light, but that they may be made more blinde: he sheweth forth doctrine,
but that they may be made more dull: he layeth to them a remedy, but
not that they may be healed. And John alleging this prophesie, affirmeth
that the Jews could not beleue the doctrine of Christ, because this curse
of God lay upon them. Neither can this also be in controversy, that whom
God will not haue to be enlightened, to them he delivered his doctrine wrap-
ped vp in darke speeches, that they may nothing prospire thereby but to bee
thrust into greater dullnesse. Christ also testifieth, that he doth therefore ex-
pend onely to the Apostles the parables in which he had spoken to many mul-
titude, because to them it was given to know the mysteries of the kingdom
of God, but to the common people not so. What meaneth the Lorde (wilt
thou say) in teaching them, of whom he prospirideth that he may not be un-
derstanded: Consider whence is the fault, and thou wilt cease to aske. For in
the word howe great darkenesse fucuer there be, yet there is alway light
enough to conclude the conscience of the wicked.

14 Now remaineth for vs to see, why the Lorde doeth that which it is
plaine that he doth. If it be answered that it is so done because men have so
defeated by their vngodliness, wickednesse, & vnthankfulness: the same shall
in deed be well and truly saide: But because there appeareth not yet the
reason of this diuersitie, why when some are bowed to obedience, others
continue hardened, in searching it we must needs goe to that which Paul
hath noted out of Moses, namely that God hath rayfed them vp from the
beginning, that he might shewe his name in the whole earth. Wheras there-
fore the reprobate do not obey the word of God opened vnto them, that
shall be well imputed to the malice and peruersenesse of their heart, so that
this be therewithall added, that they are therefore given into this peruers-
nesse, because by the righteous but yet vnsearchable judgement of God
they are raised vp to see forth his glorie with their damnation. Likewise who
it is said of the foones of Helie, that they hardenened not to hollesome warnings,
because the Lord willed to kill them: it is not denied that the stubbornnesse
proceeded of their owne naughtinesse: but it is therewithall touched why
they were left in stubbornness, when the Lord might have softened their hearts, namely because his unchangeable decree had once appointed them to destruction. To the same purpose serveth that saying of John, When he had done so great signs, no man believed in him: that the word of Ezechiel might be fulfilled, Lorde, who hast believed our saying? For though he do not excuse the stiffnecked from blame, yet he is content with that reason, that the grace of God is unchangeable, till the holy ghost bring raft. And Christ all else alleging the prophecy of Ezechiel. They shall all be taught of God, tendeth to no other end but to prove that the Jews are reprobate and strangers from the Church, because they are obstinate, and he bringeth no other cause thereof, but for that the promise of God doth not pertain to them. Which thing this saying of Paul confirmeth, that Christ which to the Jews is an offence, and to the Gentiles foolishness, is to the called the strength and wisdom of God. For when he hath told what commonly happeneth so oft as the Gospel is preached, namely, that some it maketh more obstinate, and of some it is dispised, hee faith that it is had in price of them once which are called. Hee had in deed a little before named them believers, but heem meant not to take away the due degree from the grace of God which goeth before faith, but rather he addeth this second saying by way of Correction, that they which had embraced the Gospel shoule give the praise of their faith to the calling of God: As also a little after he teacheth that they are chosen of God. When the vungodlie heated these things, they erie out that God with inordinate power abuseth his poor creatures for a sport to his crueltie. But we which know that all men are so many wais endangered to the judgement of God, that being asked of a thousande things they can not satisfie in one, doe confesse that the reprobate suffer nothing which agreeth not with the most just judgement of God. Whereas we do not clearglie attain the reason thereof, let vs not be discontent to be ignorant of somewhat, where the wisdome of God lifteth vp it selfe into so great height.

15 But forasmuch as there are a few places of scripture wont to be objected, in which God seemeth to deny that it is done by his ordinance that the wicked doe perish, but by this that, he crying out against it, they wilfully bring death upon themselves; let vs brieflie declaring these places, shew they make nothing against the sentence above set. There is brought forth a place of Ezechiel, that God will not the death of a sinner, but rather that he may be turned and liue. If they will extende this to all mankinde: why doth he not move manie to repentance, whose minds are more pliable to obedience, than theirs which at his daily allurements waxe harder and harder. With the Sodomites (as Christ witnesseth) the preaching of the gos- pel and miracles would have brought forth more fruitie than in Israie. How commeth it to passe therefore, if God will all to be faued, that he openeth not the gate of repentance to those miserable men that would have beene more readie to receive grace? Herby we see that the place is violently wrested, if the wil of God whereof the Prophet maketh mention, be sette against his eternal counsel, whereby he hath seerted the elect from the reprobate. Nowe if wee seeke for the true natural meaning of the Propheters: his purpose

John 12:38.
John 6:45.
1 Corinthians 1:23.
Cap. 24. Of the maner how to receive purpose is to bring hope of pardon to the penitent. And this is the sum, that it is not to be doubted but that God is ready to forgive so soon as the sinner turneth. Therefore he willeth not his death, in so much as hee willeth his repentance. But experience teacheth that he so willeth them to repent who he generally calleth to him, that yet he toucheth not all their heartes. Yet is it therefore to be saide that he dealth deceitfully, because although the outwarde voyce doe but make them vnexcusable which heare and doe not obey it, yet it is truely accounteed the testimonie of the grace of God, by which testimonie he reconcileth men to himselfe. Therefore let vs holde this for the meaning of the Prophet, that the death of a sinner pleaseth not God: that the godly may have afliance, that so soone as they shall be touched with repentance, there is pardon ready for them with G O D, and the wicked may feele that their fault is doubled, because they answer not to so great mercyfull kindenesse and gentlenesse of God. The mercy of God therefore will alway meece repentance, but to whom repentance is gien, both all the Propheteres, and Apostles, and Ezekiel himselfe doe plainly teache. Secondly there is alleaged a place of Paul, where he faith that God willeth al men to be saued, which although it have a diverse meaning fro the other, yet in some thing they agree together. I answer, firt that by the rest of the text it is made plaine how he willeth. For Paul couples together, that he will eth them to be saued, and to come to the acknowledging of the truth. If they will have this to be determined, by the eternal counsell of GOD that they receive the doctrine of salvation, what meaneth that saying of Moses, What nation is so noble, that God commeth neare to it as hee doth to thee? Howe came it to passe that God restrained from many peoples the light of the Gospel, which other enjoyed? Howe came it to passe that the pure knowledge of godlinessse never came to some, and some scarcelye tasted so much as any darke principles of it? Hereof it shall nowe bee easie to gather, where to Paul tendeth. He had commanded Timothy to make solemn prayers in the Church for kings and princes. But when it seemeth somewhat an absurditie that prayers should be made to GOD in a manner delpeere (because they were not onely strangers from the body of Christe, but also endued with all their forces to oppresse his kingdom); hee added, that the same is acceptable to GOD which willeth all men to be saued. Whereby verilie hee signifieth nothing else but that he hath stopped vp the way vnto salvation to no degree of me: but rather that he hath so poured out his mercy that he willeth no man to be voyde of it. The other sentences do not declare what God hath by his secrete judgement determined of all men; but doe shewe that there is pardon ready for all sinners which doe onely turne themselves to require it. For if they more stiffely stande vpon this that it is sayde that he will haue mercy vpon all, I will on the contrarie side answer them with that which is written in an other place. That our God is in heaven where hee doeth whatsoever he will. This word therefore must so be expounded that it may agree with the other, I will haue mercy vpon whom I will haue mercy, and I will shewe mercy to whom I will shew mercy. He that chooseth out them whom he will haue mercie on, doth not give it to all. But sith it clearly appeareth
The grace of Christ.

The grace of Christ.

Lib. 3.

ppeareth that in that place is spoken not of all particular men, but of degrees of men, we will make no longer disputing about it. Howbeit it is also to be noted, that Paul doth not affirm what God doth alway & every where & in all men, but leaveth it to him at his liberty at length to make kings & magistrates partakers of the heavenly doctrine, although by reason of their blindness they doe nowe rage against it. They seeme to preffe vs more strongly with objecting the place of Peter, that God willeth none to perish, but receiveth all to repentance. But the vndoing of this knot doth by and by offer it selfe in the second word, because the will to receive can not bee understood to be any other than that which is every where taught. Truely the turning is in the hande of God: whether he will turne all or no, let his selfe be asked, when he promiseth that he will giue to a certaine fewe men a fleshy heart, leaving to othersome a stone heart. It is true in deed, that vnlesse we were ready to receive them which call upon his mercy, this saying should be false. Turne to me, & I will turne to you. But I say that none of all mortall men doth come to God but he is presunt of God: And if repentance were in the will of man, Paul would not say, If peraduenture he give them repentance. Ye vnlesse the same God which with worde exhorteth al men to repentance, did with secret mouing of his spirite bring the chosen to it: Jeremij would not say, Turne me, Lord, and I shall be turned: for when thou hast turned me, I have repented.

16 But (thou wilt say) if it be so, there shalbe small truth in the promifes of the Gospell, which when they testifie of the will of God, affirm that he willeth that which is against his inuiolable decree. Not so. For howsoever the promises of salua:tion be vniuersall, yet they nothing disagree with the predestination of the reprouable, so that we direct our minde to the effect of them. We knowe that then and not till then the promisses are effectuall to vs, when we receiue them by faith, on the other side when faith is made voide, the promise is therewithall abolishe: If this be the nature of them, let vs then see whether these things disagree together: that it is said that God hath from eretnity ordeined whome he will embrace with love, and upon whom he will exercise wrath: and that he promiseth salua:tion to all without difference. Truely I say that they agree very well. For in so promis:ing he meanteth no thing else than that his merie is set open for all which doe couet and crave it: which thing none doe but they whom he hath en:lightned. And them he enlightneth whom he hath predestinate to salua:tion. They (I say) have the truth of the promisses firme and vstable, so as it can not bee saide that there is any disagreement betweene the eternall election of God, & the testimonie of his grace which he offereth to the faith:full. But why nameth he all? verily that the consiences of the godly may the more safely rest, when they understande that there is no difference of sinners, so that faith be present: and that the wicked may not confall for their excuse, that they want a fatory whereunto they may withdraw themselves from the bondage of sinne, when with their owne vnhankfulnes they refuse it being offered them: Therefore when the mercy of God is by the Gospell offered to both sorts, it is faith, that is to say the enlightning of God, which maketh difference between the godly and vngodly, so as bene sort seeleth the effect.
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effectualnesse of the Gospel, and the other sort obtayne no fruite thereof. The enlightning it selfe also hath the eternal election of God for the rule thereof. The complaint of Christ, which they allege, Jerusalem, Jerusalem, howe oft haue I willed to gather together thy chickens, but thou wouldest not make them nothing for them. I graunt that Christ there speakeith not only in the person of man, but also reprocheth them that in all ages they haue refused his grace. But we must define that will of God which is entreated of. For neither is it vnknowne, how diligently God endeavored to keep still that people, & with how great stiffnesse they even from the first to the last being given to their wandering desires refused to be gathered together: but it followeth not thereof that the counsell of God was made vnde the malice of men. They answere and say that nothing lefse agreeth with the nature of GOD than to haue a double wil in him. Which I grant to them, so that they falsely expounde it. But why doe they not consider so many testimonies, where God putting vpon him the affections of man descendeth beneath his owne maiesty? He faith that he hath with stretchet out armes called y rebellious people, that he hath early and late traualled to bring them backe to him. If they will apply all these things to God, and not consider the figure, there shall arise many superfluous contentions, which this one solution bringeth to agreement, that the proprie of man is figuratively applied to GOD. Howe be it the solution which wee haue brought in an other place largely sufficeth, that although the will of God be, as to our sense manifolde: yet he doth not in himselfe diuersely will this and that, but according to this wifedom, which is diuersely manifolde (as Paul calleth it) he amaseth our senses, til it shall be given vs to know that he maruculously willeth that which now seemeth to be against his will. They also mocke with cauillations, that if God is the father of all, it is vnrighteous that he should differit any that hath not before with his owne fault determinded this punishment. As though the liberalitie of God stretcheth not euon to hoggnes & dogges, But if they speake only of mankinde, let them answere why God bound himselfe, to one people, to be the father thereof: and why also out of the same people he picked a small number as it were a floure. But their owne lust of euill speaking hindereth these railers that they consider not that God so bringeth sooth his sunne to shine vpon the good and euill, that the inheritance is layde vp for a fewe, to whom it shall one day be faide, Come ye blessed of my Father, possess the kingdom &c. They obiect also that God hateth none of these things that he hath made. Which although I graunt them, yet this remaineth safe which I teache, that the reprobates are hatefull to God, and that verie rightfully, because they being destitute of his Spirit cannot bring forth nothing but cause of curse. They say further, that there is no difference of the Iewe and the Gentile, and therefore that the grace of God is without difference sette before all men: namely if they graunt (as Paul determineth) that GOD calleth as wel out of the Iewes as out of the gentiles, according to his good pleasure, so that he is bound to no man. After this manner also is that wipe away which they obiect in an other place, that God hath enclosed all things vnder sinne, that he may haue mercie vpon all: namely because he will that the saluation of all them that are saved be ascribed to his mercie, although this
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Although Christ the son of righteousness, having overcome death, rising by the Gospel, giveth vs the light of life (as Paul writeth) whereby also it is said that by believing we have passed from death into life, being now not strangers but citizens of the Saints, and of the household of God, which hath made vs to sit with the only begotten Son of himself in heavenly places, that nothing may be wanting to perfect felicity: yet least it should be grieved vs to be exercised under this hard warfare, as though we had no fruit of the victory which Christ hath gotten, we must hold fast that which is in another place taught of the nature of hope. For, because we hope for those things which appear not, & (as it is said in another place) faith is a demonstration of things invisible: so long as we are enclosed in the prison of the flesh, we are wayfaring from the Lord. For which reason the same Paul faith in another place that we are deade, and that our life is hidden with Christ in God, and that when he which is our life, shall appear, then shall we also appear with him in glory. This therefore is our condition, that with living soberly and justly & godly in this world, we look for the blessed hope, and the coming of the glory of the great God, and of our Saviour Jesus Christ. Here we need a singular patience, that we be not wearyed and either turne back our course or forsake our standing. Therefore whatsoever hath beene hitherto set out concerning our salvation, requireth mindes lifted vp to heaven, that we may love Christ whom we have not scene, and believing in him may rejoice with unspeakeable and glorious joyfulness till we receive the end of our faith, as Peter calleth vs. After which manner, Paul faith that the faith and charitie of the godly hath respect to the hope which is laide vp in heaven. When wee thus with our eyes fastened upon Christ doe hang of heaven, and nothing withhold them in earth from carrying vs to the promised blessedness: then is that truely fulfilled, Our heart is where our treasure is. Hereupon commeth that faith is so rare in the world, because nothing is more harde to our dulleth, than through innumerable steppes to climb vp about vs with enduring forward to the price of our heavenly calling. To the great heape of miseries wherewith wee bee almost overwhelmed, are added the mockinges of vngodly men, wherewith our simplicitie is rayled at, when voluntarilie forsaking the allurementes of present good things, wee seeme to follow the blessedness hidden from vs, as it were a fleeing shadowe. Finally aboue and beneath vs, before vs Vv.
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and behinde vs, violent tentations beseege vs, to the substeining of the seare
whereof our courages shoule bee farre too weake, vnlesse being vncum-
bred of earthly things they were fast bounde to the heavenly life, which
in seeming is farre from vs. Wherefore onely hee hath soundly profited in
the Gospell, which is enured to a continually meditation of the blessed re-

surrection.

2 Of the soueraigne ende of good things, the Philosophers have in
olde time curiously disputed, and also struied among themselves: yet none
except Plato, acknowledged the soueraigne good of man to bee his conioy-
ing with God: But what manner of conioyning that was, he could not per-
ceive to much as with any small oft, and no man, fith hee had never learn-
-ed of the holy bond thereof. To vs the onely & perfect felicitie is known
-even in this earthly waifaring: but, such as daily more and more intickles
-our hearts with desire of it, till the full enjoying may satisfie vs. Therefore
-1 saide that none receive fruite of the benefits of Chrift, but they that lift vp
-their minds to the resurrection. For, Paul setteth vp this mark to the faith-
full, toward which he faith that he endevoureth, and forgetteth all things
till he come to it. And so much the more cheerfully ought we to trauaile
-toward it, least this world wilholde vs, wee suffer greeuous punishment
-for our slothfulness. Wherefore in an other place he marketh the faith-
full with this marke, that their conversation is in heauen, from whence alio
-they looke for their Sauior. And that their courages shoulde not faynt in
-this race, hee ioyneth all creatures companions with them. For, because ev-
-ery where are scene deformed ruines, hee faith that all things in heauen &
-earth do endevoure to the renewing. For, fith Adam by his fall dissolued the
-perfect order of nature to the creatures, their bondage is painful & gree-
-uous, whereunto they are subiect by reason of the finne of man, not for that
-they are indued with any feeling, but for that they naturally couet the per-
fest estate from which they are fallen. Therefore Paul faith that they
-grone, and are as in paine of childe bearing, that wee to whom are giuen
-the frutes of the Spiriite, may be ashamed to pine away in our corrup-
tion, and not at the leaft to followe the dead elements, which beare paine
-of anothers finne. And the more to pricke vs forward, hee calleth the last
-cornning of Chrift our redemption. It is true in deede that all the parts of
-our redemption are already fulfilled: But because Chrift hath once beene
-offered for finnes, he shall be seene againe without finne vnto salvation. With
-what miseries souer we be presse, let this redemption sustaine vs even un-
til the performance of it.

3 The verie weight of the thing is selue shal yet what our endeour. For
-never doeth Paul without cause affirm that the whole Gospell is voide &
deceitfull, vnlesse the dead doe rife againe: because our state shoulde bee
-more miserable than the state of all men, namely fith wee lying open to the
-hatreds and reproches of many, are euerie houre in daunger, yea and are
-as sheepe appointed to the slaughter: and therefore the authentic thereof
-should fall away not onely in one part, but also in the whole sum which both
-our adoption and the effect of our saluation conteineth. And so let vs bee
-headfully bent to the most earnest thing of all, that no continuance of
time may make vs wearye. For which purpose I have deferred to this place which I had brefflie to entreate of it, that the readers may learne, when they have receiued Christ the authour of their salvation, to rise vp higher, & may knowe that he is clothed with heavenlie immortalitie and glorie, that the whole bodie may be made like fashioned to the head, as also the holly ghost oftentimes setteth foorth in his person an example of the resurrection. It is a thing hard to bee beleued, that bodies when they have beene consumed with rottenesse, shall at their appointed time rise vp againe. Therefore where manie of the Philosophers have affirmed soules to be immortal the resurrection of the flesh hath beene allowed of fewe: wherein although there was no excuse, yet we are thereby put in minde, that it is too hard a thing to draw mans lenies to beleue it. That faith may overcome so great a stoppe, the scripture ministreth two helps: the one is in the likenesse of Christ, the other is the almightinesse of God. Nowe so oft as the resurrection is thought of, let the image of Christe come into our minde: which in the nature that hee tooke of vs, so ranne out the race of mortall life, that nowe having obtained immortalitie, he is to vs a pledge of the resurrection to come. For in the natures where with wee are besieged, wee carie about his mortifying in our flethe, that his life may be openlie shewed in vs. And we may not feuer him from vs, neither can wee possiblie, but that hee must be torne in sunder. Whereupon commeth that argument of Paul, If the dead do not rife againe, then neither is Christe rifen againe, because verifie he taketh that principle for confessed, that Christe was not made subject to death, nor obtained victorie of death by rising againe, privatiely for himselfe: but, that that was begun in the head in which must needs be fulfilled in all the members, according to the degree and order of euerie one. For it were not right that they should in all points be made egual with him. It is saide in the Psalme, Thou shalt not suffer thy meeker one to see corruption although a portion of this trust pertaine to vs according to the measure of gift, yet the full effect hath not appeared but in Christ, which being free from all rosting hath receiued againe his bodie whole. Nowe leaft the fellowship of blessed resurrection with Christe shoulde bee doubtfull to vs, that we may be contented with this pledge, Paul expresliy affirmeth that he therefore stretteth in heaven, and shall come at the last day a judge, that hee may make our base and vile bodie like fashioned to the glorious bodie. In an other place also hee teacheth, that God raieth not vp his sonne from death to the intent to shewe a token of his power: but to stretch out the same effuential force of the spirite toward vs which are faithful: whom he therefore calleth life, while he liueth in vs, because he was giuen to this ende that hee should make alie that which is mortall in vs, I knit vp in a briefe abridgment those things which might both be more largelie handled, and are worthie to be more gorgeouslie set out: and yet I trust that the godlie readers shall in few words find matter enough which may suffice to edifie their faith. Christ therefore is risen againe, that hee might haue vs companions of the life to come. Hee was raieth vp of the father, in so much as hee was the head of the Church, from which he doth in no wise suffer himselfe to be plucked away. Hee was raieth vp by the power of the Spirite, which is common to vs. Vv 2.
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Finally he was raised vp, that he should be resurrection and life. But as we have saide that in this mirrour, there is to be seene of vs a lively image of the resurrection, so let it be to vs a sure substance to stay our minde, so that yet we be not lothfull or weari of long tarrying,because it is not our part to measure the seasons of times by our will, but patiently to rest, till God at his owne fit time repair his kingdome. To which purpose seemeth that exhortation of Paul: The first fruites is Christ: and then they that are Christes, cewrie one in his order. But that no question should be made of the resurrection of Christ, vpon which the resurrection of vs al is founded, we see by how manie and how divers means hee hath made it approacht by witnesses to vs. Fine nosed men will laugh at the historie which the Evangelists rehearse, as at a childish mockery. For of what importance shal the message be which scarefull silly women bring, and afterward the disciples conforme being in a manner astonished? Why did not Christ rather set vp the triumphant ensignes of his victorie in the midst of the temple & the market place? Why came he not forth terrible into the fight of Pilate: Why doth he not also prove himself to the priestes, & to whole Jerusalem that he is risen vp alive again? As for the witnesses which hee chofe, prophane men will scarcely grant them to be sufficient. I anfwer that although in these beginnings the weakeenesse thereof was contemptible, yet all this was governed by the wonderful providence of God: that partly the loute of Christ and zeale of godlinesse, and partly their owne hardnes of beleefe should carry them in haft to the sepulchre which had lately been dismaied for feare, that they might not only be seeing witnesses of the thing, but also should heare of the Angels that which they sawe with their eyes. Howe shall we suspect their credite, who thought it to be a fable which they had heard of the women, till they were brought to the present sight of the thing it self? As for all the people and the Ruler himself, after they had byn largely conuinced, it is no maruel if as wel the fight of Christ, as other signes, was not granted them. The sepulchre was seald vp, the watchmen watched it, the thirde daie the bodie was not founde, The soldierrs corrupted with mony scattered a rumor that his disciples had stolen him awaie, As though they had had power to gather a band together, or had armure, or were practis'd men to enterprise any such feate. If the soldiers had not courage enough to drive them away, why did they not pursueth the, that with the helpe of the people they might have taken some of them? Pilate therefore with his ring truely seald the resurrection of Christ: & the watchme which were set at the sepulchre both in their holding their peace & in their lying, were made publishers of the same resurrection. In the meane time the voice of Angels founded, He is risen, he is not here. The heavenly glistering plainly shewed that they were not men but Angels. Afterward, if there remained any doubting, Christ himselfe tooke it away. The disciples saw him other than once, and also felt his feete and his hands, and their hardnes of beleuing not a little profited to the strengthening of our faith. He disputeth among them of the mysteries of the kingdome of God, and at the last in their fightes beholding him, he ascended into heauen. And not onely this sight was shewed to the xi Apostles, but also he was seene at once of moe than fute hundred bre-
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brethren. Nowe when he sent the holy Ghost, hee shewed a sure proffee not onely of life, but also of the soueraigne power: as hee had faide before, It is profitable for you that I go: otherwase the holy Ghost shall not come. But now Paul was overthrowen by the way, not by the strength of a dead man, but hee felte him whom he persecuted to have nost high power. To Stephen hee appeared for another ende, namely that with assurcne of life hee might overcome the feare of death. To discrede so many authentike witnessses, is not onely a parte of distrustfulnesse, but also of frowarde and furious flubbornesse.

4 Thus which wee have faide, that in prouing the resurrection our senses must be directed to the infinite power of God, Paul briefely teacheth, that he may make (faith he) our vile bodie like fashioned to body of his brightnesse, according to the working of his power, by which hee may subdue all things to himselfe. Wherefore nothing is more vnmeet, than here to have respect what may naturally be done, where an inestimable miracle is for before vs, which with the greatestnesse thereof swallowed vp our senses. Yea, Paul by setting forth an example of nature, reprowe thee their dullest which denie the resurrection. Thou fool (faith he) that which thou sawest is not quickened vnlesse it first dye, &c. Hee faith that in seed is seen a forme of the resurrection, because out of rottennesse groweth corne. Neither were it to hard a thing to believe, if we were as heedefull as we ought to be to the miracles which through out all the coasts of the world doe offer themselves to our eyes. But let vs remember that none is truely perswade of the resurrection to come, but he which being rauished into admiration, giveth to the power of God his glorie. Ely lifted vp with this affiance, crieth out, Thy dead shall live, my carcasse shall rise againe. Awake ye, & praiye ye dwellers of the dust. In despaired case he lifted vp himselfe to God the author of life, in whose hand are the ends of death, as it is said in the Psalme. Iob also being liker to a carrion than to a man, trusting vpon the power of God sticketh not as though hee were whole & sound to lift vp himselfe to that day, saying, I knowe that my redeemer liueth: and in the last day hee shall rise vpon the dust (namely to shewe forth his power therein) and I shall againe be compassed with my skinne, & in my flesh I shall see God, I shall see him, and none other. For albe it that some do suttellely wrest these places, as though they ought not to be understand of the resurrection, yet they strengthen y which they couet to overthrowe: because the holy men in their euils seek comfort from no where else, than from the likeness of the resurrection. Which better appeareth by the place of Ezechiel. For when the Iewes beleued not the promise of their returnde, and objected that it was no more likely that a way shoulde bee made open for them, than that dead men shoulde come out of their grave; there was a vision shewed to the Prophet, a field full of drie bones: those the Lorde commundeth to take againe flesh and sinewes. Although vnder that figure he raiseth vp the people to hope of returne; yet the matter of hoping hee gathereth of the resurrection: as it is to vs an examplar of the deliverances which the faithfull doe seale in this world. So Christ when hee had taught that the voyce of the Gospell giueth life: because the Iewes receiued not this, he by and by saide. John 5.27

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further: Maruell not at this, because the houre commeth in which all that are in the graves shall heare the voice of the sonne of God, and shall come forth. Therefore after this example of Paul, let vs therefore, as in the midst of battells, where he which hath promis'd life to come, is mightie to keepe that which is left with him: and so let vs glory that a crowne of righ'teousnesse is dyes vp for vs, which the iust judge shall deliver vs. So shall it come to passe, that whatsoever greues us suffereth, they shall be to vs a shewing of the life to come, because it agreeth with the nature of God to render affliction to the wicked which affliet vs: but to vs which are vnjustly affliet, rest at the appearing of Christ with the Angels of his power, in a flame of fire. But that is to bee holden which he addeth by & by afterward, that he shall come that he may be glorified in his saints, and make wonderfull works on all them that have beleued, because the GoSpell hath beene beleued.

5 But although the mindes of men ought to have beene continually occupied in this studie, yet as though they would offer purpose destroy all remembrance of the resurrection, they have called death the uttermost bond of all things and the destruction of man. For ruly Salomon speaketh of the common and received opinion, when hee faith that a living dogge is better than a dead Lyon. And in another place: Who knoweth whether the soule of a man goe vpwarde, and the soule of a beast goe downwarde? But in all ages this brutish sensellese error hath beene common in the worlde, yea and hath broken into the Church it selfe: for the Sadduces have presumed to profess openly that there is no resurrection, yea & that soules are mortal. But that this gross ignorance should not helpe to excuse any man, the infidels eu'n by verie infinit of nature haue alway had an image of the resurrection before their eyes. For to what purpose serveth that holy & inviolable manner of burying, but to be an earnest of newes life? Neither may it bee answered that this spring of error: because the religioussesse of burial was alway in vre among the holy Fathers, and God willed the same manner to remaine among the Gentiles, that an image of the resurrection set before them might awake their drownes. But although that ceremonial wate his yse of profiting, yet it is profitable for vs if we wisely mark the ende of it, because it is no slender consutation of vnbeliefs, that altogetherprofess that which no man beleued. But Saran hath not onely astonisht the senses of men, so that they haue buried with the bodies the remembrance of the resurrection, but also hath practised to corrupt this parte of doctrine with divers fained inventions, that at length it might utterly die. I passe over how in Pauls time Satan began to pincht at it: but in a little after there followed y Millenaries, which limitted the raigne of Christ to a thousand yeres. This error is so childish, y it needeth not or is not worthie of any consutation. Neither doth y Revelation make on their side, by which it is certaine that they colored their errors for as much as in the place where he mentioneth y number of a thousand, he entreateth not of the eternal blessednesse of the church, but only of the divers troubles which were to come vpon the church while it yet travelled in earth. But the whole Scripture cryeth out that there shall be no ende of the blessednesse of the elelote, nor of the punishment of the.
the reprobate. Now of all things which both are hidden from our sight and disfarce passe the capacitie of our minde, either wee must fetch the credite out of the certaine oracles of God, or we must utterly cast it away. They which asigne to the children of God a thousand yeres to enjoy the inheritance of the life to come, do not marke how great a dishonor they doe both to Christ and his kingdom. For if they shall not be cloched with immortallitie: then neither is Christ himselfe, to whose glory they shalbe newly fashioned, received into the immortal glorie. If their blessedneffe shall have any end: then the kingdom of Christ, upon the stedfastnes whereof: it standeth, endureth but for a time. Finally, either they are most vnskilful of all matter concerning God, or they go about with crooked maliciousnes to overthrow the whole grace of God & power of Christ, the fulfilling wherof is no otherwise perfect, but when sinne being blotted out & death swallowed vp, eternal life is fully restored. But very blind men may see how fondly they plaie the foole: which feare that they shoulde ascribe to God too great cruelty if the reprobate be condemned to everlafting paines. The Lorde forboth shall doe wrong, if he deny his kingdom to them which haue by their unthankfulness made themselves vnworthy of it. But (fay they) their sinnes endure but for a time. I graunt: but the majestie, yea and the righteousnes of God which they haue offended by sinning, is eternal. Worthy therefore the remembrance of iniquitie dieth not: But so the pain exceedeth the measure of the fault. This is a blasphemie not to be suffred, why the majestie of God is so little set by, when the desparing thereof is esteemed at no greater value than the destruction of one soule. But let vs leave these trifles, least contrary to that which we haue before saide, we may seeme to judge their dotages worthy of confutation.

6 Beside these there haue bin two other doting errors brought in by me peruerstely curious. The one forth thought, as though the whole man died, that the soules shall live againe with the bodies. The other forasmuch as they graunt that the soules be immortall spirites, saie that they shalbe clothed with new bodies: whereby they denies the resurrection of the flesh. Of the first sore: becaus I haue touched somwhat in speaking of the creation of man, it shalbe enough for me to warne the readers againe, howe beastly an error it is to make of a spirit fashioned after the image of God, a vanishing blast which doth nothing but quicke the body in this fraile life, and to bring the temple of the holy Ghost to nothing. Finally, to spoile that parte of vs wherein diuinitye chiefly shineth & markes of immortalitie appeareth, to spoile it (I say) of this gift: so that the estate of the body should be better and more excellent than the estate of the soule. The scripture teacheth far otherwise, which compareth the body to a cought, out of which it saith that we remove when we die, because it esteemeth vs by that part which maketh vs differing from brute beastes. So Peter being nigh to death, saith that the time is come, when he must lay away his tent, And Paul speaking of the faithfull after that he hath saied: That when our earthly house shalbe dissolved, there is a building for vs in heauen, adiogneth that we are wayfaring from the Lorde so long as wee abide in the bodie, but doe desire the presence of God in the absence of the bodie. If the soules do not ouerlive the bodie.
Of the maner how to receiue
dies, what is it that hath God present when it is seuered from the body? But the Apostles takeeth away all doubting, when he teacheth that we are joyned in fellowship to the spirites of the righteous. By which words he teacheth, that we are joyned in fellowship to the holy fathers, which even beeing dead do keepe the same godlineesse with vs, so that we cannot be the members of Christ vnlesse we growe together with them. Vnlesse also the soules being vncladed of the bodies, diu'd keepe their substance and were able to receive blissed glorie, Christ would not haue saide to the thesse: This day shall be with me in paradize. Having so cleare testimonies, let vs not doubt after the example of Christ when we are dying, to commend our soules to God, or after the example of Stephen to commit them to Christ to keep, which not unworthily is called a faithfull shepheard and Bishop of them. To enquire of their meanse state, is neither lawfull nor expedient. Manie do much conuerse themselfes with disputing what place they keepe, and whether they do now enjoy the heavenly glorie or no. but it is folly & rashnes, to search deepeler of unkonwne thinges, than God doeth giue vs leave to knowe. When the Scripture hath saide that Christ is present with them, and receiued them into paradize that they maie enjoye comfort, on the other side that the soules of the reprobate does suffer such paines as they haue deserved: it goeth no further. What teacher or maister shall nowe open to vs that which God hath hidden: Of the place, the question is no lesse fonde & vain: forasmuch as we know that there is not the same dimension of the soule which is of the bodie, Whereas the blessed gathering together of holy spirites is called the bosome of Abraham, it is enough for vs after this wayfaring to be received of the common father of the faithful, that he maie communicate with vs the fruit of his faith. In the meane time sith the Scripture euery where biddeth vs to hang upon the expectation of Christs comming, and differreth the crowne of glorie till then: let vs bee content with these bonides appointed vs of God: namely, that the soules of the godlie hauing ended the labour of their weare, go into a blessed rest, where with happy joyfulnesse they looke for the enjoying of the promis'd glorie, and that so all things are holden in suspens till Christ the redeemer appeare. As for the reprobate, it is no doubt that they have the same estate which Iude asigneth to the diuels, to be holden bound with chains, till they be drawn to the punishment whereunto they are condemned.

7 No lesse monstrous is their error, which imagine that soules shall not receive againe the same bodies wherewith they are nowe clothed, but that haue newe and other bodies. And the reason of the Manichees was very truethfull, that is, that it is not meete that flesh which is vnclene should rise againe. As though there were no vncleneesse of soules, which yet they debarred not from the hope of everlasting life. It was therefore all one as if they should say that that which is infectted with the filth of sinne cannot be cleansed by God. For I now passe over that dogme, that flesh was naturally vnclene, because it was create of the Diuel. Onely I shewe that whatsoever is now in vs vnworthie of heaven, it hindereth not the resurrection. And first whereas Paul biddeth the faithfull to cleanse themselves from all defiling of the flesh and of the Spirite, thereupon followeth the judgement which
which he in another place pronounceth, 'therefore man shall receive by his body either good or evil. Wherein agreeeth that which he writeth to the Corinthians, that the life of Jesus Christ may be openly shewed in our mortal flesh. For which reason in another place he doth no lese prays that God preserue the bodies whole unto the day of Christ, than the soules and spirites. And no marvel, because it were a most great abjuriditie that the bodies which God hath dedicate to bee temples to himselfe, should fall away into rottennesse without hope of rising again. What saie we to this, that they are also the members of Christ that God commandeth all the partes of them to be sanctified to himselfe? that hee will with his name to bee praysed with tongues, pure handes to be lifted vp to him, sacrifices to bee offered? What madenesse is it therefore that that parte to which the heauenly judge hath vouchsafed to grant so great honour, should be brought from a mortal man into dust without any hope of restoring? Likewise when Paul shorteth vs to suffer the Lord as well in bodie as in soule, because both belong to God, verily he suffereth not that which he calengeth to God as holy, to bee adjudged to eternall rottennesse. Neither is there a plainer determination of the Scripture for any thing, than for the rising againe of this flesh which we bare. This corruptible (faith Paul) must put on vn corruption, and this mortal must put on immortalitie. If God did make new bodies, where is this changing of quality? if it had been said ye we must be renued, the doubtfull speech paraduence mought haue given occasion to their cauallation. But nowe when pointing with his finger to the bodies whereby we are cloathed, he promiseth them vn corruption, he plainly enough denieth anye newe bodies to be made. Yea he could not (faith Tertullian) speake more plainly, unless hee had holden his owne skinne in his hande. And they can by no caussian escape from this, that wherein in an other place he faith 'Christ shalbe the judge of the world, he alleageth this testimonie of Esaias, Esa.49.18. live (faith the Lord) euery knee shall bow to me: forasmuch as he plainly pronounceth that they to whom he speaketh shall subject yeld an account of their life, which could not agree, if newe bodies should be brought before the judgement. Now in the wordes of Daniel there is no doubtfulnesse: And manie of them that sleepe in the earth of dust, shall awake, some to eternall life, and some to reproches and to everlafting contempt; such the fettewed of newe matter out of the foure elements to make me, but calleth dead men out of their graves. And this very plain reale teacheth. For if mortality which taketh beginning at the fall of man, be accidental: then the repairing which Christ brought, pertaineth to the same bodye which beganne to bee mortal. And truely, whereas the Athenians laughed when Paul affirmed the resurrection, thereupon we may gather what manner of resurrection he preached: and that same laughing not finally availleth to strengthen our faith. The saying of Christ ifo is worthy to be noted: Fear not them which kill the body, & can not kil the soule: but feare him which can throwe both the soule and the body into hell fire. For there is no cause to feare, vnlesse the body which we now beare be subject to punishment. And no lese plaine is an other saying of the same Christ. The house commeth, when all they that are in graves, shall heare the voyce of the soune of God, & shall come forth;
forth: they that have done good, into the resurrection of life: but they that have done evil, into the resurrection of judgement. Shall we say that souls rest in the graves, that they lying there may beare Christ? and not rather that at his commandement the bodies shall returne into the lineallines which they had left? Moreover if we shall have new bodies gisuen vs, where is the like fashioning of the head & the members? Christ rase againe: was it with forging to himselfe a newe body? No, but as hee had saide before, Destroy this temple, & in three daies I will build it vp: he rasse againe the same body which he had before borne mortal. For he had not much profted vs, if a newe body being put in place, the olde body had beene destroyed, which was offred vp for a sacrifice of satisfactory cleansing. We must al.so hold fast that fellowship which the Apostle preacheth: That we rase againe, because Christ hath risen againe: for nothing is lesse probable than that our flesh in which we bear about the mortifying of Christ, shoule be depur'd of this resurrection of Christ. Which verily appeareth by a notable example, when at the rising againe of Christ many bodies of the Saintes came out of the graves. For it cannot be denied that this was a forshewing, or rather an earnest of the last resurrection which wee hope for: such as was before in Enoch and Elias, whom Terrilien calleth New poftfessors of the resurrection: because they being in body & soule deliuered from corrupcion, were received into the keeping of God.

8 I am ashamed in so cleare a matter to spend so many wordes: but the readers that contentedly bear this trouble with me, that no hole may be openc for frowarde and bolde wittes to deceive the simple. The flesch spirits with whom I now dispute, bring forth a fained invention of their own brain that at the resurrection there shalbe a creation of new bodies. What reason moueth them to thinke so, but because it seemeth to them incredible, that a canion consumed with so long rotteneffe should returne into his auncient state? Therefore onelee vnbeliefe is the mother of this opinion. But vs on the other side: fpirit of God ech where in the Scripture exhorteth to hope for the resurrection of our flesch. For this reason baptism(e as Paul wittnessth) is to vs a seal of the resurrection to come: and likewise the holy Supper allureth vs to the trust thereof, when we receive with our mouth the signes of spirituall grace. And truely the whole exhortation of Paul,that wee give our members to be weapons vnto the obedience of righteounnesse, shoule be cold vnlesse that were ioyned which he addeth afterarde. He that hath raised vp Christ from the dead, shall quicklie also your mortal bodies. For what should it profitte to applye our feete, handes, eyes, and tongues vnto the service of GOD? vnlesse they were partakers of the fruite and reward? Which thing Paul plainly confirmeth with his owne wordes, saying: The bodie not to fornication, but to the Lorde: and the Lorde to the bodie. And hee that hath raised vp Christe, shall also raise vp vs by his power. More plaine are those wordes which followe: that our bodies are the temples of the holy Ghost and the members of Christ. In the meane time we fee howe he ioyneth the resurrection with chastitie and holinesse, as a little after he saith that the price of redemption pertaineth also to the bodies. Nowe it were not reasonable that the body of Paul, in which hee hath
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hath borne the prints of Christ, & in which he honorably glorified Christ, should looke the reward of the crowne. Whereupon also came that glorying. We looke for the redeemer from heaven, which shall make our vile body like fashioned to the bodie of his brightnes. And if this be true, that we must by many afflictions enter into the kingdom of God, no reason sufficient to debarre the bodies from this entry which God both exerciseth under the standard of the cross, and honoureth with the praise of victorie. Therefore of this matter there arose among the saints no doubting, but that they hoped to be companions of Christ, which remoueth into his own person all the afflictions wherewith we are prooued, to teach that they bring life. Yea and under the lawe he exercised the holy fathers in this faith with an outward ceremony. For to what purpose served the viage of burying, as we have already shewed, but that they should know, that there is newe life prepared for the bodies that are laid vp? Hereunto also tended the spices & other signes of immortalitie, wherewith under the law the darknes of faith was holpen even as it was by the sacrifices. Neither was that maner breede by superstition, forasmuch as we see that the Spirit doeth no leffe diligently rehearse burials than the chiefe mysteries of faith. And Christ commendeth that worke as a speciall worke, truly for none other reason but because it lifteth vp our eyes from beholding of his grace which corrupteth & destroyeth all, to the sight of the renewing. Moreover the so diligent observing of the ceremonie which is praiised in the Fathers, sufficiently proueth that it was to them a rare and precious helpe of faith. For neither would Abraham have so carefully provided for the burying place of his wife, vnsleepe there had bene set before his eyes a religion and a profite hyer than the world, namely that garnishing the dead body of his wife with the signes of the resurrection he might confirme both his owne faith and the faith of his householder. But a clearer proofe of this thing appeareth in the example of Jacob, which to ralifie to his posteritie that the hope of the promised lande was not euon by death fallen out of his minde, commanded his bones to be carried thither. I beseech you, if he was to be clothed with a newe body, shoulde he not haue giuen a fond commandement concerning duft that should be brought to nothing? Wherefore if the authoritie of the Scripture bee of any force with vs, there can be required of no doctrine either a more cleare or more certaine proofe. For this euon children undersetand by the words of resurrection, and raisinge vp againe. For neither can we call it the resurrection of that which is nowe first created, neither shoulde that saying of Christ stand fast, Whatsoever the Father hath giuen mee, it shall not perish but I will raise it vp in the last day. To the same purpose serveth the word of sleeping, which pertaineth onely to the bodies. Whereupon also burying places were called Cemeteria, sleeping places. Nowe it remaineth that I speake somewhat of the manner of the resurrection. I vs this word, because Paul calling it a mysticke, exhorteth vs to sobrietie, and bridleth the libertie to dispute like Philosophers treuely and stuffe of it. First we must hold, as we haue said, that wee shall rise againe in the same flesh which wee beare, as touching the substance, but the qualitie shall be other. As when the same flesh of Christ which had bene offered for sacrifice, was raised vp againe, yet it excelled.
Cap. 25. Of the maner how to recee\^e

celled in other qualities as if it had bene altogether another \*flesh. Which thing Paul declareth by familiar examples. For as there is all one substance of the flesh of a man, \& of a beast, but not all one quality: as all firres have like matter, but not like brightness; so he teacheth that though we shall kepe still the substance of our body, yet there shall be a change, that the state of it may be much more excellent. The bodie therefore, that we may be rased vp againe, shall not perish nor vanish away: but putting of corruption, it shall put on vn-corruption. But forasmuch as God hath all the elements ready at his beck, no hardinesse shall hinder him, but he may command both \*earth and waters and fire, to render that which seemeth to be consumed by them. Which also E*sayeth though not without a figure, where he faith, Be*hold, the Lord shall go foorth of his place, that he may visit the iniquity of the earth: and the earth shall discover her bloude, \& shall no more hide her dead. But there is to be noted a difference betweene them that haue bin deade long before, and those whom that day shall finde alieue. For we shall not all sleepe (as Paul faith) but we shall all be changed; that is to say, it shall not be of necessitie that there be a distance of time betwene death \& the beginning of the second life; because in a moment of time, \& in the twinkling of an eye the sound of the trumpet shall pierce, to rase vp the dead vn-corruptible, \& with a loudaine change to fashion againe the living into the same glory. So in another place he comforteth the faithfull which must die: because they which shall then remaine alieue shall not go before the dead, but rather they shall first rife againe which have slept in Christ. If any obiect that saying of the Apostle, that it is appointed to all mortall men once to die, it is easie to answere it with saying that when the state of nature is changed, it is a kinde of death, and is fitly so called. And therefore these things agree well together, that all shall be raued by death when they shall put of their mortall body: \& yet that it is not necessarie that there be a severing of the body and the soule where there shall be a sudden changing.

9 But here ariseth a harder question: by what right the resurrection which is the singular benefit of Christ is common also to the wicked and the accrue\^ed of God. We knowe that all were in Adam condemned to \*death. Christe came the resurrection \& life. Came he to give life to all mankind universally without choice? But what is more against reason than that, that they shoule by their obstinate blindness obtaine that which the godly worshippers of God do obteyne by onely faith? Yet this remaineth certaine, that there shall be one resurrection of judgement, and another resurrection of life, and that Christ shall come to sever the Lambs from the goats. I answer, that this ought not to seeme strange, the likenes of which we see in daily experience. We see that in Adam wee were depreied of the inheritance of the whole world, and that we are by no lesser just reason debarred from common food, than from the eating of the tree of life. Whence then commeth it to passe, that God doth not onely make his Sunne to rife upon the good \& euill, but also as touching the vies of this present life, his inestimable liberalitie continually floweth forthe to them with large plentiousnesse? Hereby verily wee knowe that those things which properly belong to Christ and his members, do alfo overflowe to the wicked, not that it is their rightfull possession, but that
that they may be made the more inexcusable, So the wicked do sometimes finde God beneficent, by more than mean prooves, yea such as sometime doe darken all the blessings of the goodlie, but yet doe turne to their greater damnation. If any man object, that the resurrection is not fitly compared to fading and earthly benefite: heere also I asssure that so soone as they were estranged from God the fountain of life, they deliuered the death of the Diumell, whereby they should be utterly destroyed: Yet by the marvellous counsel of God there was founde a mean state that out of life they might live in death. No more absurd it ought to seeme, if the resurrection happen to the wicked, which draweth them against their willes to the judgement state of Christ, whom now they refuse to heare for their master and teacher. For it were a small paine to be consumed away with death, if they were not to suffer punishment for their obstinate, brought before the judge, whose vengeance they haue without ende and measure proouced against themselves. But although we must hold that which wee have saide, and which that notable confession of Paul before Felix containeth, that he looketh for the resurrection of the righteous & wicked: yet the Scripture often times setteth forth election together with the heavenly glory to the only children of God: Because Christ properly came not to the destruction, but to the salvation of the world. Therefore in the Creadore there is made mention of the blessed life only.

10. But forasmuch as the prophetic of death swallowed vp by victorie, that then and not till then be fulfilled: let vs alway haue in minde the eternal felicitie, the ende of the resurrection: of the excellencie whereof, if all things were spoken which the tongues of men were able to speake, yet fearely the smalllest parcel thereof should be expressed. For bowsoever we truely heare that the kingdom of God shall be stuffed full with brightnesse, joy, felicitie, and glorie: yet those things that are spoken of are most farre remooued from our sense, and remaine as it were wrapped in darknesse, yet till that day come when he himselfe shall gie vs his glory to be seen face to face. We knowe (faith John) that we are the children of God, but it hath not yet appeared. But when we haue like to him, then we shall see him such as he is. Wherefore the Prophets, because they could by no words express the spiritual blessednesse in it selfe, did in a manner grossly portray it out vnder bodily things. But forasmuch as the seruentnesse of desire muste with some tafft of that sweetnesse be kindled in vs, let vs chiefly continue in this thought, that if God do as a certaine fountain which cannot be drawn drye, containe in him the fulnesse of all good things, nothing is beyond him to be coveted of them that tende toward the soueraigne good & the full perfection of felicitie: as we are taught in manie places. 

The incomprehensible excellencie of that etenral blessednes wherof we haue here a taft giuen vs, and looke for the perfect fruition hereafter in the world to come. 

Of.13.14 1.Cor.15.54 1.John.3.2

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Psal.16.6 Psal.17.15 2.Pet.1.14

Gen.15.3

The incomprehensible excellencie of that etenral blessednes wherof we haue here a taft giuen vs, and looke for the perfect fruition hereafter in the world to come. 

Of.13.14 1.Cor.15.54 1.John.3.2

Psal.16.6 Psal.17.15 2.Pet.1.14
Cap. 25. Of the manner how to receive himselfe to them to be enjoyed, and (which is better) will after a certaine manner grow into one with them: let vs remember that under this benefite is contained all kinde of felicite. And when we have much profited in this meditation, let vs acknowledge that wee yet stay beneath at the bottome of the roorees if the conceiving of our minde be compared with the higheffe of this mysterie. Wherefore in this behalfe wee must kepe sobrieter, least with how much greater boldnes we shall fly vp on he being vnmindful of our owne small measure, to much more the brightnesse of the heauenlye glorie ouerwhelme vs. We feele also howe the vnmeasurable greatinesse to knowe more than is lawfull, tickleth vs: from whence both tritling & hurtfull questions doe spring from time to time: tritling I call those of which there can no profite be gathered. But this seconde kind is worse, because they which give themselves to them, doe entangle themeselues with pernicious speculations, and therefore I call them hurtfull. That which the Scriptures doe teach, ought to be out of all doubt with vs: namely that as God diversly distributing his gifts to the Saintes in this world, doeth unequally enlighten them, so the measure of glorie that not be equall in heauen where God shall crowne his gifts. For neither doth this belong indifferently to all which the Paul faith. Ye are my glorie and crowne in the day of Christ: nor also that saying of Christ to the Apostles: Ye shall sit judging the twelve tribes of Israel. But Paul (which knew that as God enricheth the holy ones with spiritual gifts in earth, so hee beautifieth them with glorie in heauen) doeth not that there is a peculiar crowne layde vp for him according to the rate of his labours. And Christ to set forth to the Apostles the dignitie of the office which they did beare, telleth them that the fruit of the same is laide vp for them in heauen. So Daniel also faith, But the wife shall shine as the brightnesse of the firmament, and they which justify many, as Stars to the worldes ende and for ever. And if a man heedfully consider the Scriptures, they doe not onely promise eternalall life to the faithfull, but also speciall reward to every one. Whereupon commeth that saying of Paul, The Lorde render to him in that day. Which the promise of Christ confirmeth, Ye shall receive a hundred foldes in the eternall life. Finally, as Christ beginneth in this world the glorie of his bodie with manifold diversitie of gift, and encreaseth it by degrees: so he shall also make it perfect in heauen.

1. Thes. 2. 19
Matt. 19. 28

2. Tim. 4. 14
Matt. 19. 29

Curious questions concerning the different degrees of blesse"dnes.

But as all the godly will receive this with one consent, because it is sufficiently testified by the worde of God: so on the other side leaving crabbed questions, which they shall know to be a hinderance to them, they will not passe their appointed boundes. As for my part, I doe not onely privately forbear superfluous searching of vnprofitable things, but I also thinke that I ought to beware that I do not with answering nourish the lightnesse of other. Men hungry of vaine knowledge doe ask howe great and the distance betweene the Prophets and the Apostles, and againe betweene the Apostles and the Martyrs: howe many degrees Virgins differ from married folkes: finally, they leave no corner of heauen vnsearched. Then it commeth to their minde to enquire to what purpose serueth the repairing of the world. Why the children of GOD shall need nothing of all this
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this so great and incomparable plenty: but shall be like to the Angels, whose not eating is a signe of the eternall blessednesse. But I answere that in the very sight there shall be great pleasantnesse, so great sweetnesse in the onely knowledge without any vfe, that this felicite shall farre passe all the helps where with we be now holpen. Let vs imagine our felues to be set in the most wealthe coast of the world, and where we shall want no pleasure: yet who is there whom his sickness do not sometime hinder, and not suffer to vse the benefits of God? Who is there whose course his owne intemperance doth not oft breake in sunder? Whereupon followeth that a cleare enjoying and pure from all faults, although there be no vfe of corruptible life, is the perfection of felicitie. Some go further & aske whether drosse & other corruptions in mettles, be not farre from restoring and are contraire to it. Which though in some respects I graunt them, yet I looke with Paul for the repairing of these faults which tooke their beginning at sinne, toward which repairing they gone and are in travaile. Yet they proceede further, and aske what better estate is prepared for man, sith the blessing of issue shal be at an ende. This knot is also cafe to bee loosed. Whereas the Scripture so honorably setteth out that kinde of blessing, that is referred to the encreases wherewith God continually draweth forward the order of nature her marke: but in the perfection it is knowen that there is another maner. But sith the vnware are easily taken with allurements, and then the maze draweth them in deeper, & at length when every mans devises please himselfe there is no end of straining: therefore let this be a short way for vs, to bee contented with the glasse & darke speech vntill we shall see face to face. For fewe of a great multitude care which way they may go to heaven: but all do before their time couet to know what is done there. All being commonly sluggish and flowe to enter into battailes, do already paint out to themselves imagined triumphes.

12 Now because no description can match the grievousnes of the vengeance of God vpon the repobars, their tormentes and paines are figured to vs by bodily things, namely by darkenesse, weeping, gnashing of teeth, vnquenchable fire, and a worme endlessely gnawing the hearte. For by such manners of speech it is certaine that the holy Ghost meant to trouble all our senses with horrour: as when it is saide that there is prepared from eternitie a depe Hell, that the nourishmentes thereof are fire and much woode: that the blast of the Lorde, as a streame of brimstone, doth set it on fire. As by such things we must be holpen after a certaine manner to conceive the miserable state of the wicked, so we ought chiefly to fasten our thought vpon this howe wretched a thing it is to be estranged from the fellowship of God: and not that onely, but also to seele the maiestie of God so bent against thee, that thou canst not escape but be fast strained of it. For first his displeasure is like a most violent fire, with touching wherof all things are devoured and swallowed vp. Then, all creatures to ferue him to execute his judgement, that they to whom the Lord shall so shewe his wrath, shall seele the heauen, earth, sea, and bests, as it were with cruell indignatio enflamed against them and armed to their destruction. Wherefore it is no small thing that the Apostle pronounceth, when he faith that the unbelieving
Cap. 1. Of the outward means.

shall suffer eternall punishment by dying from the face of the Lord, & from the glorie of his power. And so oft as the Prophets do caft vs in feare, with bodily figures, although they speake nothing excessively for our dulnes, yet they addc forethewinges of the judgement to come, in the Sunne and the Moone and the whole frame of the worlde. Wherefore the vnhappy con-

The the drift book, coH' of Cap. shall suffer bodily the adde Moone foricences bent from being vexed and tossed with a terrible whirle-

The winde, from feeling themselves to be torne in pecces by God being angrily bent against them, from being pearced and launced with deadly stings, from trembling at the lightning of God, & being broosed with the weight of his handes, so that it is much more eafe to enter into all bottomlesse depths and devouing pittes, than to stand one moment in those terrours. What & how great then is this, to be pressed with everlafting and neuer ceasing siefe of him? Of which thing the 90. Psalme containeth a notable sentence: that although with only sight he scatter abroad all mortal men and bring them to nought, yet his worshippers, how much more fearefull they are in the world, so much more he enforceth them and pricke th them forward index with the crosse, untill he be all in all.

THE FOURTH BOOKE OF THE INSTITUTION OF CHRISTIAN RELIGION, which intreateth of the outward means or helps, whereby God allu-

reth vs into the fellowship of Christe and holdeth vs therein.

The first Chapter. Of the true Church, which we ought so kepe unitie, because it is the mother of all the godly.

Hat by Faith of the Gospel Christ is become ours, and we be made partakers of the salvation brought by him & of e-

ternal blessednes, is already declared in the last book. But be-

cauсе our rudenes, & slowness, yea and vanity of wit, do

need outward helps wherby Faith in vs may both be enge-
dred, and grow and encrease in proceeding toward the mark wherunto it tendeth: God hath also added the thery to provide for our weak-

nes. And the Preaching of the Gospel might flourish, he hath left this trea-

sure with his church. He hath appointed Pastors & teachers, by whose mouth he might teach them: he hath furnished the with authority, finally he hath left nothing undone that might auaile to the holy content of faith and right order. First of all he hath ordeined Sacraments, which we find by experience to be more than profitable helps to nourish & confirm Faith. For because beeing enclosed in the prison of our fleth, wee do not yet attaine to the degree of Angels, God applying himself to our capacity according to his wonderful
To Salvation.  

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wonderful prudence, hath appointed a mean whereby we being far distant from him might come unto him. Wherefore the order of teaching requireth that now we entreat of the Church, and of the government, orders & power of it, & then of the Sacraments, & lastly of the civil order: & thereby that we call away the godly readers from those corruptions wherewith Satan in the Papacie hath depraved all things that God hath appointed for our salvation. I will begin at the Church, into whose bosome God will have his children to be gathered together, not only that they should by her helpe & ministry be nourished while they are infants & young children, but also be ruled by her motherly care till they growe to ripere age, & at length come to the mark of faith. For it is not lawful that those things be seuered which God hath conioyned, that to whom he is a Father, the Church bee also their mother: and that not only vnder the law, but also since the coming of Christ, as Paul witeneth, which teacheth that we are the children of the new and heavenly Hierusalem.

2 In the Creede, where we professe that wee beleue the Church, that is not spoken only of the visible Church whereof we nowe entreat, but of all the elect of God, in whose number they are also comprehended that are departed by death. And therefore this word Beleue is there set, because of times there can no other difference be noted betwixt the children of God and the vngodly, betwixt his peculiar flocke and saueage beastes. For whereas many do interlace this word, In, that is without probable reason. I grant indeed that it is the more commonly used, and also ywnteth not the consenting testimonie of antiquitie, forasmuch as even the Niceen Creede, as it is reported in the Ecclesiasticall historie, addeth the preposition, In. But there withall wee may marke by the writings of the ancients Fathers, that it was received without controversy to say, that they beleued the Church and not in the Church. For Augustine, and that ancient writer whatsoever he was, whose worke remaineth vnder the name of Cyprian concerning the exposition of the Creede, doth not only so speake themselves, but also do expressly note that it shoulde be an vnproper manner of speaking if the preposition were adijonned, & they conforme their opinion with no trifling reason. For we therefore testify that we beleue in God because upon him as a true speaker our mind reposeth itself, and in him our confidence resteth, which could not so conventionally be spoken to say in the Church no more than it could be said, I beleue in the forgiuenesse of sinnes, or in the resurrection of the fleshe. Therefore although I would not truie about words, yet I had rather follow the proprietie of speaking that shoulde be fittest to expresse the matter, than curiously to seeke for formes of speech whereby the matter may without cause be darkned. But the end is, that wee shoulde knowe that although the diuell attempt all meanes to ouerthrow the grace of Christ, and though the enemies of God bee carried with violent rage to the same intent; yet it cannot be extinguished, nor the blood of Christ bee made barren, but that it will bring forth some fruite. And so is both the secret election of God and his inwarde calling to be considered: because hee alone knoweth who be his; and holdeth them inclosed vnder a scale as Paul teacheth it: laying that they beeare his tokens whereby they may bee

Mat. 10:9.  
Gal. 8:26.  

The Church is visible, which is the Creede whereof we professe that we beleue.
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feuerallie knoune from the reprobate. But because a small and contemptible number lieth hid vnder a huge multitude, and a fewe graines of wheate are covered with a heape of chaffe, to God onlie is it to be left the knowledge of his Church, the foundation whereof is his secrete election. But it is not sufficient to conceive in thought and minde the multitude of the elect, vnleffe we thinke vppon such an unitive of the Church into which wee be truelie persuaded that we our selues be ingrafted. For vnleffe we be vnder our head Christ vnited together with all the rest of his members, there abideth for vs no hope of the inheritance to come. It is therefore called Catholike or vniversal, because we cannot finde two or three Churches but that Christ must be torne in sunder, which cannot be done, But all the elect of God are so knote together in Christ, that as they hang vpon one head, so they may growe together as it were into one body, cleaving together with such a copacting of toints as the members of one selfe bodie: being truelie made one, which with one hope, Faith, Charity, with one selfe Spirit of God doe live together being called not oncie into one inheritance of eternall life, but also into one partaking of one God and Christ. Wherefore although the forowfull desolation that on eche side presenteth it selfe in sight, crieth out that there is nothing left of the Church, yet let vs knowe that Chirstes death is fruiteful and that God mercuellouslie as it were in secrete corners prefereth his Church. As it was said to Elia, I haue kept to my selfe seven thousand men that haue not bowed their knee before Baal.

1. Reg. 19. 18.  The article of the Creede touching the Church, concerneth after all the visible Church, vnder the communion of Saints being added containeth fourie special flaires of faith.

3. Albeit this article of the Creede doth in some respect belong to the outwärde Church, that euery one of vs shoulde holde himselfe in brotherly consent with all the children of God, shoulde yeede vnto the Church that autoritie which it deseareth, finallie shoulde so behauie himselfe as a sheele of the flocke. And therefore is aiodyned the communion of Saints. Which parcell, although commonly the olde writers doe leaue it out, yet is it not to be neglected: because it verie well expresseth the qualitie of the Church: as if it had beene saide that the saintes are gathered together into the fellowship of Christ with this condition, that whatsoever benefites God bestoweth vpon them, they shoulde continually communicate them one to another. Whereby yet the diuersitie of graces is not taken away. as we know that the gifts of the holy ghost are diuersely distributed: neither is the order of civil governement disturbed, by which it is lawfull for euery man priuately to enjoy his owne possessiouns, as it is necessarie, that for preservation of peace among men, they should have among themselues particular and diuided properties of things. But there is a cōmunitie affirmed such as Luke describeth, that of the multitude of the behouers there was one hart & one soule: & Paul when he exhorteth the Ephesians to be one body, one spirit as they be called in one hope. For it is not possible, if they be truly persuaded y God is the cōmon father, & Christ the common head to the al, but y being conioined among the selues with brotherly love, they shoulde continually communicate those things that they haue. Nowe it much behoueth vs to knowe what profite thereupon returneth vnto vs. For we behoue the Churche to this ende, that we may be certainly persuaded that we are the members of it. For by this meanes, our salvation resteth vpon sure founde staites, that
that it, although the whole frame of the world be shaken, cannot come to
ruin and fall downe. First it standeth with God's election, neither can it
varie or faile but together with his eternall Providence. Then, it is after a
certaine manner joyned with the fixedfastnesse of Christ, which will no more
suffer his faithfull to be plucked from him, than his own members to be rent
and torn in peeces. Beside that, we are assured that truth that alway abide
with vs, so long as we are holden in the botome of the Church. Last of all that
we feele that these promises belong to vs, there shall be salvation in Zion, God
shall for ever abide in Hierusalem, that it may not at any time be mov'd. So
much can the partaking of the Church doe, that it holdeth vs in the fellow-
shippe of God. Also in the very worde Communion is much comfort: becaufe
while it remaineth certaine, that whatsoever the Lord giueth to his
and our members, belongeth to vs, our hope is by all their good things con-
formed. But in such sort to embrace the vnitie of the Church, it is not need-
ful (as we haue alreadie saide) to see the Church it selfe with our eyes, or
feele it with our handes: but rather by this that it consisteth in Faith, we are
admonished that we ought no leffe to thinke it to bee, when it pasteth our
understanding, than if it openly appeared. Neither is our faith therefore
the worse, because it conceiued it unknouen: forasmuch as we are not
herein command to disperse the reprobates from the elect (which is the
office of God onely, and not ours) but to determine assuredly in our minds,
that all they that by the mercifull kindeness of God the father through the
effectuall working of the holy Ghost, are come into the partaking of
Christ, are feuered into the peculiar right and proper possession of Christ:
and that, forasmuch as we be in the number of those, we are partakers of so
great a grace.

4 But Sith it is now our purpose, to entreate of the visible Church, let vs
learne even by this one rule of Mother, how much the knowledge thereof is
profitable, yea necessary for vs: forasmuch as there is no other entry into
life, vnlesse the conceiue vs in her wombe, vnlesse the bring vs forth, vnlesse
the feede vs with her breastes, finally vnlesse she keepe vs vnnder her custodie
and gouernance, vntil such time as being vnclad of mortall fleshe we
shalbe like vnto Angels. For our weakenesse suffereth vs not to be dismissed
from schoole, till we have been scholers throughout the whole course of our
life. Beside that out of her botome there is no forgiveueness of sinnes, and no
saluation to be hoped for, as witnesseth Esaias & Joel, with whom agreeth
Ezechiel where he declareth that they shall not be in the number of Gods people
whom he putteth away from the heavenly life. As on the contrary side, they
are said to write their names among the citizens of Hierusalem, that turne
themselves to the following of true godlinesse. After which manner it is also
said in an other Passe: Remember mee, Lorde, in the good will of thy peo-
ple: visite me in thy saluation that I may see the benefites of thy elect, that I
may be merry in the mirth of thy people, that I may rejoiece with thy inher-
ance. In which words the fatherly favoure of God, & the peculiar testimony
of the Spiritual life: is restraine to his flocke, so that the departing from the
Church is alway damnable.

5 But let vs proceed to prosecute that which properly belongeth to this
place.
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together with the necessity and use thereof.

Eph. 4. 11.

place. Paul writeth that Christ, that he might fulfill all things, gave some Apostles, some Prophets, some Evangelists, and some Pastors and teachers, to the restoring of the holy ones, into the work of ministerie, unto the edification of the body of Christ, untill we all come into the vitute of Faith, and of the acknowledgment of the Sonne of God, unto a perfect man, and to the measure of the full growthen age of Christ. We see howe God, which was able to make them that be his perfect in a moment, yet will not haue them growe into manly age but by the bringing vp of the Church. Wee see the meaning expressed, for that vnto the Pastors is enjoyned the preaching of the heavenly doctrine. We see howe all, not one excepted, are brought into one rule, that they shoule with milde Spirite and willing to learne, yeeld themselves to the teachers appointed for that use. And by this marke Esaie had long before set out the kingdome of Christ, where hee sayeth: My spirite which is in thee, and the wordes that I have put in thy mouth shall never depart, neither out of thy mouth, nor out of the mouth of thy seed and thy children's children. Whereupon followeth that they were worthe to perisse with famine and pining hunger, whereasoeuer they be that refuse the spirittuall meat of the soule reached vnto them of God by the handes of the Church. GOD dooth breath faith into vs, but by the instrument of his Gospell, as Paul sayeth that faith is by hearing. As also with God remaineth his power to saue, but (as the same Paul wittnesseth) he verteth and displayeth the same in the preaching of the Gospell. For this reason in old time he willed that there should be made holy assemblies to the sanctuarie, that doctrine verted by the mouth of the Priest should nourish the content of faith. And to no other ende those glorious titles haue respect, where the temple is called the rest of God, and the sanctuarie his house, where he is saide to sit betweene the Cherubines, but to bring estimation, love, reverence and dignitie to the ministerie of the heauenlie doctrine, which otherwise the sight of a mortall and despaired man would not a little diminish. Therefore that we should knowe, that out of earthen vesselles is brought fourth vnto vs incessimable treasure, God himselfe commeth forth, and in as much as he is author of this degree, so he will haue himselfe to be acknowledged present in his institution. Therefore after that he hath forbidden his to give themselves to judgemen by flying of birdes, to soulesaynings, magickall arte, necromancy and other superstiitiones, he immediately addeth that he will giue them that which ought to suffice in stead of all, that is to say, that they shall never be defitute of Prophetes. But like as he sent not the olde people to Angels, but raised yp teachers out of the earth, which might truely perform the office of Angels; so at this day also his wil is to teach vs by men. And as in the olde time he was not content with the onelie lawe, but added Priests for expostors, at whose lipses the people shoule enquire for the true meaning thereof; so at this day he not only will eth vs to be heedfully bent to reading, but also appointeth maisters over vs, by whose travaile we may be holpen: whereasof commeth double profit. For on the one part by a very good triall it proueth our obedience, where we heare his ministers speaking even as it were himselfe. On the other side it also prouideth for our weakenesse, while after the manner of men hee had rather speake vnto
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unto vs by interpreters to allure vs vnto him, than with thundring drive vs away from him. And truely how expedient this familiar manner of teaching is for vs, all the godly doe feele by the feare wherewith the maieftie of God doth worthily affonish them. But they that thinke that the authoritie of the doctrine is abaced by the contemt of the men that are called to teach, doe bewray, their vnthankfulness, because among so many excellent gifts wherewith God hath garnished mankind: this is a singular prerogatieve, that he vouchfaeth to confecrate the mouthes and tongues of men to himself, that his owne voice should be heard in them. Wherefore on our behalues let vs not bee grecued obediently to embrace the doctrine of salvatiion set forth by his commandement & by his owne mouth: because although the power of God is not bound to outward meanes, yet hee hath bound vs to the ordinarie maner of teaching: which while pheentike men refuse to keepe, they wrapppe themselves in many deadly snares. Either pride, or distaunctes, or enuiue mouth many to perswade themselves that they can sufficietly profite by their owne private reading and study, and so to despise publick assemblies, and to accompt preaching superfluoues. But sith they do as much as in them is loose or break in sundre the holy bonde of vnite, no man escape the due punishment of this diuorce, but hee bewitcheth himselfe with pestilent errors & most wicked dotages. Wherefore, that the pure simplicitie of faith may flourish among vs, let vs not be grecued to vie this exercise of godlinesse, which God by his institution hath shewed to be necessarie for vs and fo earnestly commendeth. But there was never yet found any euene of the most wanting dogges which would say that we ought to stoppe our cares against God: But in all ages the Prophets and godly teachers haue had a harde strife against the wicked, whose stubbornesse can never come vnder this yoke, to be taught by the mouth of the ministerie of men. Which is as much as to blate out the face of God which shineth vnto vs in doctrine. For in olde time the fairfull were commanded to secke the face of God in the Sanctuarie, and the same is so oft repeated in the law for no other cause, but for that the doctrine of the law and the exhortations of the Prophets were to them a lively image of God: as Paul affirmeth that in his preaching shineth the glorie of God in the face of Christ. How much the more detestable are the Apostates, which greedily secke to diuide Churches, as though they did drive shepe from their foldes and cast them into the mouthes of wolves. But we must holde that which he hath alleaged out of Paul, that the Church is no otherwise buylde but by outward preaching, and that the holy ones are holde together with no other bonde but when with learning and profiting with one consent they keepe the order appointed by God to the Church. To this ende principally, as I haue saide, the fairfull in olde time vnder the lawe were commaunded to refort to the sanctuarie. Because when Moyses speake of the dwelling place of God, he doth there withall call it the place of name, where God hath set the memorie of his name. Whereby he plainly teache thin that without the doctrine of godlinesse there is no vie thereof. And it is not doubtfull but that for the same reason David with great bitterness of Spirit complaineth that hee is by the tyrannous crueltie of his enemies kepe out of entering into the

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Tabernacle.It seemeth commonly to manie a childish lamentation, because it should be but a vertie small losse, and also no great pleasure should be forgone thereby, to want the entry of the temple, so that there were enough of other delightfull things. But he bewaileth with this one grieue, anguish and sorrow, he is fretted and vexed and in a manner wafted. For nothing is of greater estimation with the faithfull, than this help whereby God by degrees lifteth vp his on high. For this is also to be noted, God in the mirror of his doctrine alwaye showed himself to the holy Fathers, that the knowledge was spirituall. Wherfore the temple is called not only his face, but also (to take away all superstition) his footstooole. And this is that happy meeting into unity of faith, while & to the highest euc to the lowest do aspire to the head. All the temples that euer the gentiles vp any other purpose builded to God, were but a mere prophaning of his worship, whereunto though not with like grosseſfe, yet somewhat the lewes fell. Whereof Steven out of the mouth of Eſay reprocheth them where he faith, that God dwelleth not in temples made with handes, &c. Because onely God doeth by his worde sanctifie to himselfe temples to the lawfull vfe. And if we rashly attempt any thing without his commandement, by and by to an euill beginning doe cleaue new deuises by which the euill is spread abroad without measure. Yet Xerxes, when by the counfell of the Magitians hee burned vp or plucked downe all the temples of Greece, vndiscreetely said, that the Gods to whom all thinges ought to be freeli open were enclosed within wals and tiles. As though it were not in the power of God, to the entent he might be neere vs, after a certaine manner to descende vnto vs, and yet neither to change place, nor to fasten vs to earthly meanes: but rather by certaine Chariots to carry vs vp to his Heauenlye glorie, which with the immeasurable greatnesse thereof filleth all thinges, yea and in height surmounteth the heauens.

6 Nowe forasmuch as at this time there hath beene great strive about the effectualnesse of the ministerie, while some excessively amplify the dignitie thereof: and some other affirmes that that which is properly belonging to the holy Ghost is wrongfully given away to mortall man, if wee thinke that ministers and teachers doe pearce to the minde and heartes, to amenden as well the blindnesse of the minde as the hardnesse of hearts: it is meete that we give a right determination of this controversie. All that they contende on both partes shall easely be accorded by expressly noting the places where God the author of preaching joyning his spirit with it promiseth fruit thereof againe, when feuering himselfe from outward helps he chalengeth to himselfe alone, as well the beginnings of faith as the whole course ther of. It was the office of the second Elias (as Malachie witnesseth) to enlighten the minde, and to turne the hearts of Fathers to the children, and vsbeleeuers to the wisdome of the righteous. Christ pronounceth that hee sendeth the Apostles, that they should bring fruite of their labor: But what that fruite is Peter shortly defineth, saying that we be regenerate with incorruptible seede. And therefore Paul glorifieth that hee by the Gospell begat the Corinthians, and that they were the seale of his Apostleshippe: yea that hee was not a literal minister, such as did openly beate the eares with
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with sound of voice, but that there was given him an effectuallness of Spirit, that his doctrine should not be vnprouitable. In which meaning also in another place he sayeth, that his Gospel was not in worde one little, but in power. He affirmeth also that the Galatians by hearing receiued the Spirit of faith. Finally in manie places he maketh himselfe not only a worker together with God, but also aligneth himselfe the office of giving salvation. Truely he never brought forth all these things to this intent to giue unto himselfe any thing were it never so little seuerally from God: as in another place he shortly declareth, saying, our labour was not vnprouitable in the Lorde, according to his power mightily working in me. Againe in another place, he that was mightie in Peter, towards the circumcision, was also mightie in me towards the Gentiles. But how he leaueth nothing seuerally to the ministers, appeareth by other places, as: he that planteth is nothing, and he that watereth is nothing, but God that giueth the encreas. Againe: I haue laboured more than all: not I, but the grace of God that was with me. And truely we must holde fast those sayinges, where God ascribith to himselfe the enlightening of the mind, and the renewing of the heart, teacheth that it is a robbrie of God if man take vpon himselfe anie pait of either of them. In the meane time if any man offer himselfe to the ministers whom God ordeineth, willing to learne, hee shall knowe by the fruites, that this maner of teaching not in vaine pleased God, and that this yoke of modestsie was not in vaine laid upon the faithfull.

7 But as for the Church visible and which is within the compass of our knowledge, what judgement is meete to be giuen thereof, I thinke it alreadie appeareth evidentlie by that which we haue before saide. For we haue saied, that the holy Scripture speaketh of the Church after two formes. Sometime, when it nameth the Church, it meaneth that Church which is indeede before God, into which none are received but they that are both by grace of adoption the children of God, and by sanctification of the Spirit, the true members of Christ. And then truely it comprehends not onlie the holie ones that dwell in earth, but also all the elect that haue beene iuscie the beginning of the world. But oftentimes under the name of the Church it signifieth the vnierfal multitude of men scattered abrode in the world, which profess that they worship one God and Christ, by Baptisme enter into his faith, by partaking of the supper testament their vnitie in true doctrine & charitie, have an agreement in the worde of the Lorde, and for the preaching thereof do keepe the ministerie ordeine by Christ. In this Church there be mingled many hypocrites which haue nothing of Christ but the name and outward shewe: there be manie ambitious, covetous, envious, euil speakers, some of unclean life: which be suffred for a time, either because they cannot by lawfull order of judgement be convincde, or because there is not alwaye in vre that severitie of discipline that ought to be. Therefore as we must needs beleeue that the Church which is insuflible to vs, is to be seene with the eyes of GOD onlie: so are wee commanded to regard this Church which is called a Church in respect of men, and to keepe the communion of it.

8 Therefore so much as behaued vs to knowe it, the Lorde hath set it out, properiy truly and insuflible.
out by certaine markes and as it were signes vnto vs. This is indeede the
singular prerogatiue of God himselfe, to knowe who he is, as we haue al-
readie allledged out of Paul. And truely that the rashnesse of men shoulde
not creepe so farre, it is provided by the very succeffe of thinges dailie put-
ting vs in minde, how farre his secret judgements doe surmount our un-
standing. For even they that seemed most desperate, and accounted vter-
ly past hope, are by his goodnesse called backe into the waie and they that fe-
med to stand fast in comparison of other, doe oftentimes fall. Therefore ac-
cording to the secret predestination of God (as Augustine faith) there bee
manie sheepe without, and many wolves within. For he knoweth them, and
hath them marked that knowe neither him nor themselues. But of those
that openly beare his badge, his onelie eies do see who be both holy with-
out faining, and who will continue even to the end, which is the very chief
point of salvation. Yet on the other side, forasmuch as he foresawe it to be
some deale expedient, that we should knowe who were to be accounted his
children, he hath in this part applied himselfe to our capacitie. And be-
cause the certaintie of faith was not necessarie, he hath put in place there-
of a certaine judgement of charitie: whereby we shoulde acknowledge for
members of the Church those that both with confession of faith, and with
example of life, and with partaking of sacramentes, doe profess the same
God and Christ with vs. But as for the knowledge of the bodie thereof, how
much more that he knewe it to be necessarie for our salvation, with so much
the more certaine markes he hath set it out.

9 Loe hereupon growth & ariseth vnto vs, a face of the Church vi-
ible to our eyes. For wheresoeuer we see the word of God to be purely pre-
ached and heard, and the sacraments to be ministred according to the in-
stitution of Christ, there it is in no wise to be doubted that there is som church
of God; forasmuch as his promise cannot deceiue. Wheresoeuer two or three
are gathered together in my name, there I am in the mids of them. But that
we may evidentlie understand the summe of this matter, we must proccede
by these as it were degrees: that is to say, ye the univerall Church is a multi-
tude gathered together out of all nations whatsoeuer they be, which being
sundered & severally scattered by distances of places, yet doth agree in one
truth of godly doctrine, & is bound together with the bond of onelfe re-
ligion: And that under this are comprehended all particular Churches,
which are in all towne and streets according to the order of mens neces-
sitie, so that every one of them may rightfully haue the name & authoritie of
a Church: And that all particular men which by profession of godlines are
reckoned among such Churches, although they be in deede strangers from
the Church, yet do after a certaine maner belong vnto it, til by publike judg-
ment they bee banished out of it. Howbeit there is somewhat a divers ma-
ner in judging of private men and of Churches. For it maie fall in exper-
ience, that such men as wee shall thinke not to be altogether worthie of the
company of the godly, yet we must vs like brethren & account the among
the faithfull, for the common content of the Church, whereby they are suf-
fere and borne withall in the bodie of Christ. Wee doe not by our testimo-
nie allow such to be members of the Church: but we leaue them the place
that
that they have among the people of God, till it be by orderly right of lawe
taken away from them. But of the very multitude we must otherwise think:
which if it hath & honoreth the ministerie of the word, & the administra-
tion of Sacraments, it deserveth without doubt to be esteemed and judged a
Church: because it is certaine that those things are not without fruit. So wee
do also preferre to the vanityfull Church her vanitie, which diuellish spirites
have alway travailed to cut in sunder: neither doe wee defraud of their au-
thoritie those lawfull assemblies which are disposed according to the fit-
nesse of places.

10 We have set for signes to discern the Church by the preaching of
the worde, & the observing of the Sacramentes. For those can be no where
but they must bring forth fruite, and bee prospered with the blessing of
God. I do not say, that whereoeuer the word is preached, there by and by
springeth vp fruite: but I saye that no where it is received and hath a stayed
state, but that it bringeth forth the effectuallnesse thereof. Where the prea-
ching of the Gospell is reverently heard, and the Sacramentes are not nege-
lected, howsoever it be, there for that time appeareth a not deceitfull & not
doutfull face of the Church, whereof no man may vnpunished either de-
spite the authoritie, or refuse the admonitions, or refiely counsels, or mocks
at the corrections: much lesse to departe from it, and to breake in sunder
the vanitie of it. For the Lord doth highly esteemeth the Communion of his
Church, that he counteth him for a traitorous runaway and forlaker of Re-
ligion, whosoever shall stubbornly straunge himselfe from any Christian
fellowship, so that it be such one as hath the true ministerie of the Worde
and Sacramentes. He doth commendeth the Churches authoritie, that when
it is violate, he judgeth his owne diminished. Neither is it of small impor-
tance, that the Church is called the pillar and strong stay of trueth and the
house of God. By which wordes Paul signifieth, that to the end the trueth of
God shoulde not decay in the worlde, the Church is a faithful keeper
thereof because Gods will was to haue the preaching of his word kept pure
and to thebe himselfe unto vs a father of hou holde by her ministerie and
labour, while the seedeth vs with spirituall nourishmentes, and procureth
all things that make for our saluation. It is also no slender praise, that it is
saide that she is chosen and seuered by Christ to be his spouse, that shoule
be without wrinkle and spot, the body and fulnesse of him. Whereupon fol-
loweth, that departing from the Church is a denying of God & of Christ.
Therefore so much the more we must beware of so wicked disagreement.
For while we goe about so much as in vs lieth, to procure the ruine of gods
true th, we are worthie that he should sende downe his lightning with the
whole violent force of his wrath to destroy vs. Neither can there be imagi-
ned any fault more hainous, than with wicked breach of faith to defile the
marriage that the onely begotten sonne of God hath vouchsafed to con-
tract with vs.

11 Wherefore let vs diligently keepe these markes imprinted in our
mindes, and let vs esteeme them according to the Lords will. For there is
nothing that Satan more endeoureth this to take away, & abolish the one
of these, or both: sometyme that when these markes are raised and blotted
out

The face,commu-
nion & re

cence of the

Church and

hence is termed

the pillar of trueth.

pict 3.3

Ephes. 5.17

Ephes.1.23

Satan laboresh

either to abolish, or
to bring in con-
temps the markes

of the true church;

vberapn a dou-
ble mischiefe gro-

weib, that either

the true Church is
depised, or the

false reuerenced.
Cap. 1. Of the outwarde means.

Our he may take away the true and natural distinction of the church sometimes that when they are brought in contempt, he may with open falling away plucke vs from the Church. By his craft it is brought about, that in certaine ages past. the pure preaching of the worde hath vanished away: and nowe he doth with as great importunacie travaile to ouerthrow the ministration, which yet Christ hath so stablished in the Church, that when it is taken away, the edification of the Church perisheth. But nowe, howe daungerous, yea howe deadly a tentation is it when it doth but come in our minde to depart from that congregation wherein are scene the signes and tokens by which the Lord thought his Church sufficiently described: We see howe great heede is to be taken on both sides. For, that we should not be deceived under the title of the Church, every congregation pretendeth the name of the Church must be examined by that maner of trial, as by a touchstone. If it haue in the word and Sacraments the order appointed by the Lord, it will not deceive vs. let vs boldly yeale vs too the honour due to Churches.

But contrariwise if it boast it selfe without the word and Sacramentes, wee must no leffe with fearfull conscience beware of such deceit, than on the other side we must flee ruthnesse and pride.

12. Where as we say that the pure ministration of the worde and the pure vslge in celebrating the Sacraments, is a sufficient pledge & earnest, so that we may safely embrace as the Church any fellowship, wherein both these be: this extendeth so farre, that it is neuer to be cast off, so long as it thinke not fomne faults. Yea & ther may some faultinesse creep into it, in the administration either of doctrine, or of the Sacraments, which ought not to estrange vs from the communion of it. For all the articles of true doctrine be not of one sort. Some bee so necessarie to be knowne, that they ought to be certain and undoubted to all men, as the proper principles of Religion: of which sort are, That there is one God, That Christ is God, and the sonne of God: That our salvation consisteth in the mercy of God: and such like. There bee other that being in controversie betwene Churches, yet doe not breake the ynitie of faith. For those Churches that disgree about this one point, if withour lute of contention, without stubbornesse of affirming, the one thinke that soules when they departe from the bodies doe flee vp into heauen, and the other Church dare determine nothing of the place, but yet certainly holde, that they live to the Lord: the wordes of the Apostl are: Let all vs that bee perfect thinke all one thing: but if ye thinke any thing otherwise, this the Lord shall also reuelse vs to you. Doeth hee not sufficiently thinke that diversitie of opinions about these matters, that be not necessarie, ought to bee no ground of disagreement among Christians? It is in deed a principall point, that we agree in all things. But for as muche as there is no man that is not wrapped with some little cloud of ignorance, either wee must leave no Church at all, or we must pardon a being decied in such things as may be vnknowne without violating the summe of religion, and without losse of saluation. But I meane not here to defend any errors be they never so little, so as I would thinke that they should bee cherished with flattering & winking at them: but I say that wee ought not rashly
rathly for every light disobedience forsake the Church, in which at least that Doctrine is retained safe & uncorrupted, wherein standeth the safety of godliness, and the use of Sacraments is kept as it was instituted by the Lord. In the mean time if we endeavour to amend that which displeaseth vs, we do therein according to our duty. And hereunto belongeth that saying of Paul: If anything better be revealed to him that sitteth, let him first hold his peace. Whereby it is evident, that all the members of the Church are euerie one charged with endower to publike edification, according to the measure of his grace, so that it be done comely and according to order; that is, that we neither do forsake the communion of the Church, nor abiding in it, do trouble the peace and well ordered discipline thereof.

13 But in bearing with the imperfection of life, our gentle tenderneffe ought to go much further. For herein is a very slipperie easinesse to fall; and herein with no small deuises doth Satan lay way for vs. For there have been alway some, which filled with false persuaded of perfect holinesse, as though they were already made certaine aerie spirits, despised the company of all men, in whom they saw remaining any thing of the nature of man. Such in olden time were the Catharies, and they that were as mad as they, the Donatistes. Such at this day are some of the Anabaptistes, which would seeme to have profited about the rest. Some there be that offend more by an vn-diffiret scale of righteousness, than by that mad pride. For when they see among them to whom the Gospell is preached, the fruite of life not agreeably answeering to the doctrine thereof, they by and by judge that there is no Church. It is indeede a most just displeasure, and such a one whereunto in this most miserable age of the world, wee giue too much occasion.

Neither may we excuse our accurfed slothfulnesse, which the Lorde will not suffer vnpunished: as euen alreadie he beginneth with grievous scourges to chastife it. Wo therefore to vs, which with so disolute licentiousnesse of wicked doings make that weake consciences be wounded by reason of vs. But in this againe they offend whome I haue spoken of, because they cannot measure their being displeased. For where the Lord requirèth clemencie, they leaving it, doe giue themselfes wholly to immensurable rigorousnes. For, because they thinke there is no Church where there is no found purenesse & vprightnesse of life, for hatred of sinnes they depart from the lawfull Church, while they thinke that they sweare from a company of wicked men. They allege that the Church of Christ is holy. But that they may also vnderstand that it is mingled of good and euill men, let them heare this parable out of the mouth of Christ, wherein it is compared to a nette, in which fishes of all kindes are gathered together: and are not chosen out till they be laide abroade vpon the shooer. Let them heare that it is like vnto a cornesseeld, which being sown with good graine, is by the enimies fraude scattered with tares, of which it is not cleaned vntill the croppe be brought into the barn floor. Finally, let them heare that it is like vnto a floor, wherein the wheat is so gathered togethers, that it lieth hidden under the chaff, till being cleansed with 

\[1.\text{Cor.} 14.30.\]

\[\text{Imperfection in the lines of corruption in the manners of some me must not cause vs to leave the fellowship of the Church.}\]

\[\text{Matt.} 23.47-\]

\[\text{Matt.} 3.12.\]

\[\text{Matt.} 13.23\]

\[\text{min-}\]
Cap. I.

Of the outwarde meanes mingling of euill men: they doe in vaine seeke for a Church sprinkled with no spotte.

14 For they cry out that it is an intollerable thing, that the pestilence of vices so rangeth abroad. What if the sayings of the Apostile doe heare also answere them? Among the Corinthians not onely a fewe had gone out of the way, but the infectioue hadd in a maner possesed the whole body: There was not onely one kinde of sinne, but many: neither were they light offences, but ceretne horrible outrageous doings: it was not onely corruption of manners, but also of doctrine. What in this case faith the holy Apostile, that is to say, the instrument of the holy ghost, by whose testimonie the Church standeth and falleth: Doeth he require a diuision from them? Doeth he banishe them out of the kingdom of Christ? Doeth he strike them with the extremest thunderbolt of curse? He not onely doeth none of all these things: but he both acknowledgeth and reporteth it a Church of Christ and fellowship of saints. If there remaine a Church among the Corinthians, where contentions, feites, and envious partakings do broyle; where quarells & brawlings be in vre, with a greedinesse of hauing, where that wicked doing is openly allowed, which were abominable among the very Gentiles: where Paules name is vniustlie railed at, whom they ought to haue honoured as their father, where some poyne at the resurrection of the dead, with ruine whereof the whole Gospell falleth: where the gracious gifts of God feere to ambition, and not to charitable: where many things are vncomly and vnorderlie done: and if therefore there still remaine a Church, because the ministerie of the worde and of the Sacramentes is there not refufed, who dare take away the name of the Church from them that cannot be charged with the tenth part of these faults? They that with so great preciseness deale so cruelly against the Churches of this present time, what (I pray you) woulde they haue done to the Galatians, which were almoaste vter forsakers of the Gospell, among whom yet the same apostle founde Churches?

15 They obiect also, howe that Paul grieuously rebuketh the Corinthians for suffering in their company a man that was a hainous sinner, and then he setteth a general sentence wherein he pronounceth, that it is unlawful to eate bread with a man of reprochfull life. Here he crieth out: If bee not lawfull to eate common breade, howe may it be lawfull to eate with them the bread of the Lorde? I confesse in deede that it is a great dishonour, if hoggges and dogges haue place among the children of God: it is also a muche more dishonour, if the holy body of Christ bee giuen forthe to them. And truely if they be well ordered Churches, they will not suffer wicked men in their boosome, and will not without choise admiere both worthy and unworthy together to that holy banket. But forasmuch as the Pastors doe not alway so diligently watche, yea and sometime are more tender in bearing with men than they ought to bee, or are hindered so that they cannot vse that feuerticke that they woulde: it commeth to passe, that euery they that are openly euill, are now alway thrust out of the company of the holy ones. This I graunt to bee a fault: neither will I diminishe it, Sith Pau! dooth so sharply rebuke it in the Corinthians. But although the Church bee slacke in her duty, it shall not bee therefore immed-
immediately in the power of every private man, to take upon himself the
judgement to vex him. I doe in deede not deny that it is the doing of a
godly man to withdrawe himselfe from al private companie of euill men, to
entangle himselfe in no willing familiaritie with them. But it is one thing to
flee the company of euill men, and another thing for hatred of them to for-
take the communion of the Church. But where as they thinke it sacriledge
to be partakers of the Lords bread with them, they are therein much more
rigorous than Paul is. For where he exhorteth vs to a holy and pure par-
taking, he requireth not that one should examine an other, or euery ma the
whole Church, but that they should eache one prove himself. if it were vnlaw-
full to communicate with an vnworthy man, then truly Paul would bid vs
to looke circumspectly whether there were any in the multitude, by whose
uncleansesse we might be besiled. Nowe when he requireth onely of euere
man the proofs of themselves, he sheweth that it nothing hurteth vs if an-
ie vnworthie doe thrust themselfes in among vs. And nothing else is
meant by this which he sayeth afterward. He that eateth vnworthily, eateth
and drinketh judgement to himselfe. He doth not say, to other, but to him-
self, And rightly. For it ought not to stand in the chiose of euery particu-
lar ma, who be to be receiued, & who to be rejected. The knowledge hereof
belongeth to the whole Church, which knowledge can not be had without
lawfull order, as hereafter shall be sayde more at large. Therefore it shoule
be vnrighteous, that any private man should be defiled with the vnworthi-
nesse of an other, whom he neither can nor ought to kepe backe from co-
ming to it.

But although by this vndiscreet zeal of righteousness this tentation
dothe sometyme also enter into good men yet this we shal finde that too much
preciseness groweth rather of pride, disdainfulnesse, & fallie opinion of
holinesse, than of true holiness and true zeal therof. Therefore they that
are bolder than other, and as it were standard bearers to make any depart-
ing from the Church, for the most part doe it vpwn no other cause, but in
defising of all men to boast themselves to be better than other. There-
fore Augustine faith well and wisely: When godly order and manner of
Ecclesiastical discipline ought principally to have regard vnto the unity of
Spirite in the bond of peace: which the Apostle commanded to be kept
by bearing one with an other, and which being not kept, the medicine of re-
venge is proved to be not only superfluous, but also pernicious, and there-
fore now to be no medicine at all: those euill children, which not for hatred
of other mens iniquities, but for affectio of their own contentions, do gree-
dily labour either wholly to drawe or at least to divide the weake com-
mon people entangled with the boastinge of their name, swelling with pryde
madde with stubbornenesse, traiterous with slaunderes, troublesome with
seditions, least they should seeme to want the light of true light, do pretend a
shadow of rigorous severitie: and those things that are in the holy Scrip-
tures commanded to be done with a gentler kind of healing, fauing the sin-
eritie of loue, & keeping the vnity of peace, to correct faults of brethren,
they abuse it to sacriledge of schisme, and to occasion of cutting off. But to
godly and quiet men hee giueth this counsell, that they mercifully correct
that
Cap. r. Of the outwarde meanes.

that which they can, and that which they can not, patiently bare, & groan and mourne with loue, untill God either amend and correct them, or at the hardest roote vp the tares, and famine out the chaffe. Let the godly trauail to fortifie them selves with these armures, least while they seeme to the enemies strong and courageous repeuers of righteousnesse, they departe from the kingdome of heauen, which is the onely kingdome of righteousnesse. For, if it is Gods will to haue the communion of his Church to bee kept in this outward fellowship: hee that for hatred of evil men doth breake the token of that fellowship, entreth into a waie whereby is a slipperie falling frō the communion of Saints. Let them thinke that in a great multitude there be many truly holy & innocent before the eies of the Lorde, whom they see not. Let them thinke that even of them that be deposed there be many that do not please or flatter them selves in their faultes, but being now & then awakened with earnest feare of GOD do aspire to a greater vprightnesse. Let them thinke that judgement ought not to be giuen of a man by one deed: forasmuch as the holiest do sometime fall away with a most gpecious fall. Let the think that to gather a Church there lieth more weight both in the ministrie of the word and in the partaking of the holy mysteries, than that all that force should vanish away by the fault of some wicked men. Let al this consider, that in judging the Church, the judgement of God is of greater value than the judgement of man.

17 Where also they pretend ye the Church is not without cause called holy, it is mee to weigh with what holinesse it excelleth: least if we will admit no Church but such a one as is in all points perfect, we leaque no Church at all. It is true in deed whic Paul faith, ly Christ gave hymselfe for the Church to satisfaction: that he clenched it with the lauer of water with the word of life, to make her vnto himself a glorious spouse having no spot, or wrinkle, &c.

Yet this is also nothing lesse true, that the Lord daily worketh in smoothing her wrinkles & wiping away her spots. Whereupon foloweth that her holiness is not yet fully finisht. Therefore the Church is so holy, that it daily prospeth & is not yet perfected: daily proceedeth, and is not yet come to the mark of holiness: as also in another place shalbe more largely declared. Wher as therefore the Prophets prophesie that there shall be a holy Hiernsalen, through which strangers shall not passe: and a holy temple wherinto unclean men shall not enter: lest vs not so take it, as if there were no spot in members of the church: but for that with their whole endeuer they aspire to holiness and founde purenesse, by the goodnesse of God cleanliness is ascribed to them, which they have not yet fully obtained. And although oftentimes there be but rare tokens of such sanctification among men: yet wee must determine that there hath ben no time since the creation of the world wherein the Lord hath not had his church, & that there shall also be no time to the verie ende of the worlde, wherein hee shall not have it. For all be it immediately from the beginning the whole kind of men is corrupt and defiled by the sinne of Adam: yet out of this, as it were a polluted maffe, God alway sanctifieth some vesselles vnto honour, that there shoulde bee no age without feeling of his mercy. Which which he hath testified by certaine promises, as these: I haue ordained a testament to my elect. I haue sworne to David my seruaut.
The corruptions of the Church in the times of the Prophets.

The Church of Jerusalem in the days of Christ & his Apostles.

To Salutation. Lib.4. 344

Servant, I will for ever continue thy seed: I will build thy seat in generation and generation. Again, the Lord hath chosen Zion, he hath chosen it for a dwelling to himselfe: This is my rest for ever, &c. Again, these things saith the Lord which giveth the Sunne for the light of the day, the Moone & stars for the light of the night. If these lawes shall faile before me, then the seed of Israel shall also faile.

18 Hereof Christ himselfe, the Apostles, and in manner all the Prophets haue given vs example. Horrible are those descriptions wherein Esay, Hieremie, Joel, Abacuc, and the other doo lament the sicknesse of the Church of Hierusalem. In the common people, in the magistrate, in the Priestes all things were to corrupt, that Esay doubteth not to match Hierusalem with Sodom and Gomorrah. Religion was partly despised, partly defiled: in their maners, are commonly reported theftes, extortions, breaches of faith, murtheres and like mischeues. Yet therefore the Prophets did neither erect to themselues new Churches, nor build vp new altars on which they might haue several sacrifices: but of whatsoever maner men they were, yet because they considered, that God had left his worde with them, and ordained ceremonies whereby he was there worshipped, in the middest of the assembly of the wicked they held vp pure handes vnto him. Truely if they had thought that they did gather any infection thereby, they would rather haue died a hundred times than haue suffred themselves to be drawn thereunto. Therefore nothing withheld them from departing, but desir[e] to the keeping of vnitive. But if the Prophets thought is against conscience, to estrauge themselues from the Church for many and great wicked doings, not of one or two men, but in maner of the whole people: then we take too much vp[on us], if we dare by and by departe from the communion of that Church, where not al mens maners doe satisfie either our judgement, yea or the Christian profession.

19 Nowe what manner world was there in the time of Christ and the Apostles? And yet that desperate vngodlines of the Pharisees, and the dissolute licentiousnes of liuing, which then eche where reigned, could not hinder, but that they vfed the same ceremonies with the people, and assembled with the rest in one temple to the publike exercices of religion. Whereas came that, but because they knewe that the fellowship of euill men did not desile them, which with a pure conscience did communicate at the same ceremonies? If any man be little mooed with the Prophets and Apostles, let him yet obey the authoritie of Christ. Therefore Cyprian well faith though there be seene tares or unclean vessels in the Church, yet there is no cause why we should departe from the Church: we must onely labour that we may bee wheat: we must vs diligence and indeavour as much as we may that we may be a golden or siluer vessell. But to breake the earthen vessels, is the onely worke of the Lorde, to whom also is giuen an iron rodde. And let no man chalenge to himself that which is properly belonging to Sonne onely, to be able alone to saine the floore, and cleanse the chaffe, and seuer all the tares by mans judgement. This is a proude obstinacie, and presumption full of sacrilege, which a peruerse furor taketh to it selfe, &c. Therefore let both these things remaine certainly fixed. First that he
Cap. 1. Of the outwärde meanes

hath no excuse, that of his owne will forsaketh the outward communio

of the Church, Where the worde of God is preached and the sacramentar

ministr'd: then that the faults of a fewe or of many are no hinderance, but that

we may therein rightly professeth our faith by our Ceremonies institute by God:

because a godly conscience is not hurt by vnworthines of any other either

pastor or privat man, and the mysteries are to a holy & upright man neuer-

thelesse pure & hollome because they are together handled of vnneale

me.

20 Their precisenesse and disdainfulness proceedeth yet further: because they acknowledge no Church but such a one as is pure from all spots

be they never so small; yea they are angrie with good teachers, for that in

exhorting the faithfull to go forward, they teach them all their life long to

groane under the burden of vices, and to flee vnto pardon. For they prate that

by this meanes men be led from perfection. Igrant in deed, that in earnest

calling vpon perfection we ought not slowly or coldly to travell, much lesse
to be idle, but to fill our mindes with confidence thereof while we be yet in

our course; I say, it is a diucliff lacion. Therefore in the Creede the for-
giuenesse of sinnes is aptly joyned next after the Church. For none doe at-
taine it, but only they that are citizens & of the houhold of the Church as

it is read in the Prophet. Therefore the building of the heavenly Hiensales
ought to goe before, wherein afterward this mercifulnesse of God may haue

place: y whatsoeuer come vnto it, their iniquitie may be taken away. I say that

it ought first to be builded, not for that there can be any church without the

forsguenesse of sinnes, but because the Lorde hath not promised his mercie
but in the communion of Saints. Therefore the first entrie for vs into the

Church and kingdome of God, is the forgiuenesse of sinnes, without which

wee haue no covenent or conioyning with God. For thus hee saith by the

Prophet, In that day I will strike you a covenent with the beaust of the fielde,

with the foule of the aire, and with the vermine of the earth. I will break the

swordes of warre from out of the earth, and I will make men to sleepe with-

out feare, I will espouse you vnto me for euer. I will espouse you I say) in righ-
teousnes, in judgement, in mercie, & in compassions. We see how by his mer-
cie the Lorde reconcileth vs to himselfe, And so in another place, when hee

forefaith y the people shall be gathered together againe, whom he had scat-
tered abroad in his wrath, hee faith, I will clene them from all wickednesse
wherewith they haue sinned against me. Wherefore by the signe of washing
we enter into the fellowship of the Church, whereby we may bee taught
that there is no entrie open for vs into the houhold of God, vnsleFFE our fil-
thines be first wiped away with his goodnes.

21 But by the forgiuenesse of sinnes the Lord doth not onelie receive &
adopt vs once into the Church, but by the same he also preserveth & main-
taineth vs still in it. For to what purpose were it, to haue such a pardon gra-
ted vs, as shoulde ferue for no vs? But every one of the godly is a witnesse
to himselfe that the mercie of God should be vaine and mocking, if it shoulde
be granted onely but once: because there is none that is not in his owne
conscience priuie throughout his whole life of many weaknesses, which
needeth the mercy of God. And truely not in vaine God promiseth this grace
peculiarlie to them of his owne houhold: and not in vaine he comman-
deth
Secondly, without that drinstration, thereupon man, which they believe, are always ready for their sins. Wherefore we ought to hold assuredly, that by the liberality of God by mean of Christ's dying through the Sanction of His Spirit, Sinnes hath beene and are daily pardoned to vs which are called and graffed into the body of the Church.

22 To deale this benediction into vs, the keyes were given to the Church. For when Christ gave the Apostles commandement, and delivered them power to forgive sinnes, he meant not this onely, that they should loose them from sins that were from vngodlinesse converted to the faith of Christ: but rather that they should continually execute this office among the faithfull. Which thing Paul teacheth, when he writeth that the embassage of reconciliation was left with the ministers of the Church, whereby thy should oftentimes in Christes name exhort the people to reconcile themselves to God. Therefore in the communion of Saints, by the ministerie of the Church itself, sinnes are continually forgiven, when the Priests or Bishops, to whom that office is committed, doe with the promises of the Gospell confirm godly conscience in hope of pardon and forgiveness: and that as well publiquely as privately, according as necessity requireth. For there be verie many, which for their weakeenesse do neede a singular atonement. And Paul reporteth that not onely in common preaching, but also in houses he had testified the Faith in Christ, and severally admonished every one of the doctrine of Salvation. Therefore we have here three things to be noted. First that with how great holinesse souer the children of God doe excell, yet they be alwayes in this estate, so long as they dwell in a mortall bodie, that without forgiving of sinnes they cannot stand before God. Secondly, that this benediction is so proper to the Church, that we cannot otherwise enjoy it, but if we abide in the Communion thereof. Thirdly, that it is distributted into vs by the ministers and Pastors, either by preaching of the Gospell, or by ministering of the Sacramentes: and that in this behalfe principally appeareth the power of the keyes, which the Lorde hath given to the fellowship of the faithfull. Wherefore let every one of vs thinke this to bee his duetie, no where else to seeke forgiving of sinnes, than where the Lorde hath set it. Of publike reconciliation which belongeth to discipline we shall speake in place fit for it.

23 But forasmuch as those phrentike spirites that I have spoken of, doe go about to pluck away from the Church this only anchor of salvation, confidences are the more strongly to be confirmed against a so pestilent opinion, the Nonians in old time troubled the Church with this doctrine; but not much unlike to the Nonians our age also hath many of the Anabaptists which fall to the same dotages. For they frame that the people of God are in Baptisme regenerate into a pure and Angelike life, that is corrupted with no filthiness of the flesh. But if any man offende after Baptisme, they leave vnto him nothing but the vnappeasable judgement of GOD. Briefly they grant no hope of pardon to a sinner fallen after grace received, but because they
Of the outwarde meanes

acknowledge no other forgiuencesse of sinnes but that whereby wee bee first regenerate. But although there bee no lie more clearely confuted by the Scripture: yet because these men finde some whom they may deceiue (as also in olde time Nounaw had many followers,) let vs shortly shewe howe mad they be to their owne and others destruction. First, whereas by the commandemente of the Lorde, the holy ones doe daily repeat this prayer, forgiue vs our drettes: truly they doe confesse themselves dretters. Neither doe they crave it in vaine because the Lord hath alway appointed no other thing to be asked, than that which he himselfe woulde giue. Yea, whereas he hath testified that the whole prayer shall bee heard of his father, yet he hath also sealed this abolution with a peculliar promise. What wil we more? The Lorde requireth of the holy ones at their life long a confession of sinnes, yea and that continuall, and promiseth pardon. What boldnesse is it, either to exempt them from sinne, or if they have stumbled, vterly to exclude them from grace? Nowe whom doeth hee will vs to forgiue seuenten times seven times? not to our brethren? To what ende did hee command it, but that we shoulde followe his clemencie: He forgiveth therefore, not once or twise: but as often as being striken downe with the acknowledging of sinnes they sigh vnto him.

24 But (that we may beginne in a manner at the very swaddling cloutes of the Church) the Patriarches were circumcised, being allured into partaking of the covenante, hauing undoubtedly by their fathers diligence beene taught righteousness and innocencie, when they conspird to murder their brother: this was a mischiefous acte, to be abhorred euon of the most desperat theues. At the last being meekned with the monitions of Iudas, they solde him: this was also an intollerable hauynousnesse. Simeon and Levi, with wicked reuenge, and such as was also condemned by their owne fathers judgement, vold crueltie against the Sichemites. Ruben with most vnclene lust defiled his fathers bed. Iudas when hee woulde giue himselfe to fornication against the lawe of nature, went in to his sones wife. And yet so farre are they from being wiped out of the choosen people, that they be rather raised vp to be heades of it. But what did Dauid? when hee was a governor of justitie, with howe great wickednesse did hee by shedding of innocent blood open the way to his blinde lust? Hee was alreadie regenerate and amonge the regenerate garnished with notable praises of the Lord: neitherlesse hee committed that hauynous offence, which is horrible euon amonge the Gentiles: and yet he obtened pardon. And (that wee may not tarie upon single examples) howe many promises there are in the lawe and the Prophets of Gods mercie towarde the Israelites, so oft it is prooved that the Lorde sheweth himselfe appeasable to the offences of his people. For what doth Moses promise to come to passe, when the people being fallen in to Apostasie shall returne vnto the Lorde? He shall bring thee backe out of captivitie, and shall haue mercie on thee, and shall gather thee together out of the people to whom thou haft beeene dispersed. If thou be scattered even to the borders of the heauen, I will from thence againe gather thee together.

25 But I will not beginne a recitall that should never be ended. For the
Prophets are full of such promises, which doe yet offer mercie to the people covered with infinite wicked doings. What office is there more hainous than rebellion? for it is called a divorce betwenee God and the Church. But this is overcome by the goodnesse of God. What man is there (sayth he by Ieremia) that if his wife gue foorth her body in common to adulterers, shall abide to returne into fauour with her? but with thy fornications all the waies are polluated. O Iuda, the earth hath beene filled with thy filthie loues. But returne vnto me, and I wil receive thee. Returne thou turne away, I wil not turne away my face from thee,because I am holy, & am not angry for euery. And truely he can be no otherwise minded, which affirmeth that he willst not the death of a sinner, but rather that he should be converted & liue. Therefore when Salomon did dedicate the temple, he appointed it also to this use, that the prayers made for obtaining pardon of sinnes should be heard from thence. If (laide he) thy sonnes (hall sinne) for there is no man that sinneth not) and thou being angry shalt deliver them to their enemies, and they shall repent in their hearts, and being turned (hall entreate thee in their captivity, slaying, we have sinned, we have done wickedly, and (hall pray toward the lande whome thou haft given to their fathers, and toward this holy temple: thou shalt heare their prayers in heauen, and (hall be made merciful to thy people that hath sinnned against thee, and to all their wickedneisses whereby they have offended thee. And not vainly the Lord ordained in the law daily Sacrifices for sinnes. For if the Lord had not foresene that his people should be troubled with continuall diseases of sinnes, he would never have appointed these remedies for them. 

25 Was this benefit taken away from the faithfull, by the comming of Christ, wherein the fulnes of grace was shewed forth, so that they dare not now pray for pardon of sinnes? that if they offend the Lord they maie not obtaine anie mercie? What (hall this belee, but to saie that Christ came to the destruction of them that be his, & not to their salvation, if that mercifulnesse of God in pardoning sinnes which in the old testament was continually ready for the holic ones, be now said to be vterely taken awaie? But if we beleue the Scriptures which expressly cite out, y in Christ only the grace and kindnes of the Lord fully appeared, that the plentifullnes of mercy was pouered out, that the reconciliation of God and men was fulfilled: let vs not doubt that there flourished vs a more bountifull mercifulnes of his heauenlie father, than that it is cut off or shortned. And hereof there want not examples. Peter which had heard that he should be denied before the Angels of God that confesse not the name of Christ before men, denied him thrice in one night, and that not without execution: yet he was not put away from pardon. They that lusted inordinately among the Thessaloniens are so chaftised, that yet they be gently called to repentance. Euen Simeon the Magician himselfe is not caft in desparation, but he is rather commaunded to hope well, when Peter counseleth him to flee to prayer. 

27 Yet most hainous sinnes have sometime possessed whole Churches, out of which Paul rather gently unwrapped them, than pronounced them accursd. The falling away of the Galatians was no meane offence. The Corinthians were so much lesse excusable than they, as they abounded in

Pardon offered by the prophets to the people covered with infinite sins, 


The grace of pardoning sins not de-

minished by Chris-

Tît.1.9. & 3.4. 

Tim.1.9. 

Matt.10.30. 

Mark.6.38. 

Mat.26.39. 

2 Thess.3.6. 

Afc.8.22. 

Gal.1.6. & 3.1. 

& 4.9. 

2 Cor.12.21. 

Whole churches unwrapped in sinne and yet not excluded from pardon.
Cap. 1. Of the outwarde meanes

mo and those nothing lighter sinnes; yet neither of them are excluded from the mercie of God. Yea even they that had sinned above the rest in uncleanesse, fornication & vnchastity, are namely called to repentance. For the covenant of the Lord remaineth, and shall remaine for ever inviolable, which he solemnly made with Christ the true Salomon and his members; in these words: if his sinnes shall forfake my law, & shall not walke in my judgements, if they shall defile my righteousness, and not keepe my commandements, I will visit their iniquities with a rod, and their sins with stripes: But my mercie I will not take away from him. Finally by the vere order of the Creed we be taught, that there remaineth in the Church of Christ continual pardon of sinnes: for that when the Church is as it were stablised, yet forgivenes of sinnes is adioyned.

28 Some that be somewhat wiser, when they see the doctrine of Novius to be confuted with so great plainnesse of Scripture, make not euerie sinne unpardonable, but wilful transgression of the law, into which a man wittingly and willingly faileth. Nowe they that say fo, do vouchsafe to grant pardon to no sinne, but where a man hath erred by ignorance. But whereas the Lorde in the lawe commandeth one sort of Sacrifices to be offerd for cleansing of the wilfull sinnes of the faithful, and other to redeeme their ignorances: how great lewdnesse shall it be to greaunt no cleansing to wilfull sinne? I say that there is nothing plainer, than that the only Sacrifice of Christ availed to forgive the wilfull sins of the holy ones: forasmuch as the Lord hath testified the same by carnall Sacrifices as by signes. Against who can excuse David by ignorance, whom it is evident to have bin so well instructed in the lawe? Did David not know how great was the fault of adultery and manslaughter, which daily punished the same in other? Did brotherly slaughters seeme to the Patriarches a lawful thing? Had the Corinthians so ill profited they thought that wantonness, uncleannes, whoresome, hatreds, & contentions pleased God? Did Peter being so diligently admonished not know how great a matter it was to forsware his master? Therefore let us vs not with our owne enouiousnesse stop vp the way against the mercie of God that so gently uttereth it selfe.

29 Truely I am not ignorant that the olde writers expounded those sins that are daily forgiven to the faithfull, to be the light offences that creep in by weakenesse of the fleshe: and that they thought that the solemn repentance which was then required for hainous misdeedes might no more bee iterate than Baptisme. Which saying is not so to bee taken, as though they would either throwe them down headlong into desperation that after their first repentance had fallen againe, or extenuate those other sinnes as though they were small in the sight of GOD. For they knewe that the holy ones doe oftimes stagger by infidelitie, that superfuous othes doe sometimes fall from them, that they nowe and then are chas’d vnto anger, yea that they breake out even into manifest railinges, and besides these bee troubled with other cuilles which the Lorde not slenderly abhorreth: but they so called them, to put a difference betwene them and publike crimes that with great offence came to the knowledge of the Church. But whereas they did so hardly pardon them that had committed anie thing worthie of Eccle-
Ecclesiasticall correction, they did not this therefore, because they thought that such should hardly have pardon with the Lorde: but by this severitie they meant to make other afraid, that they should not rashly runne into wicked doings, by the defiring whereof they might be estranged from the Communion of the Church: howbeit truly the worde of the Lorde which herein ought to be the only rule unto vs, appointeth a greater moderation. For it teacheth that the rigor of discipline is so far to be extended, that hee that ought cheefly to be provided for be not swallowed vp with heauines: as we haue before declared more at large.

The ii. Chapter.

A comparison of the false Church with the true Church.

Of how great value the ministerie of the worde and Sacraments ought to be with vs, and how farre the reuerence of it ought to proceede, that it be vnto vs a perpetuall token whereby to discerne the Church, it hath bene alreadie declared. That is to say, whereforeuer that ministerie abideth whole and uncorrupted, there the faults or diseases of manere are no impediment but that it may be the name of a Church. Then, that the very ministerie itself is by small errors not so corrupted, but that it may be esteemed lawfull. Moreover we haue shewed that the errors that ought so to be pardoned are those whereby the principal doctrine of religion is not hurt, whereby those chief pointes of religion that ought to bee agreeably holden among the faithfull are not destroyed, & in the Sacrament, those that doe not abolish nor impair the lawfull institution of him that ordained them. But so soone as lying is broken into the cheef tower of religion, so soone as the summe of necessarie doctrine is perverted, and the vfe of the Sacramentes falleth: truely the destruction of the Church followeth: like as a mans life is at an ende, when his thriote is thrust through or his heart deadly wounded. And this is clearly proved by the wordes of Paul, when hee teacheth that the foundation of the Church is laid upon the doctrine of the Apostles and Prophets, Christ himselfe being the head corner stone. If the foundation of the Church bee the doctrine of the Prophets and Apostles, by which the faithfull are commanded to repose their salvation in onely Christ: then take away that doctrine, and howe shall the building stande any longer? Therefore the Church must needs fall downe where that summe of religion falleth which is onely able to vpholde it. Againe, if the true Church bee the piller and staye of the truth, it is certaine, that there is no Church, where lying and fallhood haue vndered the dominion.

2 Sith it is in such case vnder the Papistrie, wee may understande howe much of the Church is there remaining. In stead of the ministerie of the word, there reigneth a peruerse governement and made of lies mingled together, which partly quencheth & partly choaketh the pure light: Into the place of the Lorde Supper is entred a most filthie sacrilege: the forme of woe...
worshipping God is deformed with a manifolde and intolerable heap of superstitious; the doctrine, without which Christianitie cannot stand, is altogether buried and driven out: the publicke assemblies are the school of idolatrie and godliness. Therefore there is no peril least in departing from a damnable partaking of so many mischieues, we be plucked from the Church of Christ. The communion of the Church was not ordained to this ende that it should be a bond whereby we should be intangled with idolatrie, godliness, ignorance of God, and other kindes of evils: but rather whereby we should be fast holden in the feare of God and obedience of truth. They do in deed gloriously let out their Church into vs, that there should seeme to be no other Church in the world: and afterward, as though the victorie were gotten, they decree that all the Schismatikes that dare drawe themselves from the obedience of that Church that they paint out: & that all be heretikes that dare once mutter against the doctrine thereof. But by what proues do they conforme that they haue the true Church? They alledge out of the auncient Chronicles, what in olde time was in Italie, in Frannie, in Spaine. They say that they fetch their beginning from those holy men that with founde doctrine founded and rased vp Churches, and stablished the same doctrine and edifying of the Church with their bloud. And that so the Church hath been among them so consecrate both with spiritual gifts, and with the bloud of martyrs, and preferred with continual succession of Bishops, that it might not fall away. They rehearse how much Irenæus, Tertullian, Origen, Augustine, and other esteemed this succession. But howe trilling these things bee, and howe they be but vvere mockeries, I will make them verie easie to understand that will be content a little to weigh them with mee. Truely I woulde also exhort themselves earnestly to take heed hereunto, if I did trut that I might any thing preuaile with them by teaching, But for as much as they, leaueing all regarde of truth, doe bende themselves to this onely purpose, by all the wayes that they can, to defende their owne cause, I will onely speake a fewe things whereby good men and thofe that love the truth, may winde themselfes out of their futile cavillations. First I aske of them, why they do not alledge Aphrike, and Egypt, & all Asia? Even because in all those countries this holy succession of Bishops hath ceased, by meanes whereof they boaste that they haue preferred Churches. They come therefore to this point to say, that they therefore haue a true Church, because since it first began to be, it hath not beene destitute of Bishops: for in perpetuall course they haue succeeded one another. But what if I cast Greece in their way? Therefore I aske againe of them, why they say that the Church is lost among the Grecians, among whom that succession of Bishops was never interrupted, which in their opinion is the onely keeper and preserver of the Church. They make the Grecians Schismatikes, but by what right? because in departing from the Apostolike Sea, they haue lost their privilege. What? Do not they much more deere to lose it that depart from Christ himselfe? It followeth therefore, that the pretence of succession is but vaine, vnslee the posteritie do keepe fast and abide in the truth of Christ, which they haue receiued of their fathers fro hand to hand.
Therefore the Romanists at this day do allege nothing else but that which it appeareth that the Jewes in old time alleged, when they were by the Prophets of the Lord reproved of blindness, vngodliness, and idolatry. For they gloriouly boast of the temple, Ceremonies & priesthoods, by which things, by great reason as they thinke they measured the Church. So in fpee, of the Church, they shew certaine outward things, that often times are farre from the Church, and without which the Church may very well stand. Therefore we need to confute them with no other argument, than that wherewith Hieronymi fought against the foolish presumptuouness of the Jewes: that is, that they should not boast in lying words, saying, The temple of the Lord, the temple of the Lord, it is the temple of the Lord. Forasmuch as the Lord dieth no where acknowledge any thing for his, but where his word is hearde and reverently observ'd. So when the glory of God did fit between the Cherubins in the Sanctuary, & he had promised them that that should be his stead fast seat; yet when the Priests once corrupted the worshipping of him with peruerse superstitions, he removed else where, & left the place without any holiness. If the same temple which seemed to be holyly appointed to the perpetuall dwelling of God, might be forsaken of God and become unholy: there is no cause why these men shoulde be the Church. And this is it about which Paul contendeth in the Epistle to the Romans, from the 9. chapter to the 12. For this did fore trouble weake consciences, that the Jewes when they seemed to be the people of God, did not only refuse the doctrine of the Gospel, but also persecute it. Therefore after that he hath set out the doctrine, hee removeth this doubt, & denieth that these Jewes being enemies of the truth are the Church, howsoever they wanted nothing that otherwise might be required to the outward forme of the Church. And therefore he denieth it, because they embraced not Christ. But somewhat more expressely in the Epistle to the Galathians: wherin comparing Ismael with Isaac, he sayeth that many hold place in the Church, to whom the inheritance belongeth not, because they are not begotten of the free mother. From whence also he defendeth the comparison of two Hierusalem. Because as the lawe was given in the mount Sinai, but the Gospel came out of Hierusalem. So many being feruilely borne & brought vp do without doute boast themselves to be the children of God and of the Church, yea they proudly despise the natural children of God, when themselves be but bastards. On the other side also, when we heare that it was once pronounced from heaven: Cast out the bond woman and her sonne, let vs, standing upon this inviolable decree, boldly despishe their vainlawrie boastings. For if they be proud by reason of outward profession, Ismael was also circumcised: if they contende by antiquitie, hee was the first begotten, and yet we see that he is put away. If the cause be demanded, Paul assigneth it, for that none are accounted children, but they that are begotten of the pure lawfull seed of doctrine. According to this reason God denieth that he is bounde to wicked priests by this that he comennanted with their Father Leue, that he should be his Angel or Interpreter.
Cap. 2. Of the outwarde meanes

yea, he turneth against themselues their false boasting, wherewith they were wont to rise vp against the Prophets, that the dignitie of Priesthood was to be had in singular estimation. This he willingly admitteth, & with the same condition he debateth with them, because he is ready to keepe his covenant, but when they do not mutually performe their parte to him, they desere to be reiecte. Loc what succession auileth, vnlesse therewithall be also ioned an imitation and euen continuing course euene to this effect, the successors, so soone as they be proved to haue swarued from their originally, be depreied of all honor. Vnlesse perhaps because Caiphas succeeded many godly Bishops (yea there was euene from Aaron to him a continual vnbroken course of succession;) therefore that same mischieuous assembly was worthie the name of the Church. But this were not tolerable euene in earthly dominions, that the tyrannie of Ceasara, Nero, Heliosabalbus and suche other, should be called a true state of Common weale, for that they succeeded the Brutes, Scipions, & Camilles. But specially in the government of the Church there is nothing more fonde, than leuing the Doctrine to set the succession in the Persones onely. But neither did the holy Doctors whom they falsely thrust in vnto vs, meane any thing lesse, than to prove that precisely as it were by right of inheritance Churches be there where Bishops are succedually placed one after another. But where at it was then out of controversy, that from the very beginning to that age nothing was changed in Doctrine, they allcaged that which might suffice to make an end of all newe errors, that is, that by those was that doctrine oppugned, which had becene euene from the Apostles constantly and with one agreeing consent retained. There is therefore no cause, why they should any longer goe forward to deceitie by pretending a false colour under the name of the Church which we doe reverentlie esteeme as becommeth vs: but when they come to the definition of it, not onely water (as the common sayinge is) cleaueth vnto them, but they sticke fast in their owne myre because they put a stinking harlot in place of the holie spouse of Chrift. That this putting in of a changeling should not deceitie vs, beside other admonitions, let vs remember this alfo of Augustine. For speaking of the Church, he saith: It is that is sometime darkned, & covered with multitude of offences as with a cloud: sometimes in calmenesse of time appeareth quiet & free; sometime is hidden and troubled with waues of tribulations and tempations. He brings forth examples, that oftentimes the strongest pillers either valiantly suffered banishment for the faith, or were hidden in the whole world.

4 In like maner the Romanistas do vs e vs, and make aeraide the ignorant with the name of the Church, whereas they be the deadly enemies of Chrift. Therefore although they pretend the temple, the priesthood & the other such outward shewes, this vaine glistering wherewith the eyes of the simple be dased ought nothing to move vs to grant that there is a church where the Word of God doth not appeare. For this is the perpetual marke wherewith God hath marked them be his. He that is of the truth (faith he) heareth my voyce. Againe, I am that good shepheard, and I know my sheepe, & am known of them. My sheepe heare my voyce, & I know them, & they follow me. And a little before he had saide, that the sheep follow their shepe-
theheard,because they knew his voice: but they follow not a stranger, but
runne away from him because they knew not the voice of strangers. Why
are we therefore wilfully mad in judging the Church, whereas Christ hath
marked it with a vndoutfull signe, which wherefoever it is scene can not
deceive, but it certainly sheweth the Church to be there: but where it is
not, there remaineth nothing can give a true signification of the Church.
For Paul rehearseth that the Church was builded, not vpon the judgements
of me, not vpon priesthodes, but vpon the doctrine of the Apostles & Por-
phets. But rather Hierusalem is to be seuerally known for Babylon, and
the Church of Christ from the conspiracie of Satan, by a difference wherewith
Christ hath made the different one from the other. He that is of God (faith
he) heareth the wordes of God. Ye therefore heare not, because ye are not
of God. In a trium, forasmuch as the church is the kingdome of Christ, and he
reigneth not but by his word, can it be now doubtfull to any man, but those
be the wordes of lying, by which Christes kingdome is faine to be without
his scepter, that is to say without his holy word?

5 But now whereas they accuse vs of Schisme & heresie, because we both
preach a contrarie doctrine to them, and obey not their lawes, and have our
assemblies to praiers, to Baptisme, to the ministriatio of the Supper, & other
holy doings, seuerally from the: it is indeed a very fore accuation, but such
as needeth not a long or laborous defence. They are called heretikes and
schismatiques, which making a division, do break in sunder the communion
of the Church. And this communion is holde together with true bondes, to
is to say, the agreement of true doctrine, and brotherly charity. Whereupon
Augustine puteth this difference betwenee heretikes & schismatiques, that
heretikes indeede do with false doctrines corrupt the purenes of faith, but
the schismatiques sometime even where there is like faith, do break by bond of
fellowshippe. But this is also to be noted, that this coniynning of charitye so
hangeth vpon the vnite of Faith, that faith ought to be the beginning ther
of, the end, & finally the only rule. Let vs therefore remember that so oft as the
vnite of the church is commended vnto vs, this is required, that while our
minds agree in Christ, our wills also may be joined together with mutual
willing in Christ. Therefore Paul, when he exhorteth vs to that will willing,
Ephe. 4.5
taketh for his foundation that there is one God, one Faith, & one Baptisme.
Yea whereas he teacheth vs to be of one minde, and of one will, hee by
& by addeth in Christ, or according to Christ: meaning that it is a fauis
companie of the wicked, & not an agreement of the faithfull which is without
the worde of the Lorde.

6 Cyprian also following Paul deriveth the whole fountaine of the agree-
ment of the Church, from the only bishoprick of Christ. He afterward addeth
the Church is but one, which spretheth abroad more largely into a multitude
with encrease of frutefulnesse: like as there be many sunne beames, but one
light: and many branches of a tree, but one body grounded vpon a fast
roote: And when manie streames so flow from one fountaine, although the
number seeme to be scattered abroad by largenes of overflouing plentie,
yet the vnite abideth in the originall. Take away a beame of the sunne from
the body, the vnite can suffer no division, Break a branch from the tree,
Of the outwarde meanes

The broken branch cannot spring. Cut off the stream from the spring head being cut off, the spring head will be overspren with the light of the Lord, is extended over the whole world: yet there is but one light that is spread every where. Nothing could be said more fitly to express that undivided knitting together, which all the members of Christ have one with another. We see how theologically calleth vs backe to the verie head. Whereupon he pronounceth that hereafter & schismes do arise thereof, that men do not returne to the original of truth, nor do seke y hed, nor kepe the doctrin of the heavenly master. Now let them go & cry vs be berefrics that have departed from their church, ych there hath been no cause of our estranging from the but this one, that they can in no wise abide the pure profession of the truth: but I tell not how they have driven vs out with curtings & cruel execrations. Which very selfe doing doth abundantly enough acqjute vs, vnlesse they will also condemn the Apostles for schismatics, with whom we have al one cause. Christ (saying) did sometime to his Apostles, that the time should come when they should be cast out of the Synagogues for his names sake. And those Synagogues of which he spake, were then accounted lawfull Churches. Sith therefore it is evident that we be cast out & wee bee ready to shew that the same is done for the names sake of Christ, truely the cause ought first to be inquired of, before that any thing be determined vpon vs, either one way or other. Howbeit if they will lay content to discharge them of this point. For it is enough for me, that it behoved that we shoule depart from them, that we might come to Christ.

7 But it shall appeare yet more certainly in what estimation we ought to have all the churches whom the tyranny of that Romif idol hath posseed, if it be compared with the olde church of the Israelites, as it is described in the Prophets. There was then a true Church among the Jews and Israelites, when they continued in the lawes of the covenant, for they obtained those thinges by the benefit of God, whereupon the church consisteth. They had the truth of doctrine in the lawe: the ministerie thereof was among the Priests and the Prophets: with the signe of circumcision they entred into religion: by other Sacramentes they were exercised to the confirmation of Faith. It is no doubt that those titles wherewith the Lord hath honored his Church, fitly pertained to their fellowship. After that, forsaking the lawe of the Lord, they went out of kind to idolatrie & superstition, they partly lost that prerogatiue. For who dare take away the name of the church of the Lord, with whom God hath left the preaching of his word and observation of his mysteries? Againe, who dare call that the Church without any exception, where the word of the Lord is openly and freely troden under foot? where the ministerie thereof, the chiefes, sicnew, yea the very soule of the Church is destroyed?

8 What then wil some maie say: was there therefore no parcel of a Church remaining among the Jews, after that they fell away to idolatrie? The answer is easie. Frst I say that in the very falling away there were certaine degrees. For wee will not say that there was all one fall of Judah, and Israel, at suche time as they both first swarted from the pure worshipping of God. When Iarobeam first made cahnces, against the open prohibition of GOD, and did dedicate...
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Dedicate an unlawful place for worshipping, he did utterly corrupt religion. The Jews did first defile themselves with wicked and superstitious manner before that they wrongfully changed the order in the outward form of religion. For although under Rechabeam they had already gotten them many pernicious Ceremonies; yet because there miscarried at Hierusalem both the Doctrine of the Law, and the Priesthood, & the ceremonious viles in such sort as God had ordained them, the godly had there a tolerable state of Church. Among the Israelites vnto thy raigne of Achab, there was no amendment of things, and from thence forth they fell from worse to worse. They that succeeded afterward, to the verie destruction of the kingdom, partly were like vnto him, & partly (when they minded to be somewhat better than he) they followed the example of Iarobeam: but they al every one were wicked and idolaters. In Jewry there were now & then diverse chaungs, while some kings peruered the worshipping of God with false & forged superstitions, some other restored religion that was decayed: vntill the verie priests themselves defiled the Temple of God with prophanate and abominable viles.

9. Nowe let the Papists if they can how much soever they extenuate their owne faults, deny that among them the state of religion is as corrupt and defiled as it was in the kingdom of Israel under Iarobeam. But they have a greater idolatrie: and in doctrine they are not one drop purer: vnlesse peradventure even in it also they be more vnpure. God, yea all men that are endued but with a meane judgement, shall be witnesses with me, & the thing it selfe also declareth, how herein I tell nothing more than truth. Nowe when they will drive vs to the communion of the Church, they require two things of vs: first, that we should communicate with all their prayers, sacraments, and Ceremonies: then that whatsoever honor, power and jurisdiction Christe giveth to his Church, wee should give the same to their Church. As to the first point, I graunt that all the Prophets that were at Hierusalem, when things were there verie much corrupted, did neither separately sacrifice, nor had aieblies to pray together from other men. For they had a commandement of God, whereby they were commanded to come together into Salmos's temple: they knewe that the Leuitical priests, howe fovere they were unworthy of that honour, yet because they were ordained by the Lord ministers of the holy ceremonies, and were not as then deposited, did yet still rightfully possesse that place. But (which is the chief point of this question) they were compelled to no superstitious worshipping, yea they tooke in hand to do nothing but that which was ordained by God. But among these men, I mean the Papists, what like thing is there? For wee can scarcely have any meeting together with them, wherein we shall not defile our selves with open idolatrie. Truely the principal bonde of their communion is in the Maffe, which we abhorre as the greatest sacrilidge. And whether we do this rightfully or wrongfully, shall be scene in another place. At this present it is enough to shewe that in this behalf we are in other case than thy Prophets were, which although they were present at the ceremonies of the wicked, were not compelled to behold or vs any ceremonies but such as were instituted by God. And, if they will needes have an example al-
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gather like, let vs take it out of the kingdome of Israel. After the ordinance
of Jeroboam Circumcision remained, the sacrifices were offered, the Lawe
was accounted holy, the same God was called upon whom they had recei-
ued of their fathers: but for the forged and forbidden forms of worshipping,
God disallowed and condemned all that was there done. 

Shewe mee one Prophet, or any one godly man that once worshipped or sacrificed in Be-
thell. For they knewe they could not doe it, but that they should dehile
themselves with some sacrifice. Wee haue then thus much, that the com-
munion of the Church ought not so farre to be of force with the godly, that
if it should degenerate to prophane and filthy vsages, they should forth-
with of necessitie follow it.

But about the other point we contend yet more earnestly. For if
the Church be so considered to be such, whose judgement we ought to re-
terence, whose authority to regard, whose monitions to obey, with whose
chastisements to be moved, whose communion in all things we ought reli-
giously to observe: then we cannot grant them a Church, but that we must
of necessitie be bound to subjection & obedience unto it. Yet we will willingly
grant them that which the Prophets granted to the Iews & Israelites
of their time, when things were there in as good, yea or in better state. 
But we see how eche where they cry out, their assemblies are vnholie, to which
it is no more lawfull to consent than it is to deny God. And surely if those
were Churches, it felloweth therefore that in Israel Helias, Micheas and
such other: In Iurie, Esay, Ieremy, Osee and other of that sort, whom the
Prophets, priests and people of that time hated & detested worse than any
uncircumcised men, were strangers from the Church of God. If those were
Churches, then the Church was not the piller of truth, but the stay of
life: not the tabernacle of the living God, but the receptacle of idols. There-
fore it was needesfull for them to depart from the consent of those assem-
bles, which was nothing else but a wicked conspiracie against God. In like
manner if anie man acknowledge the assemblies at these dayes being defil-
ed with idolatrie, superstition and wicked doctrine, to bee such in whose full
communion a Christian man ought to continue even to the consent of do-
ctrine, he shall greatly care. For if they bee Churches, then they haue the
power of the keyes. But the keyes are inseperably knit with the worde,
which is from thence quite driven away. Againe, if they be Churches, then
the promise of Christ is of force among them, whatsoever ye bide, & c.
But they contrariwise doe banish from their communion all such as doe
professe themselves not saineled to the servants of Christ. Therefore either
either the promise of Christ is vaine, or at least in this respect they are not
Churches. Finally in stead of the ministry of the worde they haue schooles of
ungodliness, and a sinke of all kindes of errors. Therefore either in this
respect they are not Churches, or three shall remaine no token whereby the
lawfull assemblies of the faithfull may bee severally known from the me-
tings of Turkes.

But as in the olde time there yet remained among the Iews certain
peculiar prerogatives of the Church, so at this day also wee take not from
the Papites such steppes as is pleased the Lord to haue remaining among
them
them after the disputacion of the Church. The Lorde had once made his covenant with the Jewes. That faire rather being vpheld by the steadinesse of itself did continue with strving against their vnGodlinesse, ther was preferred by them. Therefore (such was the assurednesse and constancie of Gods goodnes) there remained the covenant of the Lord, neither could his faithfulness be blotted out by their vnfaithfulness: neither could Circumcision be so profaned with their vncleane hands, but that it stilled signe and sacrament of that covenant. Whereupon the children that were borne of them, the Lord called his owne, which vnles it were by speciall blessing belonged nothing to him. So when he hath left his covenant in France, Italic, Germanie, Spaine, Englande: since those provinces have beene oppressed with the tyranny of Antichrist; yet that his covenant might remaine inviolable, first he there preferred Baptisme, the testimonie of his covenant, which being consecrat by his owne mouth retained his own force notwithstanding the vnGodlinesse of their then, with his providence he hath wroght that there should remaine other remanantes, leaft the Church should be vterly destroyed. And as oftentimes buildinges are so pulled downe, that the foundations & ruines remaine: so he hath not suffered his church either to be overthrown by Antichrist from the very foundation, or to be laid even with the ground (howsoever to punish the vnthankfulness of men that had defpised his wornde, he suffereth horrible shaking and disspersion to chance) but even after the very wafting he willed that the building halfe pulled downe should yet remaine.

12 Whereas therefore we will not simply grante to the Papists the title of the Church, we do not therefore deny that there be churches among the: but only wee contend of the true & lawfull ordering of the Church: which is required in the communion both of the sacraments which are the signes of profession, but also specially of doctrine. Daniel and Paul foretold that Antichrist should sitte in the temple of God. With vs wee account the Byshoppe of Rome the captaine and standarder bearer of that wicked and abominable kingdom. Whereas his feate is placed in the temple of GOD, thereby is meant that his kingdom shalbe such as can not abolish the name of Christ nor of his church. Hereby therefore appeareth, that wee doe not deny but that euender his tyranny remain churches, but such as he hath profaned with vnGodlinessse full of sacrilege, such as he hath afflicted with outrageous domination, such as he hath corrupted & in manner killed with euil and damnable doctrines, as with poisoned drinkes: such wherein Christ lieth halfe buried, the God therefore overwhelmed, godlinessse banished, the worshipping of God in a manner abolished: such finally wherein all things are so troubled, that therein rather appeareth the face of Babylon then of the holy citie of God. In a summe, I say that they be Churches, in respecte that the Lord there marvellously preferveth the remanantes of his people howsoever they were dispersed and scattered abroad, in respecte that there remaine some tokens of the Church, specially these tokens, the effectuallnesse whereof neither the craft of the devill, nor the malicioussenesse of man can destroy. But on the other side because these marke is blotted out, which in this discourse we ought principally to have respect unto, I say that euery
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The iii. Chapter.

Of the teachers and ministers of the church, and of their election and office.

Nowe it is meete that we speake of the order, by which it was the Lords will to have this Church gouverned. For although in his Church hee onely muft rule and reigne, yea and bear preeminence or excell in it, and this government to be vscd or executed by his onely word; yet because he dwelleth not among vs in visble presence, so that he can presently with his owne mouth declare his will vnto vs, we haue saide that in this he vseth the ministerie of men, and as it were the trauaile of deputyes, not in transferring his right and honour vnto them, but onely that by their mouth hee might doe his owne worke, like as a workman to doe his worke vstho his instrument. I am compelled to repeate againe those thinges that I haue alreadie declared. He might in deede doe it either by himselfe without anie other helpe or instrument, or also by meane of Angelles: but there are many caules why he had rather doe it by men. For by this meane first he declareth his good will towardes vs, when he taketh out of men them that shall doe his message in the world, that shall be the interpreters of his secret will, finally that shall represent his owne person. And so by experience hee proueth that it is not vaine that commonly he calleth vs his temples, when our mouthes of men: as out of his sanctuarie, hee giueth answeres to men. Secondly, this is the best and most profitable exercisse to humiliatie, when he accuseth vs to obey his worde, howsoever it he preached by men like vnto vs, yea sometyme our inferiours in dignitie. If hee himselfe speake not heauen, it were no maruie if his holy Oracles were without delay reuerently receiued with the cares and mindes of all men. For who would not doo his power being in presence? who would not be thrown downe at the first sight of so great maiestie? who would not be confounded with that infinite brightness? But when some sullie man risen out of the dust speakest in the name of GOD, here with very good testimonie we declare our godlineffe and reuerent obedience towardes God himselfe, if to his minister we yeelde our selues willing to learne, which yet in nothing excelleth vs. Therefore for this cause also hee hath hidden the treasure of his heavenly wisdome in bricke and earthen vessells, that he might have the certainer prooue howe much he is esteemed of vs. Moreover there was nothing fitter for the cherishing of mutuall charitie, than that men should bee bounde together one to another with this bond, when one is made a paytor to teach the rest, and they are commanded to be schoolers receive all one doctrine at one mouth. For if euerie man were able enough to ferue himselfe, and heedeth not the helpe of another: such is the pride of mans nature, that euerie one would despise other, and shoulde againe be despised of them. Therefore the Lorde hath bounde his Churche with that knotte, which he foresaw to be the strongest knotte to holde vnite together, when he hath left with men the doctrine of salvation, and of eternall life, that by their
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Therefore Paul had respect when he wrote to the Ephesians, One body one spirit, as also ye be called in one hope of your calling. One Lord, one faith, one Baptism: One God, and the father of all, which is above all, and by all, and in vs all. But vs to every one of vs grace is given according to the measure of the gift of Christ. Wherefore he saith: When he was gone vp on high, he ledde captivity captive, he gave gifts to men. Hee that went downe is the same he, that went vp, that he might fullfil all thinges. And the same hath gien some to be Apostles, and some Prophets, and some Euangeliftes, & other some Pastors and teachers, vs to the restoring of the holy ones, to the worke of ministration, to the edifying of the body of Christ, vs till we come all into the vnitie of faith, and of the knowledge of the sonne of GOD, into a perfect man, into the measure of full grown age: that wee be no more children that may bee carried about with every winde of doctrine: but following the vnitie in charitie, let vs in all thinges growe into him that is the head, even Christ, in whom the whole bodie coniogned and compacted together by all the ioynte of subministration, according to the working in measure of euery parte, makest euery cresseae of the body, vs to the edifying of it selue by charitie.

2 By these words he sheweth, that this ministerie of men, which God vs eth in gouvewing his Church is the cheefe snew, whereby the faithful cleaue together in one body: and also he sheweth that the Church can not otherwise be preferred safe, but if it be vphold by these staves, in which it pleased the Lorde to repose the saluation of vs. Christ (faith he) is gone vp on high, that he might fullfil all thinges. This is the manner of fullfilling, that by his ministers, to whom he hath committed that office, & hath gien the grace to execute that worke, he disposeth and distributeth his gifts to the church, yea and after a certaine manner giueth himself present, with extending the power of his spirit in this institution, that it should not be vaine or idle. So is the restoring of the holy ones performed: so is the body of Christ edifie do so we by all thinges growe into him that is the head, and do grow together among our selves: so are we all brought into the vnitie of Christ, if prophetic flourishing among vs, if we receive the Apostles, if we refuse not the doctrine ministered vs. Therefore he goeth about the dissipation, or rather the ruine and destruction of the Church, who soever he be that either endeuoureth to abolish this order of whom we speake, & this kind of government, or minifeth the estimation of it as a thing not so necessary, For neither the light & heat of the sun, nor meat and drinke are so necessary to nourish & sustaine this present life, as the office of Apostles and pastors is necessary to preserve the Church in earth.

3 Therefor I have above admonished, that God hath oftentimes with such titles as he could, commendeth the dignitie thereof of vs, that we should have it in most hygh honor and price, as the most excellent thing of all. He testifieth that hee gieareth to men a singular benefite, in raising them vp teachers, where hee comandeth the Prophet to criue out that faire are the fecte, and blessed is the comming of them that bring tidings of peace: and when hee calleth the Apostles the light of the worlde, and salt of the earth.
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Luk. 10. 16.

2. Cor. 4. 6.
2. Cor. 3. 9.

2. Cor. 12. 2.

Acts 10. 3.

Apostles, Prophets, Evangelists, appointed to have extraordinary power to teach and to have ordinary government of the Church.

Eph. 4. 12.
Mark. 16. 15.
Rom. 15. 19.
& 20.

Eph. 4. 11.

Earth. Neither could this office be more honourably advanced, than it was when he sayde: He that heareth you, heareth me. He that despiseth you, despiseth me. But there is no place more plain, than in Paul in his second Epistle to the Corinthians, where he as it were of purpose entreated of this matter. He affirmeth therefore, that there is nothing in the church more excellent or glorious than the ministrerie of the Gospel, orasmuch as it is the administration of the spirite, and of righteousness, and of eternal life. These and like sayings serve to this purpose, that that order of governing and preferring the church by ministers, which the Lord hath stablished for ever, should not growe out of estimation among vs, and at length by very contempt grow out of vs. And how great is the necessity thereof, hee hath declared not only by words, but also by examples. When his will was to shine more fully to Cornelius with the light of his truth, hee sent an Angel from heaven to send Peter vnto him. When his will was to call Paul to the knowledge of himselfe, and to engraft him into the church, he spake not to him with his owne voice, but sent him to a man, of whom he should receive both the doctrine of salvation, and the sanctification of baptisme. If it bee not done without cause, that an angell, which is the interpreter of God, do himselfe abstinence from declaring the will of God, but commandeth that a man be sent for, to declare it: and not without cause that Christ the only schoolmaster of the faithfull committeth Paul to the schooling of a man, yea euen that same Paul whom he had determined to take vp into the third heaven, and to vouchsafe to granthim a miraculous revelation of things vnspakable: who is there nowe that dare despise that ministrerie, or passe it over as a thing superfluous, the vse whereof it hath pleased God to make approoved by such examples?

4. They that have rule of the government of the Church according to the institution of Christ, are named of Paul first Apostles, then Prophets, thirdly Evangelists, fourthly Pastors, last of all teachers. Of which, the two last alone have ordinary office in the church: the other three the Lord raised vp at the beginning of his kingdom, and sometime yet also raiseth vp, as the necessity of times requireth. What is the Apostles office, appeareth by that commandement: goe, præche the Gospel to euery creature. There are not certaine boundes appointed vnto them: but the whole world is assigned them, to bee brought into the obedience of Christ: that in spreading the Gospel among all nations, where it be able, they may eche where raise vp his kingdome. Therefore Paul, when he went about to proue his Apostleschippe, rehearseth that he hath gotten to Christ not some one citie, but hath farre and wide spread abroad the Gospel: and that he hath not layde his handes to an other mans foundation, but planted Churches where the name of the Lord had never bene heard of. Therefore the Apostles were sent to bring backe the world from falling away, unto true obedience of GOD, and eche where to stablish his kingdome by preaching of the Gospel: or (if you like that better) as the first builders of the Church, to lay the foundations thereof in all the world. Prophets he calleth, not all expostors of Gods will, whatsoever they bee, but those that by singular revelation excelled, such as at this time either bee none, or are
or are lesse notable. By Evangeliftes I understand those, which when in dignitie they were lesse than the Apostles, yet in office were next vnto them, yea and occupied their places. Such were Luke, Timothee, Titus, and other like: and peraduenture also the seuentie Disciples, whom Christ appointed in the second place after the Apostles. According to this exposition (which seemeth to me agreable both with the words and meaning of Paul) those three offices were not ordained in the Church to this ende that they should be perpetuall, but onely to serue for that time wherein Churches were to be erected, where were none before, or at least to bee remoued from Moses to Christ. Albeit I denye not, but that afterwarde also the Lord hath sometime raised vp Apostles, or at least in their places Evangeliftes, as it hath beene done in our time. For it was needfull to have suche, to bring backe the Church from the falling away of Antichrist. Yet the office it selfe I doe neuertheless cal extraordinary, because it hath no place in the Churches alreadie well fet in order. Next after these are Pastors and Teachers, whom the Church may neverthelss lacke: betweene whome I thinke that there is this difference, that the teachers are not appointed to beare rule of discipline, nor for the ministration of Sacraments, nor admonishmentes or exhortations, but only to expound the Scripture, that pure and sounde doctrine may bee kept among the faithfull. But the office of Pastor containeth al these things within it.

5 Now we haue which were those ministries in the Church that continued but for a time, and which were those that were ordained to endure perpetually. If we joyn the Evangelistes with the Apostles, wee shall haue remaining two couples after a certeine manner answering the one to the other. For as our teachers are like to the olde Prophets, in such sorte are our Pastors like to the Apostles. The office of Prophets was more excellent, by reason of the singular gift that they had of revelation: but the office of teachers hath in a manner like order, and altogether the same end. So those twelue whom the Lord did choose, that they should publish abroad to the world the new preaching of the Gospell, in degree and dignitie went before the rest. For although by the meaning and propretie of the word, all the ministrers of the Church may be rightly called Apostles, because they are sent of the Lord, and are his messengers: yet becaufe it was much behoefull, that there should be a ceteine knowledge had of the sending of them, y should bring a thing newe and vnheard of, it was necessarie that those twelue (to whose number Paul was afterwarde added) should be garnished with some peculer title above the rest. Paul himselfe in dece in one place giueth this name to Antronius and Iunias, whom he faith to have beene notable among the Apostles: but when hee meaneth to speake properly hee referreth it to none other but to that principal degree. And this is the common use of the Scripture. Yet the Pastors (saing that ech of them doe gouerne several Churches appointed to them) haue all one charge with the Apostles. Now what manner of thing this is, let vs yet heare it more plainly.

6 The Lorde when hee sent the Apostles, gaue them commaundement (as we saie euene nowe) to preach the Gospell, and to baptise them that beleeue vnto forgiveness of sinnes. Hee had before commaundd that they should...
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should distiribute the holy signes of his bodie and bloud, as he had done. Loe here is a holy, inuoable and perpetuall law laide vpon them that succeede in the Apostles place, whereby they receive commandement to preach the Gospel, & minister the Sacraments. Whereupon we gather, that they which neglect both these things, doe falsely say that they beare the person of the Apostles. But what of the Pastors? Paul speaketh not of himselfe only, but of them all, when hee faith: let a man so esteeme vs as the ministers of Christ, and distiributers of the mysteries of God. Againe in another place, a Bishop must be a fast holder of that faithfull worde which is according to doctrine: that he may be able to exhort by sound doctrine, and to convince the gainayers. Out of those and like places, which are eche where to bee found, we may gather, that also in the office of the Apostles these bee the two principall partes, to preach the Gospel, and to minister the Sacraments. As for the order of teaching, it consisteth not only in publike Sermons, but belongeth also to priuare admonitions. So Paul calleth the Ephesians to witnes that he hath not fled from doing of any of those things that were for their profit, but that he preached and taught them both openly & in euerie house, testifying both to the Iewes and Grecians, repentance and faith in Christ. Againe a little after: that hee hath not ceased with tears to admonish everyone of them. Neither yet belongeth it to my purpose at this present to express all the qualities of a good Pastor, but only to point out what they profess: that call themselves Pastors: that is, that they are so made rulers of the Church, not that they should have an idle dignitie, but that they should with the doctrine of Christ instruct the people to true godliness, minister the holy mysteries, and preserve and exercise vpright discipline. For whomeuer be set to be watchmen in the Church, the Lorde declareth vnto them, that if any by their negligence perish through ignorance, hee will require the bloud at their hands. That also pertayneth to them al, which Paul faith of himselfe: woe to mee vntele I preach the Gospel, forasmuch as the distributing thereof is committed to me. Finally, what the Apostles performed to the whole world, the same ought every Pastor to performe to his flocke, to which he is appointed.

7 Albeit when we assigne to every one their several Churches, yet in the meane while we do not deny but that he which is bound to one Church may helpe other Churches, if any troublesome thing doe happen that requirith his presence, or if he be asked counsel of any darke matter. But forasmuch as for the keeping of the peace of the Church, this policie is necessarie, that there be set forth to every man what hee should doe, least all be confusedly disordered, runne about without calling, or rashly runne altogether into one place, and least such as are more careful for their own commoditie than for the edification of the Church, shoulde at their owne will leave their Churches vacant: this ordering ought commonly to bee kept so neere as may bee, that every man contented with his owne bounds shoulde not break into another mans charge. And this is no invention of man, but the ordinance of GOD himselue. For wee read that Paul and Barnabas created Priestes in al the severall Churches of Lysia, Antioche, Iconium: and Paul himselfe commandeth Titus that hee should appoint Priestes
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in every towne. So in one place he speaketh of the Bishops of Philipps, and in another place of Archipps Bishop of the Colossians. And there remaineth a notable Sermon of his in Luke, to the Priestes of the Church of Ephesus. Whosoever therefore shall take upon him the government and charge of the Church, let him knowe that hee is bounde to this law of Gods calling: not that as bounde to the soyle (as the Lawyers terme it) that is, made bounde and fastened vnto it, he may not once moue his foote from thence, if the common profits do so require, so that be done well and orderly: but he that is called into one place ought not himselfe to thinke of removing, nor Secke to be delerius as hee shall thinke to be good for his commoditie. Then, if it be expedient that any bee remoued to an other place, yet he ought not to attempt it of his owne private aduise, but to tacie for publike authoritie.

8 But whereas I have without difference called them Bishops, and Priestes, and Pastors, and ministers, that rule Churches: I did that according to the vlage of the Scripture, which indifferently vseth these wordes. For whosoever doe execute the ministerie of the worde, to them he giueth the title of Bishops. So in Paul, where Titus is commanded to appoint Priestes in euery towne, it is immediately added. For a Bishop must be unreproucable, &c. So in another place he saluteth many Bishops in one church. And in the Acts it is rehearsed, that he called together the Priestes of Ephesus, whom he himselfe in his owne Sermon calleth Bishops. Here now it is to be noted, y hitherto we have recited none but those offices that stand in the ministerie of the word: neither doth Paul make mention of anie other in that fourth chapter which we have alledged. But in the Epistle to the Romanes, and in the first Epistle to the Corinthians, he reckoneth vp other offices, as powers, the gift of healing, interpretation, governement, caring for the poore. Of the which I omitted those that endured but for a time, because it is to no profitable purpose to tary uppon them. But there be two that do perpetually abide, that is to say, governement and care of the poore. Gouernours I thinke were the Elders chosen out of the people, that should together with the Bishopps, have rule of the judgement of manners, and the using of discipline. For a man cannot otherwise expound that which he faith: let him that ruleth doe it with carefulnesse. Therefore at the beginning every Church had their Senate, gathered of godly, grave and holy men: which had that fame iurisdiction in correcting of vices, whereof we shall speake hereafter. And that this was the order of more than one age, experience itself declareth. Therefore this office of governement is also necessary for all ages.

9 The care of the poore was committed to the Deacons. Howbeit to the Romanes, there are set two kindes. Let him that giueth (faith Paul in that place) doe it in simplicitie: let him that hath mercy, doe it in cheerefulnessse. Forasmuch as it is certaine he speaketh of the publike offices of the Church, it must needs bee that there were two severall degrees. Unlesse my judgement deceiue mee, in the first point he meaneth Deacons, that distributed the almes: in the other he speake wel of them that had giuen themselues to looking to the poore and sicke: of which sorte were the widowes of whom he make mention to Timothie. For women could execute no other work.
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publice office, but to give themselves to the service of the poore. If we grant this, (as we must needs grant it) then there shall be two sortes of Deacons: of which one sort shall serve in distributing the things of the poore, the other in looking to the poore of the Church themselves. But although the word Diaconia, Deaconrie extended further, yet the Scripture specially calleth them Deacons, to whom the Church hath given the charge to distribute the almes, and to take care of the poore, and hath appointed them as it were stewards of the common treasury of the poore; whose beginning, institution and office, is described of Luke in the Acts. For when a murmuring was raised by the Grecians: for that in the ministerie of their widows were neglected, the Apostles excusing themselves with saying that they could not serve both offices, both the preaching of the word and the ministering at tables, required of the multitude, that there might be chosen seven honest men, to whom they might commit that doing. Loe what manner of Deacons the Apostolike Church had, and what Deacons it were meete for vs to have according to their example.

1. TIM. 5. 10.

Therefore, now whereas in the holy assembly all things are to be done in order and comely, there is nothing wherein that ought to be more diligently observed, than in establishing the order of government: because there is nowhere greater peril if any thing bee done vnorderly. Therefore to the end that vnquiet and troublesome men (which otherwise would happen) should rashly thrust in themselves to teach or to rule, it is expressly provided, that no man should without calling take upon him a publice office in the church. Therefore that a man may be judged a true minister of the Church, first he must be orderly called then he must answer his vocation, that is to say, take upon him and execute the dueties enjoyned him. This wee may sometimes marke in Paul which when he meaneth to approoue his Apostleship, in a manner alway with his faithfulnesse in executing his office he allegeth his calling. If so great a minifter of Christ dare not take upon himself the authoritie that he should bee heard in the Church, but because hee both is appointed thereunto by the commandement of the Lorde, and also faithfully performeth that which is committed unto him; how great shamefulnesse shall it be, if any man wanting both or either of these, shall challenge such honour to himselfe? But because we haue aboue touched the necessitie of executing the office, nowe let vs entreate onelie of the calling.

11. The discourse thereof standeth in foure pointes: that we should knowe, what manner of ministers, howe, and by whom ministers ought to bee instituted, and with what vsage or what ceremonie they are to be admittede. I speake of the outwarde and solemn calling, which belongeth to publiclike order of the Church: as for that secrete calling, whereof every minister is priuie in his owne conscience before God, and hath not the Church witnesse of it, I omitte it. It is a good witnesse of our heart, that not by any ambition, nor courtoufnesse, nor any other greedi desire, but with pure feare of God and zeale to edifie the Church, wee receive the office offered unto vs. That in deed is (as I haue saide) necessarie for euery one of vs, if we will approoue our ministerie allowable before God. Neuertheless hee is right-
rightly called in presence of the Church, that commeth vnto it with an euil
conscience, so that his wickednesse be not open. They are wont also to say
that euell private men are called to the ministerie, whom they see to bee
meet and able to execute it: because verily learning joyned with godlines
and with the other qualities of a good Pastor, is a certaine preparation to
the vrey office. For whom the Lord hath appointed to so great an office, he
first furnisheth them with those armours that are required to fulfill it, that
they should not come emptie and vnprepared vnto it. Whereupon Paul also
to the Corinthians, when hee meant to dispose of the vrey offices, first re-
hearsed the gifts which they ought to haue that execute the offices. But be-
cause this is the first of those foure pointes that I haue propounded, let vs
now go forward vnto it.

12 What manner of Bishops it is meete to choose, Paul doeth largely
declare in two places, but the summe commeth to this effect, that none are
to be chosen, but they that are of sound doctrine, and of holy life, and not
notable in any vice, which might both take away credit from them, & pro-
cure slander to the ministerie. Of Deacons and Elders there is altogether
like consideration. It is alway to be looked vnto, that they bee not vnable or
vnfit to beare the burden that is layde vpon them, that is to say, that they
may bee furnished with those powers that are necessarie to the fulfilling of
their office. So when Christ was about to sende his Apostles, he garnished
them with those weapons and instruments which they could not want. And
Paul when he had painted out the image of a good and true Bishop, war-
neth Timothy, that hee would not defile himselfe with choosing any man
that differeth from it. I referre this worde Howe, not to the Ceremonie of
choosing, but to the reverent feare that is to be kept in the choosing. Here-
upon come the fastinges and prayers, which Luke reciteth that the faithfull
vied when they made Priestes. For wheras they understanded that they med-
led with a most euill matter, they durst attempt nothing, but with goods
reverence and carefulnes, But they sheepeely applied themselves to prayers,
whereby they might craue of God the spirite of counsell and discretion.

13 The third thing that we have set in our diuision was, by whom mi-
nisters are to be chosen. Of this thing no certeine rule can be gathered out
of the institution of Apostles, which had some difference from the common
calling of the rest. For because it was an extraordinarie ministerie, that it
might be made discernable by some more notable marke, it behooved that
they which should execute it, should be called and appointed by the Lords
owne mouth. They therefore tooke in hand theire doing, being furnished by
no mans election, but by the onely commaundement of God and of Christ.
Hereupon commeth that when the apostles would put an other in the place
of Jesus, they durst not certainly name any one man, but they brought forth
two, that the Lorde should declare by lot, whether of them hee would
have to succeede. After this manner also it is meeke to take this, that Paul
denieth that he was create Apostle of men or by man, but by Christ & God
the father. That first point, that is to say of men, hee had common with all
the godly ministers of the wornde. For no man couldie rightly take vpon
him: that execution, but he that were called of God. But the other point

Apostles elected
of God himself.
was proper & singular to himselfe. Therefore when he glorifieth of this, hee
doeth not only boast that he hath that which belongeth to a true and lawfull
Pastor, but also bringeth forth the signes of his Apostleship. For when there
were some among the Galathians, which travelling to diminish his authori-
tie, made him some meane disciple, put in office under them by the prin-
cipall Apostles: he, to defend in safetie the dignitie of his preaching, which
he knewe to be shot at by those little deceits, needed to shewe himselfe in
all points nothing inferior to the other Apostles. Therefore he affirmeth
that he was chosen, not by the judgement of men, like some common Bishop,
but by the mouth and manifest Oracle of the Lord himselfe.

14. But no man that is sober wil denye, that it is according to the order
of lawfull calling, that Bishops shoulde be appointed by men: forasmuch as
there are so many testimonies of the Scripture for proofe thereof. Neither
doeth that saying of Paul make to the contrarie, as it is saide, that hee was
not sent of men, nor by men: forasmuch as he speaketh not there of the or-
dinarie choosing of ministers, but chalengeth to himselfe that which was
speciall to the Apostles. Howbeit God also so appointed Paul by himselfe
by singular prerogatieve, that in the meane time hee vsed the discipline of
Ecclesiasticall calling. For Luke reporteth it thus, when the Apostles were
fasting and praying, the Holy Ghost said: Separate unto me Paul and Bar-
nam-bas to the work to which I have severally chosen them. To what purpose
served that separation and putting on of handes, with the Holy Ghost hath
 testified his owne election, but that the discipline of the Church in appoint-
ing ministers by men, might be preserved? Therefore the Lord could by no
plainer example approve such order, than he did when having first declared
that he had ordained Paul Apostle for the Gentiles, yet he willed him
to be appointed by the Church. Which thing we may see in the choosings of
Mathias. For, because the office of Apostleship was of so great importance,
that they durst not by their owne judgement choose any one man into that
degree, they did first two men in the middest, vpon the one of whomse the
lot should fall: that so both the election might have an open testimo-
nie from heaven, and yet the policie of the Church should not be passed
over.

15. Now it is demanded whether the minister ought to be chosen of
the whole Church, or onely of the other of the same office, and of the
Elders that haue the rule of discipline, or whether he may be made by the au-
thoritie of one man. They that give this authoritie to one man, allege that
which Paul saith to Titus: Therefore I haue left thee in Creta, that thou
shouldst appoint in every towne Priests. Againe to Timotheus: Lay not handes
quickly vpon any man. But they are deceived if they thinke, that either Ti-
mothe at Ephesus, or Titus in Creta, vsed a kingly power, that either of them
should dispose of things at his owne will. For they were aboue the rest, only
to goe before the people with good & wholesome counsels: not that they onely,
excluding all other, should do what they listed. And that I may not seeme to
faine any thing, I will make it plaine by a like example. For Luke reheareth
that Paul and Barnabas appointed priests in divers Churches: but hee also
expresseth the order or manner howe, when hee sayeth that is was done by
voices:
voices ordaining Priests; (faith he) by lifting vp of hands in every Church.
Therefore they two did create them: but the whole multitude, as the
Greeks manner was in elections, did by holding vp their hands, declare
whom they would have. Even in like manner the Romaine histories do oftentimes say, that the Consul which kept the assemblies, created new of-
cers, for none other cause but for that he received the voices and governed
the people in the election. Truly it is not likely that Paul granted more to
Timothée and Timo than he took to himself. But we see that he was wont
to create Bishops by voices of the people. Therefore the places above are
so to be understood, that they minish nothing of the common right & li-
berie of the Church. Therefore Cyprian faith well, when he affirmeth that
it commeth from the authoritie of God, that the Priest should be chosen
in presence of the people before the eyes of all men, and shoud by publike
judgement and testimonie be allowed for worthy and meet. For we see that
this was by the commandement of the Lorde observed in the Levitical
Priests, that before their consecration they should be brought into the light
of the people. And no otherwise is Mathias added to the fellowship of the Ap-
ostles: and no otherwise the even Deacons were created: but the people
seeing & allowing it. These examples (faith Cyprian) doe they, that the or-
dering of a Priest ought not to be done, but in the knowledge of the people
standing by: that the ordering may be just and lawfull, which hath byn exa-
mained by the witnessse of all. We are therefore come thus farre, that this is by
the word of God a lawfull calling of a minister, when they that seem meete
are created by the consent & allowance of the people, and that other pastors
ought to beare rule of the election, that nothing be done amiss of the mult-
titude either by lightnesse, or by evil affections, or by disorder.

16 Now remaineth the forme of ordering, to which we assigned the last
place in the calling. It is evident that the Apostles vsed no other ceremony
when they admitted any man to the ministery, but the laying on of hands.
And I thynke that this vsage came from the manner of the Hebrews, which
did as it were present vnto God by laying on of hands that which they would
have blessed and ballowed. So when Jacob was about to bleffe Ephraim and
Manasse, he layed his hands vpon their heads, Which thing our Lord follow-
ed, when he prayed over the infants. In the same meaning (as I thynke) the
Leues by the ordinance of the lawe, layde handes vpon the Sacrifices.
Wherefore the Apostles by laying on of handes did signifie that they offi-
ered him to God, whom they admitted into the ministery. Albeit they vfed
it also vpon them, to whom they applied the visible graces of the Spirit.
Howsoever it be, this was the solenn vnse signe, so oft as they called any man
to the ministery of the Church. So they consecrated Pastors and teachers,
and so also Deacons. But although there be no certaine commandement
concerning the laying on of haunders, yet because we see that it was con-
tinually vned among the Apostles, their so diligent observing of it ought to be
to vs in stead of a commandement. And truely it is profitable, that by such a
signe, both the dignitie of the ministery shoulde be commended to the
people, and also that he which is ordered shoulde bee admonished, that he
is not nowe at his owne libertie, but made bondes to God and the Church.

Levi.8.6.
Num.20.16
Ach.1.15 & 6.2

The forme of
ordaining mini-
sters in the Church
by laying on of
handes.

Gen.4.8.14.
Matt.19.15.
Of the outward means

Moreover it shall not be a vaine signe, if it be restored to the natural beginning of it: For if the Spirit of God, hath ordained nothing in the Church in vaine, we must thinke that this Ceremonie, sith it proceeded from him, is not vno profitable, so that it be not turned into a superstitious abuse. Last of all this is to be holden, that not the whole multitude did lay their handes vpon the ministers, but the Pasteurs onely. Howbeit it is vncertaine whether many did alway lay on their handes or no. But it is euident that that was done in the Deacons, in Paul and Barnabas, and a fewe other. But Paul himselfe in an other place reportheath, that he, and not many other, did lay his handes vpon Timothee. Iadmonith thee (faith he) that thou raise vp the grace which is in thee by laying on of my handes. For, as for that which in the other Epistle is spoken of the laying on of the handes of the degree of Pasteurs, I doe not so take it, as though Paul did speake of the company of the Elders, but I understand by that worde the vvere ordinance it selfe: as if he had saide: Make that the Grace, which thou hast receiued by laying on of handes when I did create thee a priest, may not be voyde.

The iiiij. Chapter.

Of the state of the olde Church, and of the manner of governing that was in use before the Papacie.

Hitherto we haue intreated of the order of governing the Church, as it hath beene deliverèd vs out of the pure worde of God, and of the ministrie, as they were instituted by Chrift. Nowe that all these things may be more clearly and familiarly opened, and also be better fastened in our mindes; it shall be profitable in these things to consider the forme of the olde Church, which shall represent to our eyes a certaine image of Gods institution. For although the Bishops of those times did set forth many manie Canons, wherein they seemed to expresse more than was expressed in the holy Scripture: yet they with such heedfulnesse framed all their order after the onelic rule of Gods worde, that a man may easilie see that in this behalfe they had in a manner nothing disagreeing from the worde of God. But although there might be somewhat wanting in their ordinances, yet because they with sincere zelde endeavored to preferue Gods institution, and they swarued not much from it, it shalbe very profitable here shortly to gather what manner of order that had they. As we have declared that there are three sortes of ministrie commended vnto vs in the Scripture: so all the ministers that the olde Church had, it deuised into three Orders. For out of the order of Elders were partly chosen Pasteurs and teachers: the rest of them had the rule of the judgement & correction of manners. To the Deacons was committed the care of the poore, & the distributing of the almes. As for the Readers and Acoluthes, were not names of certaine offices: but those whom they called Clerkes, they trayned from their youth vpwarde in certain exercises to serue the church, that they might the better understand to what purpose they were appointed, & might in time come the better prepared to their office: as I shall by & by shew more at large. Therefore Hierome, when
when he had appointed five orders of the Church, reckeneth vp Bishops, Priests, Deacons, Beleeuers, and Catheduminumi to the rest of the Cleary & monkes he giveth no proper place.

2 Therefore to whom the office of teaching was enioyed, all them they named Priests. In euerie cyty they chose out of their own number one man, to whom they specially gaue the title of Bishop: that differencies should not grow of equalitie, as it is wont to come to passe. Yet the Bishop was not so above the rest in honor and dignitie, that he had a dominion over his fellowes. But what office the counfel had in the Senat, to propound of matters, to aske opinions, to go before the other with counselling, monishing, & exhorting, to gouerne the whole action with his authoritie, and to put in execution that which is decreed by common counsell the same office had the Bishop in the assembly of the Priests. And the olde writers themselves confess, that the same was by mens consent brought in for the necessitie of the times. Therefore Hierome vpnon the Epistle to Titus faith, The same was a Priest which was a Bishop. And before that by the institute of the Diuell, there were differencies in religion, & it was said among the people, Iam of Paul, I am of Cephas: Churches were gouerned by common counsell of Elders. Afterward, that the seedes of differencies might be pluckt vp, all the care was committed to one man. As therefore the Priests do know, that by custome of the Church they are subject to him that is set over them: so let the Bishops know, that they are above the Priests, rather by custome, then by the truth of the Lords disposing, and that they ought to gouerne the church in common together. But in an other place he teacheth, howe auncient an institution it was. For he faith that at Alexandria, from Mark the Evangelist euon to Heraclas and Dionysius, the priests did alway choose out one of themselves, & set him in a higher degree, whom they named a Bishop. Therefore every cytye had a company of priests which were pastors & Teachers. For they all did execute among the people that office of teaching, exhorting & correcting, which Paul appointed to the Bishops: and that they might leave seede after them, they traualled in teaching the younger men, that had professed themselves sodiours in the holy warfare. To euerie cytye there was appointed a certaine countrey, that should take their Priests from thence, and be accounted as it were into the body of that Church. Euerie company (as I haue before faied) only for preseruation of policy and peace were vnder one Bishop: which was so above the rest in dignitie, that he was subject to the assembly of his brethren. If the compasse of ground was vnder his Bishopsrike were so great, that he could not suffice to seuerall offices of a Bishop in every place of it, in the countrey it self there were in certaine places appointed priests which in small matters should execute his authoritie. Them they called countrey bishops, because in the countrey they represented the Bishop.

3 But, so much as belongeth to the office, whereof we now speake, as well the bishops as the priests were bound to apply the distributing of the word and Sacraments. For it was ordained onely at Alexandria, (because Arrius wrode and Socrates troubled the Church) that the priest should not preache to the people, as Socrates faith in the 9. booke of the Tripartite history. Which yet Epiah Eua.

Hierome
Hierom confesseth that he misliketh not truly it should be counted monstrous if any man had given out himself for a bishop, that had not also in very deed shewed himselfe a true Bishop. Therefore such was the seueritie of those times, that all ministers were druen to the fulfilling of such office, as the Lord requireth of them. Neither do I rehearse the maner of one age alone. For even in Gregory's time, when the Church was now almost decayed (certainly it was much degenerate from the ancient puresces) it had not then tolerable any Bishop should abstain from preaching. The prieft (faith he in one place) dieth if there be no sound heard of him: because he asketh against himselfe the wrath of the secrete judge, if he go without sound of preaching. And in another place: When Paul testifieth that he is cleane from the blood of all: in this saying we be convinced, we be bounde, we be shewed to be guilty, which are called priefts, which beside the evils that we have of our owne, add also the deaths of others: because we kill so many as wee being lukewarme & silent do daily see to go to death. He calleth himselfe & other silent, because they were les diligent in their worke than they ought to be. When he spareth not they did halfe performe their duty: what think you he would have done, if a man had altogether sit idle? Therefore this was a great while holding in the Church, that the chiefe duty of the bishop was to feede Gods people with the word, or both publiquely & privately to edifie the Church with sound doctrine.

4 But whereas every province had among their bishops one Archbishop: also where in the Nicene Synod there were ordained Patriarches, which should in degree & dignity be above the Archbishops, that pertained to the preserving of discipline. Howbeit in this discourse, that which was most rarely vsed may not be omitted. For this cause therefore chiefly these degrees were ordained, that if any thing happened in any church, it could not well be ended by a few, might be referred to a provincial Synod. If the greatness & difficulty of the matter required a greater discussing, the Patriarches were also called to it with the Synods, from whom there might be no appeal but to a general Councell. The governement so ordered many called a Hierarchie, by a name (as I thinke) vnproper, & truly vnused in the scriptures. For the holy Ghost willed to provide, that no man should dreame of a principality or dominion where the governement of the church is spoken of. But, if leaving the word we loke upon the thing, we shall find that the olde bishops ment to forge another forme of ruling the church, differing from that which the Lorde appointed by his worde.

5 Neither was the order of the Deacones at that time any other then it was under the Apostles. For they received the daily off'rings of the Faithfull, and the yearely revenues of the church, to bestow them upon true vies, that is to say, to distribute them to feede partly the ministers, & partly the poor: but by the appointment of the bishop, to whom also they yearely rendered accounts of their distribution. For whereas the Canons doe every where make the bishop disputer of all the goods of the church, it is not so to be understood, as though he did by himselfe discharge that care: but because it was his parte to appoint to the Deacon, who should be received into the common almes of the Church, and of that which remained, to whom it should be
should be giuen, & howe much to every one: because he had an overseing whether the deacon did faithfully execute that which belonged to his office. For thus it is reade in the canons which they scrive to the Apostles: Wee command that the Byshoppe haue the goods of the Church in his owne power, for if he be put in trust with the foules of men, which are more precious, much more it is meete that he haue charge of mony: so that by his power all thinges may be distributed to the pore by the Elders & Deacons: that they may be all ministred with fear and carefulnes. And in the counsell of Antioche it is decreed, that the byshoppe shoulde be restrained that meddle with the goods of the Church, without the knowledge of the Elders and Deacons: But of that point wee neede to make no longer disputacion, & the it is evident by many epistles of Gregorie, that even at that time, when otherwise the ordinances of the Church were much corrupted, yet this observation continued, that the Deacons should vnder the Byshop be the stewards of the poore. As for Subdeacons, it is likely that at the beginning they were joyned to the Deacons, that they should vse their service about the poore; but that difference was by little and little confounded. But Archdeacons began then to be created, when the plentie of the goods, required a newe and more exact manner of disposing them: Although Hierome doth say, that it was even in his age. In their charge was the summe of their receipts, possessions, & store, and the collection of the daily offerings. Whereupon Gregorie declareth to the Archdeacon of Salon, that he should be holden guilty if any of the goods of the Church, perfused either by his fraud or negligence. But whereas it was giuen to them to read the gospel to the people, and to exhort them to prayer: and whereas they were admitted to deliver the cup in the holy supper, that was rather done to garnish their office, that they should execute it with the more reverence, when by such signes they were admonished that it was no prophane bailiwike that they exercised, but a spirituall function and dedicate to God.

6 Hereby also wee may judge what vse there was, and what manner of distribution of the Church goods, Eeci where both in the decrees of the Synodes, and among the olde writers it is to bee founde, that whatsoever the Church posseth either in lands or in mony, is the patrimony of the poore. Therefore oftentimes there this song is sung to the Byshopps and Deacons, that they should remembre, that they meddle not with their own goods, but the goods appointed to the necessitie of the poore: which if they unfaithfully suppress or waft, they shalbe guilty of bloud. Whereby they are admonished, with great fear and reverence, as in the sight of God, without respect of persons, to distribute them to whom they be due. Heereupon also come those gravie protestations in Chryfofome, Ambrose, Augustine, & other like byshops, whereby they affirme their owne uprightnesse to the people. But sith it is equity, and established by the law of the Lord, that they which employ their service to the Church, should bee fed with the common charges of the Church, and also many priests in that age, consecrating their patrimonies to God, were willingly made poore: the distributing was such, that neither the ministers wanted sustenance, nor the poore were neglected. But yet in the mean time it was provided, that the ministers themselves, which ought
Cap. 4. Of the outwarde means.

ought to give example of honest sparing to others, should not have so much, whereby they might abuse it to riotous excess or deliciousness, but only wherewith to sustein their owne neede. For those of the Clergie (faith Hierome) which are able to live of the goods of their parents, if they take that which is the poore's, do commit sacrilege, and by such abuse they eate and drinke to them selves damnation.

7 First the ministration was free and voluntarie, whereas the Bishops and Deacons were of their own will faithful, and uprightness of conscience and innocencie of life were to them in stead of the Lawes. Afterward when euill examples grew of the greedines or peruerse affections of some, to correct those faults, the canons were made, which diuided the revenues of the Church into foure parts: of which they assigned one part to them of Clergy, the second to the poore, the third to the maintenance and repairation of Churches, and other holy buildings, the fourth to the poore as well strangers as of their owne countrey. For whereas the other canons, give this last part to the Bishop, that varieth nothing from my abouesaiide diuision. For they meane not that that part should be his owne, that either he himselfe alone should deuoure it, or powre it out, upon whom or what he list, but that it should suffice to maintaine the Hospitatilite which Paul requireth of that order. And so doe Gelasia and Gregory expound it. For Gelasia bringeth no other reason why the Bishop should chalenge any thing to himself, but that he might giue it prisoners and strangers. And Gregory speakeoth yet more plainly, it is the manner (faith hee) of the Sea Apostolle, to giue commandement to the Bishop when he is ordered, that of all the revenue that ariseth, there be made foure portions: that is to say, the one to the Bishop & his Family for Hospitatilite, and entertainment: the second to the Clergy: the third to the poore: the fourth to the repairing of Churches. Therefore it was lawfull for the Bishop to take nothing to his owne vse, but so much as were enough for moderate and meane food and clothing. If any began to exceed either in riotous expense, or in ostentation & pompe, he was by & by repressed by his fellowes, and if he obeyed not, he was put from his dignitie.

8 As for that which they bestowed upon garnishing of holy things, at the first it was verie little. Afterwarde when the Church became somewhat richer, yet in that behalfe they still kept a meane. And yet all the mony that was bestowed thereupon, remained safe for the poore, if any greater necessity happened. So when famine possesst the province of Hierusalem, and the neede could not otherwise be relued, Cyriillus sold the vessells and garments and spent them upon sustenance of the poore. Likewise Aciatus bishop of Amida, when a great multitude of the Persians, in a manner starved for hunger, called together the Clergie, and when hee had made that notable oration, Our God needeth neither dilies nor cuppes, because he neither eateh nor drinketh, he melt the vessells, to make thereof both meat and ransome for men in misery. Hieromafo, when he inveieth against the too much gorgeouesnes of temples, doth with honour make mention of Exuperius Bishop of Tholofa in his time, which carried the Lords bodie in a wicker basket, and his bloud in glasse, but suffred no pore man to be hunger. That which I even now saide of Aciatus, Ambrose rehearseth of himselfe. For when the Arians
charged him, for that he had broken the holy vessels to ransom prisoners, he fancied this most godly excuse: He sent the Apostles without gold, gathered Churches together without gold. The church hath gold not to keep, but to bestow it, and to give relief in necessities. What need is to keep that which helpeth not? Do we not know, how much gold & silver the Assyrians took out of the temple of the Lord: Doth not the priest better to melt the for the sufficiency of the poor, if other reliefs do fail, than an enmy a robber of God to bear them away? Will not the Lord's fay: Why hast thou suffered so many needy to dy for hunger? & verily thou hadst gold whereof thou mightst have ministered them sufficiency. Why were so many led away captive, & not ransomed? Why were so many slain by the enmy? It had ben better that thou shouldst save the vessels of living men, than of metalles. To these things thou shalt not be able to answer. For what wouldst thou say? I feared lest God's temple should want garnishing. He woulde answer: Sacramentes require not gold: neither do these things please with gold, are not bought with gold. The ransoming of prisoners is a garnishing of Sacramentes. In summe, wee see that it is most true which the same man sainth in an other place, that whatsoever the Church then possessed was the store of the needle. Again: that a Bishop hath nothing that is not the poore.

9. These that we have rehearsed were the ministreries of the old Church. For the other of which the Ecclesiasticall Writters make mention, were rather certaine exercises and preparations, than appointed offices. For those holy men, that they might leave a store for the church after them, received into their charge, governance & discipline, young men which with the consent and authoritie of their parents, professed themselves foolsdours of the spirituall warfare; and they so framed the from their tender age, that they should not come vnskilfull & raw to the executing of their office. But all they that were instructed with such beginnings, were called Clerkes. I would in dede that some other proper name had rather been given them. For this name grew in error, or of corrupt affection: for as much as Peter calleth the whole church the Cleargie, that is to say, the Lords inheritance, But the institution it selfe was vere holy & profitable, that they which woulde consecrate themselves & their service to the Church, should be so brought vp under the keeping of the bishop, they shoulde minister to the Church, but he that were wel informed aforesaid, & that had from his very youth both sucked holy doctrine, & by severall discipline put in a certaine continuing qualitie of gravity & holye life, & were estranged from worldly cares, and were accustomed to spirituall cares & studies, But as young foulsdours are by certaine counterfeit skirmishes instructed to learne true and earnest fight, so there were also certaine rudiments, whereby they were exercised while they were Clerkes, before that they were promoted to the verye offices. Therefore first they committed to the Clerkes the charge to open and shut the church, & they named them Ofiarii dorekeepers. Afterward they called them Acoluthi, followers, which waited upon the Bishop in his household services, and did continually accompany him, first for honors sake, and then that no suspicion should arise of the. Moreover that by little & little they
Of the outarde meanes

might become knowne to the people, and get to them selves commendati-
on: also that they might learne to abide the sight of all men, and to speake
before all men: that being made priests, when they came forth to teache,
they should not be abashed with shame: therefore place was appointed the
reade in the pulpit. After this maner they were promoted by degrees, to
thee prove euerie one of their diligence in all their feuerall exercises, till
they were made Subdeacons. This only is my meaning, that those were ra-
ther grosse beginnings, than such offices as were accounted among the true
ministers of the Church.

10 Whereas we said the first & second point in the calling of ministers,
are, what maner of men they ought to chooe, & how great a religious care-
fulnes they ought to vs in, that matter, wherein the olde Church hath fol-
lowed the prescribed order of Paul, & the examples of the Apostles. For they
were wont to come together to chooe the pastors with most great severitie
& careful calling upon the name of God. Beside this they had a forme of ex-
amination, whereby they tried the life & doctrine of them that were to bee
chosen by the rule of Paul. Only they somwhat offended therein with to great
seueritie, because they would require more in a Bishop than Paul required,
& spccially in process of time they required unmarried life. But in the other
points their obseruation was agreeing with Pauls description. But in this
which we made the third point, that is to say, who ought to institute mini-
sters, they kept not alway one order. In olde time, none was receiued into the
company of Clerkes, without the consent of all the people: in somuch that
Cyprian laboureth earnestly to excuse that he appointed one Aurelius to
be a Reader without asking aduise of the Church, because that was done be-
side the custome, though not without reason. For this he faith before: In or-
dering of Clerkes, dere brethren, we are wont first to ask you aduise, and by
common counsel to weigh the maners and deseruings of every one. But be-
case in these lesser exercises there was not muche peril; because they were
chozen to a long prove, & not to a great office, therefore the consent of the
people therin cessed to be asked. Afterwarde in the other degrees also, ex-
cept the Bishops, the people commonly left the judgement & choise of
them to the Bishop, and the priests, that they shoule examine who were
meet & worthie: lauing peraudenture when new priests were appointed
for paroches: for then it behooued that the multitude of that place namely
should consent. Neither is it any maruel, that the people in this behalfe was
little carefull in keeping their owne right: For no man was made a Subdea-
con, that had not shewed a long prove of him selfe in his being a Clerke, un-
der that seueritie of discipline, which then was vsed. After that hee had bee
tried in that degree, hee was made a Deacon. From thence he came to the
honor of presbytrie if he had behaued himselfe faithfully. So no man was
promoted, of whom there had not bene in deede a triall had many years
before the cies of the people. And there were many canons to punish their
faultes: to the Church could not be troubled with euil priests or Deacons,
vnes it neglegt the remedies. Howbeit in the priests also there was alway
required the consent of them of the same cies: which the verie first canon
testifieth in the 67. distinition, which is fathered vpoz Aurelius. Finally, all

The care which the olde church had in making choise of her men for church offices. These order not at vases one & the same concerning the persons by whom church-ministers were made.

Lib.2.epilt.5
the admissions into orders were therefore done at certaine appointed times of the yeare, that no man should priuyly crepe in without the consent of the faithful, or should with too much easinesse be promoted without witnesses.

11 In choosing of Bishops the people had the libertie long preferred, y none should bee thrust in that were not accepted of all. This therefore was forbidden in the councell at Antioch, that none should be thrust in to them against their will. Which thing also Leo the first did diligently conforme. Hereupon came these sayings: Let him bee chosen, whose the Clergy, and the people, or the greater number shall require. Againe: Let him that shall beare rule over all, be chosen of all. For it must needs be, that he that is made a ruler being unknownen and not examined, is thrust in by violence. Againe, Let him be chosen, that is both chosen by the Clerkes, and defined by the people; and let him be consecrate by them of that Province, with the judgement of the Metropolitan. The holy Fathers took so great heed, that this libertie of the people should by no meanbe diminished, that when the generall Synode gathered together at Constantinople did order Nectarius, they would not do it without the allowance of the Clergy and people, as they testified by their epistle to the Synode of Rome. Therefore when any Bishop did appoint a successor to himselfe, it was not otherwise stablished vnlesse the whole people did conforme it. Whereof you haue not onely an example, but also the very forme in Angysine in the naming of Erastus, and Theodorit, when hee rehearseth that Peter was named by Athanasius to bee his successor, by and by addeth, that the order of Priestes confirmed it, and the magistrate, and nobilitie, and the people approveth it with their allowing showe.

12 I graunt in deede, that this also was by very good reason stablished in the Councill at Laodicia, that the Election should not bee left to multitudes. For it fearefully happeneth at any time, that so many heads should wel order any thing with one meaning: and commonly this is true, that the vn-certaine communaltie is diuided into contrarie affections. But for this perill there was vse a very good remedie. For first the Clerkes onely did choose whom they had chosen they presented to the Magistrate, or to the Senate and cheefe men of the people. They, after consultation hadde, if they thought the election good, confirmed it: if not, they did choose another, whom they did rather allowe. Then the matter was moued to the multitude, which although they were not bounde to those forejudgements, yet thereby they could the lesse be disordered. Or if they began at the multitude: that was done only to learn whom they did cheeefly desire. When the desires of the people were heard, then they of the Clergy did chose him. So neither was it lawful for the Clergy to appoint whom they listed, neither were they bound to obey the foolish desires of the people. Leo appointeth this order in another place, when he faith: There are to be looked for, both the desires of the citizens, the peoples testimonies, the judgement of the honourable, and the election of the clerkes. Againe, Let there be holden the testimonie of the honourable, the subcription of the clerkes, the consent of the order & communalty. No reason (sayeth he) suffireth it to be otherwise done. And nothing else meaneth that deeree of the Synode at Laodicia, but that the Clergy and
and cheefe of the people, should not suffer themselves to be carried away by the undifferente multitude: but rather that with their wisedome and gravitie they should represse the peoples foolish affections, if at any time need should so require.

13 This order of choosing was yet in force in the time of Gregory: and it is likely that it endured long after. There remaine many Epistles of his, that giue evident testimonie of this matter. For so oft as he hath to doe with the creating of any new bishop, he vseth to write to the clergy, to the order, and to the people, & sometime also to the ruler, according as the government of the city is appointed. But if by reason of the disordered state of y church, he committeth to any Bishop adjoyning the charge of overseeing in the election, yet he alway requireth a solemn decree strengthened with the subscriptions of all. Yea and when there was one Constantius create Bishop at Milaine, and that many of the Milaneis were by reason of the invasion of the barbarous nations fled to Genoa: he thought that the election could not otherwise be lawfull, vnlesse they also were called together & gave their assent. Yea there are not yet five hundred yeares past, since Pope Nicholas decreed thus of the election of the bishop of Rome: that the cardinal bishops should beginne, then that they should joyn to them the rest of the clergie, last of all that the election should be confirmed by the consent of the people. And in the ende he reciteth that decree of Leo, which I ceme nowe alledged, and commandeth it from thence forth to bee in force. But if the malice of wicked men shall so prevaile, that the clerks to make a true election be compelled to depart out of the citie: yet he commandeth that some of the people be present with them. As for the Emperors consent, so farre as I can perceive, was required onely in two churches, that is, Rome and Constantinople: because there were the two seates of the Empire. For whereas Ambrose was sent to Milaine with a power from Valensian to govern the election of the new Bishop: that was extraordinarily done, by reason of greeuous factions wherewith the citizens then boyled among themselves. But at Rome in olde time the Emperours authority was of so great force in creating of the Bishop: that Gregory sayeth, that hee was set by his commandement in the government of the Church: when yet by solemne vjage hee was desired by the people. This was the manner, that when the clergie and the people had appointed any bishop, the clergie should forthwith move it to the emperor, he should either by his alowance confirm the election, or by disallowance vndo it. Neither are the decrees that Grasian gathereth together, repugnant to this custome: wherein is nothing else said, but that it is in no wise to be suffered, that taking away the canonical election, a king should appoint a Bishop after his owne lust: and that the Metropolitan should consecrate none that were so promoted by violent powers. For it is one thing to spoil the Church of her right, that all should be transferred to the lust of one man; & another thing to graunte this honour to a king or an Emperour, that by his authority he may confirm a lawfull election.

14 Now it followeth, that we entreat with what forme the ministers of y Church were admitted into their office after election: this the Latines called Ordination or Consecration: the Greekes have called it Cheirotonia, lifting
vp of handes, and some rime also Cheirothefa, laying on of handes. Howbeit Cheirostonia is properly called that kinde of election, where mens consentes are declared by holding vp of their handes. There remaineth a decree of the Nicene councell, that the Metropolitane should meeke together with all the Bishops of the province to order him which is chosen. But if some of them be hindered either by length of the way, or by sickenes, or by any necessitie, that yet three at the least should meeke, & that they that are absent shoulde by letters testifie their consent. And this Canon, when with disconintuance it grewe out of vs, was afterward renuened with many Synodes. But all, or at least so many as had no excuse, were therefore commande to be present, that they might have the greater triall of the learning & manners of him that was to be ordered: for the matter was not done without trial. And it appeareth by Cyprian words, that in the old time they were wont not to be called after the election, but to be present at the election: & to this end that they should be as it were governours, that nothing should be troublesome done in the multitude. For where he saide, that the people haue power either to choose worthie Priests, or to refuse unworthie, within a little after he addeth: Wherefore according to the tradition of God & of the Apostles, it is to be diligently kept & holden (which is yet holden with vs also & in a manner throughout all provinces) that for the right celebration of orderings, all the Bishops adiouning of the same province should come together to ye people for which a governor is ordered, & that the bishop be chosen in presence of the people. But when they were sometime slowly gathered together, and there was peril least some should abuse that delay to occasion of ambitious suing: it was thought, it should be enough if after the election made, they should meeke & after allowance & punishment examination consecrate him.

15. When this was eoch where done without exception, by little and little a divers manner grewe in vs, that they which were chosen should refer to the Metropolitane citee to fetch their ordering, which came to passe rather by ambition, & by depraution of the first institution, than by any good reason. And not long after, when the authoritie of the sea of Rome was now increased, there came in place yet a worse custome, that the Bishops almost of all Latie should fetch their consecration from thence. Which we may note out of the Epistles of Gregorie. Only a few cites, which did not so easily give place, had their ancient right prefered: as there is an example had of Millaine. Peradventure the only Metropolitane cites kept their prouilidge. For all the Bishops of a Province were wont to come together to a chief citee to consecrate the Archbishop. But the Ceremonie was laying on of handes. For I read of no other Ceremonies vsed: sauing that in the solemne assembly the Bishops had a certaine apparel whereby they might bee distinckly known from other Priests. They ordered also Priests & Deacons with onely laying on of hands. But euery Bishop with the company of priests ordered his own Priests. But although they did all the same thing: yet because the Bishop went before, and it was all done as it were by his guiding, therefore the ordering was called his. Whereupon the old writers haue of this sayeing: that a Priest differeth from a Bishop in no other thing but because he hath not the power of ordering.
Cap. 5. 2d. Of the outward means

The v. Chapter.

That the olde forme of government is utterly overthrown by the tyrannie of the Popes.

Now it is good to set before mens eyes the order of governing the church that the see of Rome and all the champions thereof doe keepe at this day, and the whole image of that Hierarchie which they continually have in their mouth, and to compare it with that order of the first & old Church which we have described: that by the comparisone it may appeare what manner of Church they haue, which vs this onely title to charge or rather to overwhelme us. But it is best to begin at Calling, that we see both who, and what manner of men, and by what order they be called to this ministrie. And then afterwaide we shall consider how faithfully they execute their office. We will give the first place to Bishops: to whom I woulde to God this might be an honor, to have the first place in this discoure. But the matter it selfe doeth not suffer mee, once to touch this thing bee it never so lightly, without their great shame. And yet I will remember, in what kind of writing I am now occupie: and will not suffer my tale, which ought to be framed onely to simple doctrine, to lowe abroad beyound due bondes. But let some one of them that haue not vtherly lost all shame, answer me, what manner of bishops are at this day commonly chosen. Truely it is now grown too much out of vse, to haue any examination had of their learning: but if there bee had any respect of learning, they choose some lawyer that can rather brawle in a court, than preach in a Church. This is certaine, that these hundred yeres there hath scarcely bee twelve hundred men chosen that under-stand any thing of holy doctrine. I doe not therefore spare the former ages, for that they were much better, but because we haue now onely the present Church in question. If judgement be had of their manners, wee shall finde that there haue beene fewe or almost none, whom the olde Canons would not have judged vnworthie. He that was not a dronkard, was a whoremonger: hee that was also cleane from this wickednesse, was either a dyer, or a hunter, or disolute in some part of his life. For there be lighter faults, which by the olde Canons doe exclude a man from being a Bishop. But this is a most great absurditie, that verie children scarcely ten yeres olde, are by the Popes graunt made Bishops. They are grawned to such shamelesnes and senseles dulnes, that they dreaded not that extreme yeas and monftrous wicked doing, which is vtherly abhorring from the verie sense of nature. Hereby appeareth how religious their elections were, where the negligence was so carelesse.

2. Nowe in election, all that right of the people is taken awaye. Their desirings, their affentings, their subscribings, and all such things are vanished: the whole power is transferred to the Canons onely. They beftowe the Bishoprige vpon whom they wil, and afterwaide bring him forth into the sight of the people, but to bee worshipped, not to bee examined. But Leo cryeth on the other side, that no reason suffereth it, and hee pronounceth...
ceth that it is a violent imposition. Cyprian, when he testified that it proceeded from the law of God that it should not be done but by the consent of the people, sheweth that the contrary manner is repugnant to the word of God. The decrees of so many Synodes doe most severely forbid it to bee otherwise done: and if it be done, they command it to be void. If these things be true, there now remaineth in the Papacy no Canonical election, neither by Gods law nor by the Ecclesiastical law. But although there were no other evil, yet how shall they be able to excuse this that they have so spoied the Church of her right? But (say they) the corruption of times so required, that because in appointing of bishops, hatreds and affections more prevailed with the people and the Magistrates, than right and sound judgement, therefore the rule thereof should be given to a few. Admit verily that this were the extreme remedie of a mischief in dispaired case. But if the medicine it self hath appeared more hurtfull than the very disease, why is not this new evil also remedied? But (say they) it is exactly prescribed to the Canons, what they ought to follow in the election. But do we doubt, but that the people in old time did understand that they were bound to most holy laws, where they saw that they had a rule set them by the word of God, when they came together to choose a bishop? For that onelie voice of God, whereby he describeth the true image of a bishop, ought worthlie to be of more value than infinite thousands of Canons. But neuertheless the people, corrupted with a most evil affection, had no regard of the lawe or of equitie. So at this day though there be verie good lawes written, yet they remaine buried in papers. Yet for the most part it is vsed in mens maners, yee and allowed as though it were done by good reason, that drunkenides, whoremongers, diers, are commonly promoted to this honor: (It is but little that I say) that bishoprikes are the rewards of adulteries and bawdries. For why they are giuen but to hunters and falconers, it is to be thought to be gaily well bestowed. Anyway to excuse so infamous indignity, it is too much wicked. The people (say I) had in old time a very good Canon to whom Gods word was prescribed, that a bishop ought to be unreprouable, a teacher, no fighter, &c. Why therefore is the charge of choosing removed from the people to these men? Because forsothe the word of God was not heard among the tumults & seditious part takings of the people. And why should it not at this day be removed againe from these men, which not only do break all lawes, but casting away shame, do wantonly, courteously, ambitiously, mingle and confound Gods and mens matters together? 

3 But they lie, when they faie, that this was devised for a remedie. We often read that in old time Churches were in tumultus at the choosing of bishops: yet neuer anie ma durt think of taking away the authenticie from the people. For they had other waies whereby they might either prevent these faultes, or amend them, if they were already committed. But I will tell what it is. When the people began to be negligent in making the elections, and did cast that care upon the Priests as little belonging to them, they abused this occasion to vluppe a tyrannie to themselves, which afterward they stablished by new Canons set forth. As for their ordering, it is nothing else but a mere mockage. For the shew of examination that they there set out is so vaine and hunc
Cap. 5. Of the outerdae meanes

gry, that it wanteth euential colour. Therefore whereas in some places Princes have by covenanct obtained of the byshops, of Rome, that they themselves might name byshps therein the church suffered no new lose: because the election was taken away, solely from the Canons, which had by no right violently taken it, or verily stolen it. Truly this is a most soule example, that out of the court are sent byshops to possess Churches; and it should be the worke of godly Princes to abstaine from such corruption. For it is a wicked spoiling of the church, when there is thrust vnto any people a byshop, whom they have not desired, or at least with free voice allowed. But that vnorderly manner which hath long ago in the Churches, giue occasion to Princes to take the presentation of byshops into their owne hands, for they had rather it should be their gift, than those mens, to whom it nothing more belonged, and which did no lesse wrongfully abuse it.

4. Loce here is a noble calling, by reason whereof the byshops boast themselves to be the successors of the Apostles. But they say that the authoritie to create priests belongeth to them only. But in this they most lewdly corrupt the old institution: because they doe not by their ordering create Priests to rule & feede the people, but Sacrificers to Sacrifice. Likewise when they consecrate Deacons, they do nothing of their true & proper office, but they ordaine them only to certain ceremonies about the ehalice & the paten. But in the Synode at Chalcedon it is cotariwise decreed, that the orderings should not be absolutely giuen; that is to say, but that a place should be therewith assigned to them that are ordered, where they shall exercise their office. This decree is for two causes very profitable. First, that the Church should not be burdened with superfluous charges, nor that that shoule be spent vpon idle men which should be giuen to the poore. Secondly, that they which are ordered, should thynke that they be not promoted to an honour, but that there is an office committed vnto them, to the execution whereof they are bounde by solemn pronuntiation. But the Romish ministers (which thynke that there is nothing in religion to bee cared for, but their bellie) first doe expounde title to be the revenue that may suffice to sustaine them, whether it be by their owne lively hoode or by benefice. Therefore when they order a Deacon or a Priest, without taking care where they ought to ministe, they giue them the order, if they bee riche enough to find themselves. But what man can admit this, that the title which the decree of the Counsell requireth, should be the yearely revenue for their sustenace? But nowe because the later Canons condemned the bishops with penalty to finde them whom they had ordered without sufficient title, by this mean to restraine their too much ease admitting: there hath bene also a subtelie devised to mcke out this penaltie. For he that is ordered, naming any title whatsoever it be, promiseth that he will bee content therewith: by this shift he is driven from his action for his finding. I passe over a thousand stances that are herein vied: that when some doe falsely name vaine titles of benefices, whereupon they cannot make fute shillings by yeare: other some vnnder secret covente do borrow benefices, which they promise that they wil by & by restore againe; but sometime they restore not at all. And such other mysteries.

5 But
5 But although these groser abuses were taken away, is not this alway
an absurditie, to appoint a Priest to whome you assigne no place? Also they
order no man but to sacrifice. But the true ordinance of a Priest is, to be cal-
ted to the government of the Church: and a Deacon to be called to the ga-
thering of the almes: they doe in deed with many pompes shadowe their
doing, that in the verie thow it may have a reverence among the simple.But
among men that have their sound wit, what can these disguising saу, if
there be no sound stufle or truevth vnderneath them? For they vie ceremo-
nies about it, either fetched out of lewifhnesse or fained of the liues; which
it were better to forbear. But of true examination, (for I nothing passe vp-
on that shadowe which they retaine) of the peoples consent, and of other
things necessarie, they make no mention. I call a shadowe their foolish ge-
fturings neede to be laughe at, framed to a fonde and cold counterfaite
of antiquitie. The bishops have their deputies which before the ordering
may enquire of their learning, But what whether they can read their masse,
whether they can decline a commone nowe, that they shall light vp in read-
ing coniugate a verb, or do know the signification of one word, for it is not
necessarie that they be cunning enouge to construe a verfe. And yet they be
not put back fro Priesthood which faile even in the childish rudiments, so y
they bring any mony or commendation of favor. Of like fpoft it is, that when
they are brought to the altar to be ordered, it is asked thrife in a tongue not
understanded, whether they be worthie of that honour. One aunswereth
which never saw them: (but because nothing should want of the forme, hee
hath that part in the play) They are worthie. What may a man blame in
these reverend fathers, but that which mocking in so open Sacrifeges, they
do without shame laugh to scornne both God & men? But because they are in
long possession thereof, they thinke that now it is lawful for them. For who-
fuer dare once open his mouth against these so euydent & so hainous wil-
ked doings, he is forthwith hauled by them to punishment of death, as though
it were one that had in old time disclosd abroad the holye mysteries of Ce-
tes. Would they do this if they thought that there were any God?

6 Now howe much do they behaue themselues better in bestowing of
benefices: which thing was once joyned with the ordering, but nowe it is
altogether separate? There is among them a diuerfe manner. For the Bi-
shops onely do not conferre benefices: and in those whereof they are faide
to have the conferring, they have not the full right, but other haue the pre-
sentation, and they retaine only the title of collation for honors fakke. There
are also nominations out of schools, and resignations, either simple, or made
for cause of exchange, commendatory writings, preuentions, and whatsoever
is of that fort. But they also behaue themselues that none of them can
prohoche an other with any thing. So I affirm, that scarcely every hun-
dred benefices, is bestowed at this day in the papace without Simonie, as
the old writers defined Simonie. I do not say that they all buy them with
readie monie, but shewe me one of twentie that commeth to a benefice with
out some by commendation, some other kinred or alliance promoteth, and
some the authoritie of their parentes: some by doing of pleasures doe get
themselues fauor. Finally benefices are given to this ende, not to provide

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for the Churches, but for them that receive them. Therefore they call them benefices, by which words they do sufficiently declare, that they make no other account of them, but as the beneficial gifts of Princes, whereby they either get the favour of their soldiers or reward their services. I omit how these rewards are bestowed upon barbars, cooks, moile keepers, and such druggif-men. And now judicall courts doining of no matters more, than about benefices, so that a man may say that they are nothing else but a pray caft afore dogges to hunt after. Is this tolerable even to be heard of, that they should be called Pastors, which have broken into the possession of a Church as into a ferme of their enemie? that have gotten it by brawling in the lawe: that have bought it for money? that have deferved it by vlllic services: which being children yet scantily able to speake, have received it, as by inheritance from their vncles and kinsmen, and some bastards from their fathers?

7 Would ever the licentiousnesse of the people, though they had beene nouer so corrupt & lawlesse, have gone so farre? But this is also more monstrovs, that one man, (I will not say what manner of man, but truly such a one as cannot govern himselfe) is set to governe five or six Churches. A man may see in these dayes in Princes courts, young men that have three abbaties, two Bishoprickes, one Archbishoppucke, But there bee commonly Canons with five, sixe or seuen benefices, whereof they have no care at all, but in receiving the revenues, will not object, that it is eche where cried out against by the worde of God, which hath long agoe ceased to be of any effimation at all among them. Will not object, that there have bene many most sever pénal ordinances in many Counsels, made against this wickednesse: for those also they boldly despise as oft as they lift. But I say that both are monstrous wicked doings, which are vterly against God and nature & the government of the Church, that one robber shall oppresse many Churches at once, and that he should be called a Pastor, which cannot be present with his flocke though he would; and yet (such is their shamefulness) they cover such abominable filthinesse with the name of the Church to deliuere them false from all blame. But also (and God will) in these lewdnesse is contained that holy succession, by the merite whereof they boast that it is wrought that the Church may not perifie.

8 Nowe which is the second mate in judging a lawful Pastor) let us see how faithfully they exercise their office. Of the Priestes that bee there create, some be Monkes, some be (as they call them) Secular. The first of these two companies was vunknown to the old Church; and it is so against the profession of Monkes, to have such a place in the Church, that in old time when they were chosen out of Monasteries into the clergie, they ceased to be Monkes. And Gregorie, whose time had much dregges, yet sufified not this confusion to be made. For hee willeth that they bee put out of the clergie that be made Abbots, for that no man can rightly be together both a Monke and a clerge; though the one is a hinderance to the other. Nowe if I ask, howe hee well fulfilles his office, whom the Canons declare to bee vnmeet, what I pray you, will they answer? They will forsooth allledge vnto mee those untimely borne decrees of Innocens and Boniface, whereby
by Monkes are so received into the honour and power of Priesthood, that they might still abide in their Monasteries. But what reason is this, that curetie vnlearned asse, so soone as he hath once possessed the sea of Rome, may with one word overthrow all antiquitie? But of this matter we shall speake hereafter. Let this suffice for this time, that in the purer Church it was holde for a great absurdity, if a Monke did execute the office of Priesthood. For Hierome faith that he doth not execute the office of a Priest, while he is conversant among Monkes: and makes himselfe one of the common people to be ruled by the Priests. But, although we grant them this, what do they of their dutie? Of the mendicants some doe preach, all the other Monkes either sing or mumble vp masses in their dennes. As though either Christ willed, or the nature of the office sufferrth Priests to be made to this purpose. Whereas the Scripture plainly testifieth, that it is the priests office to rule his owne Church, is it not a wicked prophanation, to turne an other way, yea verterly to change the holy institution of God? For when they are ordered, they are expressly forbidden to doe the things that God commandeth al priests. For this song is sung to them: let a Monke content with his cloister, not presume to ministe the Sacramentes, nor to execute anie thing belonging to publike office. Let them deny, if they can, that it is an open mockerie of God, that any priest should be made to this purpose, to absteine from his true and naturall office: and that he which hath the name may not hace the thing.

9 I come to the secular priests: which are partly beneficed men, (as they call them,) that is to say, hauie benefices whereupon to live: and partly doe let out their daily labour to hire, in massing, or singing, and live as it were of a stipend gathered thereupon: Benefices have either care of foules, as bishops, priories and cure of paroches: or they be the stipends of decent men, that get their living with singing, as prebendes, Canons, personages, and dignities, chaplainships and such other. Howbeit, since things are now turned vpSide downe, Abbaties and priories are given to seuerie boies, by pruience, that is to say by common and vsual custome. As concerning the hirelings, that get their living from day to day, what should they doe otherwise than they doe: that is in servile and shamefull maner to give out them selves for gaine, specially if there is so great a multitude as nowe the world swarms with. Therefore when they dare not beg openly, or forasmuch as they thinke they shoulde but little proftie that way, they goe about like hungrie dogges, and with their importunacie, as with barking, they enforce out of men against their wills somewhat to thrust into their belly. Here if I would go about to express in words, how great a dishonour it is to the Church, that the honor and office of priesthood is come to this point, I shoulde have no ende. Therefore it is not meete that the readers should looke for at my hand such a long declaration as may be proportional to so hainous indignitie. Briefely I say, if it be the office of priesthood, (as the word of God prescribeth, and the ancient canons require) to feede the Church, and to govern the spirituall kingdome of Christ: all such facturers as haue none other worke or wages, but in making a market of masses, are not onely idle in their office, but also haue no office at all to exercise. For there is no place
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place assigned them to teach; they have no flocke to governe: Finally there is nothing left to them, but the altar, whereupon to sacrifice Christ: which is not to offer to God, but to duels, as we shall see in another place.

I do not here touch the outward faultes, but only the inward evil, which sticketh fast by the roote in their institution. I will adde a saying, which will found it in their ears: but because it is true, I must speake it: that is, the same degree are to be accounted Canons, Deanes, Chaplaines, Pro- uooffes; and all they that are fedde with idle benefices. For what service can they do to the Church? For they have put from themselves the preaching of the words, the care of discipline, and ministration of Sacraments, as too much troublesome burdens. What then have they remaining, whereby they may boast themselves to be true priestes? Singing forsooth, and a pompe of Ceremonies. But what is that to the purpose? If they allege custome, if ye, if prescription of long time: I againe on the other side do faie vnto them the definition of Christ, whereby he hath expressed vnto vs both true priestes, and what they ought to haue that will be accounted such. But if they cannot beare so harde a lawe, to submit themselves to Christes rule: at the least let them suffer this matter to be determined by the authoritie of the Primitive church. But their case shall be neuer the better, if their estate be judged by the olde Canons. They that have degenerate into Canons, should have been priestes, as they were in olde time, that should rule the Church in common with the Bishop, and as as it were his companions in the office of Pastor.

Those Chapter dignities as they call them, doe nothing at all belong to the governing of the Church: much lesse, chaplainships, and the other dregges of like names. What account then shall we make of them? Truely both the worde of Christ, and the visage of the Church exclueth them from the honour of priesthood. Yet they stiffely holde that they be priestes: but wee must plucke off their visour: to shal we finde that their whole profession is most strange and farre removed from that office of priestes, both which the Apostles desribe vnto vs, and which was required in the primitive church. Therefore all such orders, with what titles soever they be notified, fith they be newe, being verily neither vpholden by the institution of God, nor by the auncient visage of the Church, ought to have no place in the description of the spiritual government, which the Church hath receiued consecrate with the Lordes owne mouth. Or (if they wil rather haue me to speake more simply and grossely) for as much as chaplaines, Canons, Deanes, Preuooftes, & other idle bellies of the same sort, doe not so much as with their little finger touch any small parcel of that office, which is necessarily required in priestes, it is not to be suffered, that in wrongfully taking a false honour vpon themselves, they should breake the holy institution of Christ.

There remaine Bishops, and persons of Paroches: who I would to God they did strive to retaine their office. For wee woulde willingly graunt vnto them, that they have a godlie and excellent office, if they did execute it. But when they will be accounted Pastors, while they forsake the Churches committed to them, and cast the care of them vpon other, they doe as if it were the Pastors office to doe nothing. If anyver that never stirred his foote out of the citie, woulde professse himselfe a plowman, or a keeper of a vine-
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vynarde: if a souldiour that had beene continually in the bataile and in the campe, and had neuer seene judiciall court or booke, would boast himselfe for a lawyer, who could abide such stinking follies? But these men doe somewhat more absurdly, that will seeme and be called lawful Pasteurs of the Church, and yet will not be so. For how many a one is there, that doeth so much, as in the wee, exercise the gouernement of his Church? Manie doe all their life log deuoure the revenues of churches, to which they never come so much as to looke vpon them. Some other doe once by yeare either come themselves, or sende their steward, that nothing should bee lost in the letting to farme. When this corruption first crept in, they that would enjoye this kinde of vacation, exempted themselves by privileges: nowe it is a rare example, to have one resident in his owne Church. For they esteeme them none otherwise than farmes over which they set their vicars as baillifes or farmers. But this very natural reason receieth, that he should be pastore of a flocke, that never sawe one theke pe thereof.

12 It appeareth that euem in the time of Gregorie, there were certaine fees, to this mitchiefe, that the rulers of Churches began to be negligent in teaching: for he doeth in one place greciouesly complaine of it. The world (saieth he) is full of priestes, but yet in the harvest there are seldome wor- men founde: because in deede we take vpon vs the office of priest, but wee fulfill not the worke of the office. Againe, because they have not the bowels of charitie, they will seeme Lordes: they acknowledge not themselves to bee fathers. They change the place of humilietie into the aduancinge of lordlinesse. Againe, but what doe we, O pastores, which receive the rewarde, and are no workemen? We are fallen to outraire businesse, and wee take in hande one thing, and pforme another. We leave the ministerie of preaching, and to our punishment, as I see, we are called Bishoppes, that keepe the name of honour and not of vertue. Sith he sith fo great sharpenesse of wordes against them, which were but leafe continuing and leafe diligent in their office. What I pray you, would he say, if the faue of the Bishoppes almost none, or truely verie fewe, and of the rest scarely euery hundreth man once in all his life to go vp into a pulpit: For men be come to such madnesse, that it is commonly cuented a thing too base for the dignitie of a Bishoppes, to make a seruice to the people. In the time of Bernard, thinges were soe what more deciade: but we see also with how sharpe chidinge he inuenzeth against the whole order, which yet it is like to haue bene then much purer than it is nowe.

13 But if a man do well weigh & examine this outraire forme of eccle- siastical government that is at this day vnder the papacy, he shall finde that there is no theeuis slie corner wherein robbers do more licentiously range with our lawe and measur. Truely all thinges are there so unlike the institution of Christ, yea so contrarie to it, they are so degenerate from the anciet or- dinances and maners of the Church, they are so repugnant to nature and reason, that there can be no greater injurie done to Christ, than when they pretende his name to the defence of so disorderd government. Wee (saye they) are the pillars of the church, the chief Bishoppes of religion, the vic- ears of Christ, the heades of the faithfull: because the power of the apostles is by.

Hom. 17, Negligence of Bishoppes and pastores in the office of preaching the wordes.

Nothing more ab- sard, gross, and unlike to antiquitie, than the go- vernment of the Church of Rome at this day: speeck of her prifes and Bishoppes.
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is by succession come vnto vs. They are alway bragging of these follies, as though they talked vnto stockes. But so oft as they shall boast of this, I will aske of them againe, what they have common with the Apostles. For wee speake not of any inherently descending honour that may be giuen to men euen while they lie sleepeing: but of the office of preaching, which they so much flee from. Likewise when we assume that their kingdome is the tyrannie of Antichrist, by & by they aunswere, that it is that reuerende Hierarchie, so oft praised of notable and holy men. As though the holy fathers, when they commended the Ecclesiastical Hierarchie or spiritual governement, as it was deliuered them from hande to hande from the Apostles, did dreame of this mishapen and waight disordered heape, where the Bishops are for the most part, either rude akses, which know not the verie first & common principles of faith, or sometime children yet now come fro the nourse: & if any be learned (which yet is a rare example) they thinke a bishoprike to be nothing els but a rule of gloriousnesse and magnificence: where the persons of Churches thinke to more of feeding the flocke, than a shoe-maker dooth of plowing: where all things are confoundes with more than babylonical dispersing: that there remaineth no more any one steppe whole of that ordinance of the Fathers.

14 What if we descende to their maners? Where shalbe that light of the world, which Christ requireth? Where is the salt of the earth? Where is that holinesse, which may be as a perpetuall rule to judge by? There is no degree of men at this day more ill spoken of for riot, wantonnesse, deceitnesse, finally all kinde of lustes. There are of no degree men either fitter, or cunninger maisters of all deceit, fraud, treason, and breach of faith: there is no where so great cunning or boldnesse to doe hurt. I passe over their disdainfulness, pride, extortion, crueltie. I passe over the dissolute licentiousnesse in all the partes of their life. In sufferinge where of the world is so wearied, y it is not to be feared, y I should seeme to enforce any thing too much. This one thing I say, which they themselves shall notbe able to deny: that of bishops there is almost none, of the Parsons of paroches not the hundredth man: but if judgement should be giuen of his maners according to the old Canons, hee should be either to be excommunicate or at least to be put from his office. I seeme to say somewhat incredible: so farre is that ancients discipline groven out of vse, that commanded an exacter trial to be had of the maners of the clergy: but the truth is so. Now let them goe, that fight under the standard & guiding of the sea of Rome, and let them boast among themselves of the order of priesthood. As for the order y they haue, truely it is euident, y it is neither of Christ, nor of his Apostles, nor of the fathers, nor of the olde Church.

15 Now let the Deacons come forth, & y most holy distributing that they have of the goods of the Church. Howbeit they doe not nowe create their Deacons to that purpose, for they enjoy no the nothing els but to ministring at the altar, to read & sing the Gospel, & do I wote not what trifles. Nothing of the almes, nothing of the care of the poore, nothing of all that function which they in olde time executed. I speake of the verie institution, For if we haue respect what they doe, in deede it is not to them an office, but onely
only a steppe toward priesthood. In one thing, they that keepe the Deacons place at the maffe, do represent a void e image of antiquitie. For they receive the offerings before the consecration. This was the auncient maner, that before the communion of the Supper, the faithfull did kisse one another, and offer their almes at the altar:fo first by a signe, and afterwaide by very liberalitie they thowed their charitie. The Deacon, that was the poore mans stewart, receiued that which was giuen, to distriute it. Now of those almes, there commeth no more to the poore, than if they were thrown into the sea. Therefore they mocke the Church with this lying Deaconrie. Truely therein they haue nothing like, neither to the institution of the Apostles, nor to the auncient vsage. But the very distribution of the goods they haue conveyed another way: & haue so framed it, y nothing can be divided more vnorderly. For as thecues, when they haue cut mens throtes, doe draine the pray among them: so these, after the quenching of the light of Gods worde, as though the Church were flaine, do thinke that whatsoever was dedicate to holy vses is layde for pray and spoile. Therefore making a disuision, every one hath matched to himselfe as much as he could.

16 Here all these old orders, that wee haue declared, are not only troubled, but viterly wiped out and raied. The Bishops and pricetes of Cities, which being made rich by this pray, were turned into Canons, haue made hauccke of the cheefe part among them. But it appeareth that the partition was vnorderly, because to this day they stricke about the bounds. Whatsoever it be by this disuision it is provided, that not one halffpenny of the goods of the Church shold come to the poore, whose had bene the halfe part at leaft. For the Canons do giue them the fourth part by name: and the other fourth part they doe therefore appoint to the byshop, that they shold betowe it vpon hospitallitie, and other duties of Charity. I speake not what the clearkes ought to doe with their portion, and to what vs they ought to betowe it. For we haue sufficiently declared, that the rest which is appointed for temples, buildings and other expenses, ought to be open for the poore in necessitie. I pray you, if they had one spark of the fear of God in their hart would they abide this burden of conscience, that all that they eate, & wherewith they be clothed, commeth of theft, yeas of sacrilege? But fith they are little moued with the judgement of God, they shold at leaft thinke, that those be men ended with wit and reason, to whome they woulde perswade, that they haue so goodly & well framed orders in their Church, as they are wont to boaste. Let them auns were mee shortly, whether deaconrie be a licence to steale and robbe. If they deny this, they shall also bee compelled to confess, that they haue no deaconrie left: for as much as among them, all the disposition of the goods of the Church is openly turned into a spoiling full of sacrilege.

17 But here they vse a verie faire colour. For they say, that the dignity of the Church is by that magnificence not vncomly vpholden. And they haue of their left some so shamelesse, that they dare openly boaste, that so one ly are fulfilled those prophecies, whereby the olde Prophets describe the gloriousnesse of the kingdom of Christ, when that kingly gorgeousnes is scene in y priestly order. Not in vain say they God hath promised these things to his
his Church. Kings shall come, they shall worship in thy sight, they shall bring thee gifts. Arise, arise, cloth thee with thy strength, O Zion: cloth thee with the garments of thy glory. O Jerusalem: All shall come from Saba bringing golde and incense, and speaking praise to the Lorde. All the cattell of Cedar shall be gathered together to thee. If I should tarry long upon confounding this lewdness, I feare least I should seeme fond. Therefore I will not lose wordes in vaine. But I ask; if any lewe who abused the testimony, what solution would they giue? Verily they would reprehende his dulnesse, for that he transferred those things to the fleshe and the worlde, that are spiritually spoken of the spiritual kingdom of Christ. For we knowe, that the Prophets, under the image of eathy things, did paint out vnto vs the heavenly glory of God, that ought to shine in the Church. For the Church had never lesse abundance of these blessings, which their words express, than in the time of the Apostles: and yet all confess, that the force of the kindome of Christ then cheefly flourished abroad. What then meane these sayinges? Whatsoeuer is any where precious, high, excellent, it ought to bee made subject to the Lorde. Whereas it is nameely spoken of kings, that they shall submit their scepters to Christ, that they shall throw down their crownes before his feete, that they shall dedicate their goods to the Church: when (will they say) was it better and more fully performed, than when Theodosius casting away his purple robe, leaving the ornaments of the empire, as some one of the common people submitted himselfe before God and the Church, to solemne penance? the when he & other like godly princes bestowed their endowments and their cares to procure pure doctrine in the church, and to cherish & defend sound teachers? But how priests at that time exceeded not in superfluous riches, that onely sentence of the Synode at Aquileia, where Ambrose was cheefe, sufficiently declareth: Glorious is poverty in the Priestes of the Lorde. Truely the Bishops had at that time some riches, wherewith they might have set out the churches honor, if they had thought those to be the true ornaments of the Church, But when they knew there was nothing more against the office of Paftors, than to glitter & shew themselves proudly with deintinesse of fare, with gorgeousnes of garments, with great traine of servants, with stately palaces, they followed and kept the humblenesse and modestie, yea the very pouertrie which Christe holdeth appointed among his ministers.

18 But that we may not bee too long in this point, let vs againe gather into a short summary, how farre that dispensation or disspilation of the goods of the Church, that is nowe vised, differeth from the true deaconrie, which both the worde of God commendeth vnto vs, and the ancient church observed. As for that which is bestowed upon the garnishing of temples, I say it is ill bestowed, if that measure be not vised, which both the very nature of holy things appointeth, that the Apostles and other holy fathers have prescribed both by doctrine and examples. But what like thing is there seene at this day in the temples? whatsoeuer is framed, I will not say after that ancient sparing, but to any honest meanes it is rejected. Nothing at all pleaseth, but that which fauoureth of riot and the corruption of times. In the meanwile they are so farre from having due care of the lively temples, that
that they would rather suffer many thousands of the poore to perish for hunger, than they would break the least chalice or crut, to relieve their need. And that I may not pronounce of myself anything more greeuously against them, this only I would have the godly readers to thinke vpon: if it shoulde happen that same Exuperius bishop of Tholofa, whom we euene now rehearsed, or Acarius, or Ambrose, or any such to be raised from death, what they would say. Truely they would not allow that in so great necessitie of the poore, riches in a manner superfluous should be turned another way. Admit I speak nothing how these vses vpon which they be bestowed, (although there were no poore) are many waies hurtfull, but in no behalfe profitable. But I leave to speake of men. These goods are dedicate to Christ: therefore they are to be disposed after his will. But they shall in vaine saye, that this part is bestowed vpon Christ, which they haue wasted otherwife the he commanded. Howbeit, to confesse the truth, there is not much of the ordinary revenue of the Church abated for these expenses. For there are no bishoprikes so welthye, no abaties so fatte, finally neither so many, nor so large benefices, that may serue to fill the gluttony of priefts. But while they seeke to spare themselves, they perswade the people by superstition, to turne which should be bestowed vpon the poore, to build temples to set vp images, to buy jewels, to get costly garments. So with this gulle the daylie almes consumed.

19 Of the revenue, that they receive of their landes and possession, what else shall I say, but that which I haue alreadie saide, and which is before all mens eyes? We see, with what faithfulness they which are called bishops and Abbots do dispose the greatest part. What madness is it, to seeke here for an ecclesiastical order? Was it meete that they, whose life ought to have been a singular example of frugality, modestie, continence, and humilitie, should contende with the royalty of princes in number of goods, in gorgiousnesse of houes, in daintinesse of apparel and fare? And how much was this contrarie to their office, that they, whom the eternal and inviolable commandement of GOD forbiddeth to be desirous of filthy game, and biddeth to be content with simple living, should not only laye handes vpon townes and castels, but also violently enter vpon the greatest lordships, finally possess forcably verie empires? If they despise the word of GOD: what will they aunswere to those auncient decrees of the Synodes: whereby it is decreed that the bishop should haue a halme lodging not far from the Church, meane fare and houlesd stufie? What will they saye to that praisse of the Synode at Aquillia: where povertie is reported glorious in the Prieftes of the Lorde? For perhaps they will utterly refuse as too much rigorous, that which Hierome aduise of Neposianus, that poore men and strangers: and among them Christe as a guest, may knowe his table. But that which hee by and by addeth, they will be ashamed to denye that it is the glory of a bishope to provide for the goods of the poore: that it is the shame of all prieftes to studie for their owne riches. But they can not receive this, but they must all condemne themselves of shame. But it is not needesfull in this place to speake more hardly against them, sith my meaning was nothing else, but to shewe, that among them the lawesfull order of deaconrie is long
Cap. 6. Of the outwarde meanes long ago taken away: that they may no more glory of this title to the comedation of their Church which I thinke I have already sufficiently shewed.

The vii. Chapter.

Of the Supremacy of the Sea of Rome.

Hitherto we have rehearsed those orders of the Church, which were in the government of the olde Church: but afterward corrupted in times, and from thenceforth more and more abused, doe nowe in the Popyhe Church retaine only their name, and in deed are nothing else but vifours: that by comparison the godly reader might judge, what manner of Church the Romanists have, for whose sake they make vs schismatikes, because we have departed from it. But as for the heade and topp of the whole order, that is to say, the supremacy of the Sea of Rome, whereby they trauaile to prove, that they only have the catholike Church, we haue not yet touched it: because it tooke beginning neither from the institution of Christ, nor the use of the olde church, as those former parts did which we haue shewed to have so proceeded from antiquitie, by wickednes of times they are vitally degenerate, and haue put on altogether a newe forme. And yet they goe about to perswade the worlde, that this is the chiefe & in a manner only bonde of the vertie of the church, if we cleaue to the Sea of Rome, and continue in the obedience thereof. They rest (I say) principally vpon this stay, when they will take away the Church from vs, and claim it to themselves, for they kepe the head, vpon which the vertie of the Church hangeth, and without which the church must needs fall a sunder and be broken in pieces. For thus they thinke, that the Church is as it were a maimed and headlesse body, vnlesse it be subject to the Sea of Rome, as to her head. Therefore when they talke of their Hierarchie, they alway take their beginning at this principle: that the bishop of Rome (as the vicar of Christ, which is the head of the Church) is in his stead President of the vniverfall Church: and that otherwise the Church is not well ordered, vnlesse that Sea doe holde the supremacy aboue another. Therefore this also is to be examined of what sort it is: that we may omit nothing that pertaineth to a just government of the Church.

2. Let this therefore be the principall point of the question: Whether it be necessary for the true forme of Hierarchie (as they call it) or ecclesiastical order, that one Sea should be aboue the rest both in dignitie and in power, that it may be the head of the whole body. But we make the church subject to too vnjust lawes, if we lay this necessity vpon it, without the word of God. Therefore if the aduersaries will prove, which they require, they must shew that this disposition was ordeyne by Christ. For this purpose they alledg out of the law the high priesthood, also the high judgemen, which God did institute at Hierusalem. But it is easie to give a solution, and that manye waiues, if one way doe not satisfaie them. First no reason compelleth to extende that to the whole world, which was profitable in one nation: yea rather, the order of one nation and of the whole world shall be farre different. Because
Because the Jews were on each side compassed with idolaters, they should not be diversly drawne with varietye of religions, God appointed the place of worshipping him in the middest part of the lande: there hee ordained ouer them one head By shoppe, whom they should have al regard vnto, that they might bee the better kept together in unitie. Nowe when religion is sprede abroad into the whole worlde, who doeth not see that it is altogether an absurditye, that the government of the East & West be giuen to one man? For it is in effecte as much as if a man shoulde affirme that the whole worlde ought to be governed by one ruler, because one pece of lande hath no mo rulers but one. But there is yet another reason, why that ought not to be made an example to be followed. No man is ignorant that the high byshop was a figure of Christ. Now, since the prishhood is remoued, that right must also bee remoued. But to whome is it remoued? Truely, not to the Pope (as he himselfe is so bolde shamelessly to boast) when he draweth this title to himselfe: but to Christ, which as he alone susteyneth this office, without any vicar or successor, so hee resigneth the honor to none other. For the Priesthood consisteth not in doctrine onely, but in the appeasing of God, which Christ hath fully wrought by his death, & in that intercession which he now flieth with his father.

3 There is therefore no cause why they shoulde binde vs by this example, as by a perpetuall rule, which we haue scene to bee enduring but for a time. Out of the newe Testament they haue nothing to bring forth for proffe of their opinion, but that it was sayde to one: Thou art Peter, and vpon this stone I will builde my Church. Againe, Peter, Louest thou me? Feede my sheepe. But admitting that these bee strong prooues, they must first shewe, that hee which is commanded to seede the flocke of Christ, hath power committed to him over all Churches: and that to binde and to loose is nothing else but to bee ruler of all the worlde. But as Peter had receiued the commandement of the Lord, so hee exhorteth all other priests to seede the Church. Hereby we may gather, that by this saying of Christ, there was either nothing giuen to Peter more than to the rest, or that Peter did egally communicate with other the power that he had receiued. But, that we strive not vainely, we haue in another place a cleare exposition out of the mouth of Christe, what is to binde and loose: that is to say, to receaine and to forgive sinnes. But the manner of binding and losing, both the whole Scripture eche where sheweth, and Paul very well declareth, when hee saith that the miniters of the Gospell, haue commandement to reconcile men to GOD, and also haue power to punishe them that refuse this benefite.

4 Howe shamefully they wrest those places, that make mention of binding and loosing, I both haue already shortly touched, and a little after I shal haue occasion to declare more at large. Nowe it is good to see onely, what they gather of that famous aunswere of Christ to Peter. Hee promised him the keyes of the kingdom of heauen: he sayde that whatsoever hee bounde in earth, shoulde bee bounde in heauen. If we agree vpon the word keyes, and the manner of binding, all contention shall by and by cease. For the Pope him selues will gladly giue over the charge injoynd to the Apostles.
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Postles, which being full of trauell and greete, should shake from him his pleasures, without gaine. For as much as the heauens are opened vnto vs by the doctrine of the Gospel, it is with a very fit metaphore expressed by the name of keyes. Now men are bounde and loosed in no other wise, but when faith reconcileth some to God, and there own vnbeliefe bindeth other some. If the Pope did take this onely vpon him, I think there will be no man that woulde either enuy it, or striue about it. But because this succession being trauelsome and nothing gainefull pleareth not the Pope, hereupon growth the beginning of the contention, what Christ promiseth to Peter. Therefore I gather by the very matter it selfe, that there is nothing meanes, but the dignitie of the office of an apostle, which cannot be fearered from the charge. For if that definition which I have rehearsed, bee receiued (which cannot but shamelesly be rejected) here is nothing givem to Peter, that was not also common to his other fellows: because otherwise there should not onely wrong be done to the persons, but they very maiftie of doctrine should haile. They cry out on the other side, what availleth it, I pray you, to run vpon this rock? For they shall not prooue, but as the preaching of one name gospel was enioinad to all the apostles, so they were also al alike furnished with power to binde & loose, Christe (say they) appointed Peter Prince of the whole church, when he promised that he would giue him the keyes. But which he the promised to one, in another place he gaued it also to all the rest, & deliuered it as it were into their hands. If the same power were granted to all which was promised to one, wherein shaile he be aboue his fellows? Herein (say they) he excelleth, because he receiued it both in common together with them, and seuerely by himself, which was not givem to the other, but in common. What if I anfwere with Cyprian and Augustine, that Christe did it not for this purpose, to prefer one man before other, but so to set out the vnitie of the Church. For thus faith Cyprian, that God in the person of one gave the keyes to all, to signify the vnitie of all: and that the rest were the same thing that Peter was, enioind with like parraking both of honour & power: but the beginning is taken at vnitie, that the church of Christe may bee shewed to bee one. Augustine faith: If there were not in Peter a mysterie of the church, the Lorde woulde not say to him, I wil giue thee the keyes. For if this was faide to Peter, the Church hath them not: but if the church haue them, then Peter, when he receiued the keyes, betokened the whole church. And in an other place, When they were all asked, onely Peter answered, thou art Christ; and it is sayd to him, I will giue thee the keyes, as though he alone had receiued the power of binding and loosing: whereas both he being one said that one for all, & he receiued the other with all, as bearing the person of vnitie. Therefore one for all, because there is vnitie in all.

5 But this, Thou art Peter, and vpon this rocke I will buldfe my church, is no where red spoken to any other. As though Christ spake there any other thing of Peter, than which Paul and Peter himselfe speakeith of all Christians. For Paul maketh Christ the cheefe and corner stone, vpon which they are builded together that growe into a holy temple to the Lorde. And Peter biddeth vs to bee fitle stones which being founded vpon that chosen and precious stone, doe by this ioynit and coupling together with our GOD, cleau
For equall to rcfu-ptaufe other.Ncither is councliff any fhall fic th & difled I and their fellowes, burnot their Lorde. Yea, why they bcdone: but thec with3l!hce hearcj other ketii them the contraric, buildedvpon Pe/er, becaufeit ftorSjhc dothnotcon-.maundthem hee When he was accused for that he had gone in to the Genules, al-though it were without cause, yet he answered and purged himselfe. When Act.8.24. hee was commancked by his fellowes, to goe with John into Samaria, hee refu-
refused not. Whereas the Apostles did fend him, they did thereby declare
that he helde him not for their superior. Whereas hee obeyed and tooke
upon him the embassage committed to him, hee did thereby confesse that
hee had a fellowship with them, and not an authoritie over them. If none
of these things were, yet the onely Epiftle to the Galatians may easily
take all doubting from vs: where almost in two whole Chapters together
Paul traveueth to proue nothing else, but that hee himselfe was equall to
Peter in honour of Apostleship. Then hee rehearseth that hee came to
Peter, not to proue his subjeccion, but only to make their consent of doctrine
approved by testimonie to all men: and that Peter himselfe required no
such thing, but gaue him his right hand of fellowship, to worke in common
gether in the Lorde's vineyard: and that there was no lesser grace given
to him among the Gentiles, than to Peter among the Jewes: Finally that
when Peter dealt not verie faithfully, hee was corrected by him, and obeyed
his reproving. All these things doe make plaine, either that there was an
equalitie betweene Paul and Peter, or at least that Peter had no more po-
wer over the rest, than they had over him. And (as I haue already saide)
Paul of purpose laboureth about this, that none shoulde preferre before
him in the Apostleship either Peter, or John, which were fellowes, not
Lorde.

If Peter were
the Prince of the
Apostles, it follow-
eth not here-
upon that the
whole worlde
should be subie
nt to the Bishop of
Rome.

8 But, to graunt them that which they require concerning Peter, that
is, that hee was the Prince of the Apostles, and excelled the rest in dignitie:
yet there is no cause why they shoulde of a singular example make an uniuer-
seall rule, and drawe to perpetuitie that which hath beene once done: Sith
there is a farre differing reason. One was cheefe among the Apostles: for-
sooth, because they were fewe in number. If one were the cheefe of twelve
men, shall it therefore follow that one ought to be made ruler of a hundred
thousand men? It is no maruell that twelve had one among them shoulde
rule them all. For naure beareth this, and the witte of men requireth this,
that in every assembly, although they bee alequall in power, yet there be
one as a gouernour, whom the rest may haue regarde vnto. There is no
court without a Consill: no season of judges without a Pretor, or Propoun-
der, no company without a Ruler, no fellowship without a Maister. So
shoulde it bee no absurditie, if we confess that the Apostles gaue to Peter
such a supremacie. But that which is of force among fewe, is not by and by
to bee drawn to the whole worlde, to the ruling whereof no one man is su-
ficient. But (say they) this hath place no leffe in the whole vniuersaltie of
nature, than in all the partes, that there be one soueraigne heade of all. And
hereof (and God wyl) they fetch a prooue from Cranes and Bees, which al-
way choose to themselves one guide, not many. I allowe in deede the ex-
amples which they bring forth: but doe Bees resort together out of all the
worlde to choose them one king? euer severall king is content with his
owne hyue. So among Cranes, euer heard hath their owne king. What elfe
shall they prowe hereby, but that euer Church ought to haue their owne
seuerall Bishop appointed them? Then they cal vs to civill examples. They
allege that saying of Homer. It is not good to haue many gouernours: and
such things as in like sense are read in prophane writers to the commenda-
lation
tion of Monarchie. The answeare is easie. For Monarchie is not praised of Vlytis in Homere, or of anie other, in this meaning, as though one ought to be Empereour of the whole world: but they meane to shew that one kingdome cannot hold two kings: and that power (as he calleth it) can abide no companion.

9 But let it be as they will, that it is good and profitable that the whole world be holden under Monarchie, which yet is a very great absurdity: but let it be so: yet I will not therefore grant that the same should take place in the government of the Church. For the Church hath Christ her only head, under whose dominion we all cleave together, according to that order & that forme of politicke which he hath prescribed. Therefore they do a great wrong to Christ, when by that pretence they will have one man to be ruler of the universal church, because it cannot be without a head. For Christ is the head of whom the whole body coupled & knit together in every joynr, wherewith one ministreth to an other, according to the working of every member in the measure thereof, makest increse of the body. See you not, how he setteth al men without exception in the body, & leaueth the honor & name of head to Christ alone? See you not how he giueth to every member a certain measure, and a determined & limited function: whereby both the perfection of the grace & the soueraine power of government may remain with Christ only? Neither am I ignorat what they are wont to caull, whiche this is objected against them: they say that Christ is properly called the only head, because he alone raigneth by his own authoritie & in his owne name: but that this nothing withstandeth, but that there may be under him another ministerial head (as they terme it) that may be his vicegerent in earth. But by this cauilllation they preuail nothing, vnles they first shew that this ministery was ordained by Christ. For the Apostle teacheth, that the whole ministraatio is dispersed through the members, & that the power floweth from the one heavenly head. Or if they will haue it any plainer spoken, sith the Scripture testifieth that Christ is the head, & claimeth that honour to him alone, it ought not to be transferred to any other, but whom Christ himselfe hath made his vicar. But that is not only nowhere read, but also maie be largely confuted by many places.

10 Paul sometimes depainteth vs to a lively image of the Church. Of one head he makest there no mention. But rather by his description we may gather, that it is disagreing from the institution of Christ. Christ at his ascending tooke from vs the visible presence of himselfe: yet he went vp to fulfill all things. Now therefore the Church hath him yet present, and alway shall haue. When Paul goeth about to shew the meane whereby hee presencteth himselfe, he calleth vs backe to the ministries which he vseth. The Lorde (faith he) is in vs all, according to the measure of grace that hee hath given to every member. Therefore he hath appointed some Apostles, some pastors, some Euangelisters, others some Teachers, &c. Why doth hee not say, that he hath set one over all, to be his vicegerent? For the place required that principally, and it could by no means have bin omitted, if it had bin true. Christ (faith he) is with vs. How? by the ministery of men, whom he hath appointed to governe the Church. Why not rather by the ministeriall head, to whom

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he hath committed his steede? He nameth vnite: but in God, and in the faith of Christ. He assigneth to men nothing but common ministerie, and to every one a particular measure. In that commendation of vnity, after that he had said that there is one body, one spirit, one hope of calling, one God, one Faith, one Baptisme, why hath he not also immediately added one chiefe bishop, that may hold the Church together in vnity? For nothing could have beene more firly spoken, if it had beene true. Let that place be diligently weighed. It is no doubt but that he meant there altogether to represent the holy and spiritual government of the Church, which they that came after called Hierarchie. As for Monarchie among ministers, he not only nameth none, but also theweth that there is none. It is also no doubt but he meant to express the manner of conioyning, whereby the faithfull cleave together with Christ their head. There he not onely speaketh of no ministeriall head, but appointeth to every of the members a particular working according to the measure of grace distributed to every one. Neither is there any reason why they should put to ly the comparison of the heavenly & earthly Hierarchie. For it is not safe to know beyond measure of it. And in framing this government we must follow no other figure, than the Lord himself hath painted out in his word.

If Peter had a supremacy not onlie to be confirmed unto him but also conferred unto others, the title of the bishop of Rome is not hereby proved.

Now although I grant them another thing, which they shall never win by profe before sober men, that the supremacy of the Church was so established in Peter, that it should alway remaine by perpetual succession: yet howe will they proove, that his see was so placed at Rome, that whatsoever is Bishop of that Church, should be set over the whole world? By what right do they bind this dignitie to the place, which is gien without mention of place? Peter (say they) liued and died at Rome. What did Christ himself? Did not he, while he liued, exercise his Bishoprie, and in dying fullfill the office of Priesthood, at Hierusalem? The Prince of Pastors, the soueraine Bishop, the head of the Church, could not purchase honor to the place: and could Peter, that was farre inferiour to him? Are not these follies more than childish? Christ gave the honor of supremacy to Peter: Peter gave at Rome, therefore he there placed the see of supremacy. By this reason the Israelites in old time might have set the see of supremacy in the desert, where Moses the chiefest Teacher and Prince of Prophets executed his ministerie and died.

Let vs see how trimly they reason. Peter (say they) had the supremacy among the Apostles: therefore the church where he sette ought to have that priviledge. But where sette he first? At Antioch, say they. Therefore the Church of Antioch doth rightly claim to it selfe the supremacy. They contente that it was in old time the first; but they say, that in removing thence he removed to Rome the honour that hee brought with him. For there is an Epistle under the name of Pope Marcellus to the bishops of Antioche, where he sayeth thus: Peters see was at the beginning with you, which afterward by the Lords commandement was removed hither. So the Church of Antioche, which was once the chiefest, hath given place to the see of Rome. But by what Oracle had that good man learned, that the Lord so commanded? For if this cause be to be determined by the law, it is necessary that
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that they answere, whether they wil haue this privileedge to be personal, or real, or mixt. For it must be one of these three. If they say that it is personal, then it belongeth nothing to the place. If they say that it is real, then when it is once gien to the place, it is not take away by reason either of the death or departure of the person. It remaneth therefore that they must say it is mixt: but then that place shall be not simply to be considered vnlesse the person do also agree. Let them choose which socuer they will, I will by and by in ferre and eazily prove, that Rome can by no meanes take the supreme magie upon it selfe.

13. But be it then, that as (they triefingly say) the supreme magie was removed to Antioch from Rome: yet why did not Antioch keep the second place? For if Rome have therefore the first place, because Peter sate there to the end of his life: to whom shall the second place rather be graunted, than where he had his first sate? How came it to passe then, that Alexandria went before Antioche? How agree eth it, that the Church of one disciple should be above the seat of Peter? If honor be due to euery Church, according to the worthines of the founder, what shall we say also of the other Churches? Paul nameth three, that seemed to be pillars, James, Peter, & John, if the first place were graunted to the sea of Rome in the honor of Peter: do not the seas of Ephesus, & Hierusalem, where John & James sate, deserve the second & third place? But among the Patriarches Hierusalem had the last place: Ephesus could not fit so much as in the uttermost corner. And other Churches were left out both all those that Paul founded, & those that the other Apostles were rulers of. The seat of Mark, which was but one of their discipies, obtained the honour. Therefore they must either confess that that was a preposterous order, or they must graunt vs that this is not a perpetuall rule, that there be due to euery Church the same degree of honour which the founder had.

14. Howbeit as for that which they report of Peter sittinf in the Church of Rome, I see not what credite it ought to haue. Truely that which is in Euesbius, that he ruled there fivte & twentie yeares, is verie easilly confuted. For it is evidet by the first & second Chapter to the Galathians, that about twentie yeares after the death of Christ, he was at Hierusalem, & that then he went to Antioch, where he sate longe, & to confert. Gregory re. kennaeth feventie yeares, and Euesbius twentie and fivte. But from the death of Christ, to the ende of Neroes Empire, (in whose time they say that he was flaine) there shalbe founde but thirtie and feventie yeares. For the Lorde suffered vnder Tiberius, the eighteenth year of his Empire. If you rebate twentie yeares, during the which Paulis witnessse that Peter dwelt at Hierusalem, there will remaine but feventeene yeares at the most, which must now be diuided betwene two Bishops, if he sate long at Antioch hee could not sit at Rome, but a verie little while. Which thing we may yet alfo more plainly prove. Paul wrote to the Romanes, when he was in his journey going to Hierusalem, where he was taken, and from thence brought to Rome. It is not likelihood that this Epistle was written foure yeares before that hee came to Rome. Thein is yet no mention of Peter, which should not haue bin left out, if Peter had ruled that church. Yea & in the end alfo, whe he reheareth a great number of the godly, whom he biddeth to be saluted, where verily he

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gath'reth together all those that he knewe, he yet saith vttely nothing of
Peter. Neither is it needful here to make a long or curious demonstration
to enuie of sound judgment: for the matter it selfe, and the whole argu'ment
of the Epistle crieth out, that he should not have ouerpass'd Peter, if he had
beene at Rome.

15 Then Paul was brought prisoner to Rome. Luke reporteth that he
came to the brethren, of Peter he sayeth nothing. He wro'th from
thence to many Churches; and in some places also hee writevth salutations
in the names of certaine: but he doth not in one word saye that Peter
was there at that time. Who, I pray you shall thinke it likely, that hee could
have pass'd him ouer with silence, if he had beene present? Yea to the Phi-
lippians, where he said that hee had none that so faithfully looked untto the
worke of the Lord, is Timothie; hee complained that they did all secke their
own. And to the same Timothie he maketh a more grievous complaint, that
none was with him at his first defence, but all forsooke him; where therefore
was Peter then? For if they say that he was then at Rome, how great a shame
doth Paul charg[e him with, that hee was a forfaker of the Gospell? For hee
spakest of the beleuers; because he addeth, God impute it not untto them.
How long therefore, and in what time did Peter keepe that seate? But it is a
constant opinion of writers, that hee govern'd that Church even to his
death. But among the writers themselves it is not certain who was his suc-
cessor, because some say Linus, and other some say Clement. And they tell
many fond fables, of the disputacion had betwene him and Simon the Magis-
cian. And Augustine sticketh not to confesse, when hee entreateth of super-
fitions, that by reason of an opinion rashly conceived, there was a custom
grown in use at Rome, that they should not fast that day that Peter got the
victorie of Simon the Magician. Finally the doings of that time are so en-
tangled with diversitie of opinions, that we ought not rashly to beleue where
we finde any thing written. And yet by reason of this consent of writers, I
strie not against this, that he died there; but yet that he was Bishop there,
& specially a long time, I cannot be perfwaded, neither do I much passe vp
that also: for as much as Paul testifieth that Peter's Apostleship did pecu-
liarly belong to the Jews, and his owne to vs. Therefore that that fellow-
ship which they couenanted betwene themselves, may be confirmed with
us, or rather that the ordination of the holy Ghost may stand in force amog
us, we ought to have respect rather to the Apostleship of Paul & Peter. For
the holy ghost so divided the provinces betwene them that he appointed
Peter to the Jews, and Paul to vs. Now therefore let the Romanistes go &
secke their supramacie else where than in the word of God, where it is found
not to be grounded.

16 Nowe let vs come to the olde Church, that it may also bee made to
appeare plainly that our aduersaries doe no lese causelessly; and falsely
boast of the consent thereof, than they doe of the witnessse of the worde of
God. When therefore they bragge of that princi'ple of theirs, that the vnitie
of the Church cannot otherwise bee kept together, but if there bee one su-
preme head in earth, to whom all the members may obey, and that thence
the Lord gave the supramacie to Peter, and from thence forth to the sea of
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Rome by right of succession, that the same should remaine in it to the end; they affirm, that this hath beene alwayes observed from the beginning. But forasmuch as they wrongfully wrest manie testimonies, I will first say this aforesaid, that I denie not but that the writers doe eache where give great honor to the church of Rome, and do speak reverently of it. Which I thinke tobe done specially for three causes. For that same opinion, which I wot not how it grewen in force, that it was founded and ordained by the minil-rie of Peter, much auailed to procure fauour & estimation vnto it. Therefore in the East parts it was for honors sake called the sea Apostolike. Secondly, when the head of the Empire was there, & that therefore it was likely, that in that place were men more excellent both in learning & wisdom, & skill, & experience of many things, than any where else: there was worthily consideration had thereof; that both the honor of the citie, & also the other more excellent gifts of God should not seeme to be despised. There was besides these also a third thing, when the Churches of the East, and of Grecia, yea & of Africa, were in tumults among themselves with disagreements of opinions, the Church of Rome was quieter & less full of troubles than the rest. So came it to passe, that the godly & holie Bishops, being druen out of their seats, did oftentimes flee thither as intosanctuarie or certaine havens. For as the Westernne men are of lesse sharpenesse & twistnesse of wit, than the Asians or Africants be, so much are they lesse devious of alterations. Therefore added much authoritie to the Church of Rome, that in those times, it was not so troubled as the rest, and did hold the doctrine once delivered them, faster than all the rest as we shall by and by better declare. For these three causes (say) it was had in most honor, and commended with manie notable testimonies of the old writers.

17 But when our adversaries will thereupon gather that it hath a supremacy & soveraign power over other churches, they do too much amisse, as I have alreadie said. And that the same may the better appeare, I will first briefly shewe what the olde fathers thought of this vnitie which they enforce so earnestly. Hierome writing to Neposianus, after that he had recitected many examples of vnitie, at the last descended to the Hierarchie of the Church. Ech Bishop of evey severall church, eche Archpriest, eche Archdeacon, & all the ecclesiastical order, do rest upon their own rulers. Here a Romaine Priest speaketh, he commendeth vnitie in the ecclesiastical order, why doth he not rehearse that all Churches are knit together with one head as with one bond? Nothing could have more nitely seuered the matter that he had in hand: & it cannot be said that it was for forgetfulness, that he omitted it: for he would have done nothing more willingly if the matter had suffred him. He saw therefore without doubt, that that is the true reason of vnitie which Cyprian excellently well describeth in these words: The bishoprike is one, whereof echa hath a part wholly: & the Church is one, which is with encrease of fruitfulnesse more largely extended into a multitude. Like as there are many sunbeames & one light: and many branches of a tree, but one body grounded on a fast holding roote: and like as from one fountaine owne many streams, & thogh the multitude seeme to be diversly spread abroad with largenes of overflowing plenty, yet the vnitie is kept whole in the originall:

The fathers of the Church confessing the Churches vnitie never dreamed that the Bishop of Rome supreamie should bee the bonde so make it one.
Of the outward meanes

so the Church also being overspread with the light of the Lord, extendeth her beams abroad throughout the whole world, yet is it but one that is each where poured forth, and the unity of the body is not severed: she spreadeth her branches over the whole world, she sendeth out her overflowing streams: yet is there but one head and one beginning, &c. Afterward: The spouse of Christ cannot be an adultress: she knoweth one only house, the keepeth the holiness of one only chamber with Christ's namefastness. You see how she maketh the universal bishopricke to be Christ's only, which comprehendeth the whole Church vnder him: and faith that all they that execute the office of bishop vnder this head, have their parts thereof wholly. Where is the supremacy of the sea of Rome, if the whole bishopricke remaine with Christ only, and each bishop hath his part thereof wholly? These thinges therefore make to this purpose, that the reader may understand by the way, that the olde fathers were utterly ignorant of that principle, which the Romanists do take for confessed & undoubted, concerning the unity of an earthly head in the Hierarchie of the Church.

The vii. Chapter.

Of the beginning and increasing of the Papacie of Rome, until it advanced to such height, whereby both the libertie of the Church hath bin oppressed, and all the right government thereof oversrowned.

As concerning the auncientness of the supremacie of the sea of Rome, there is nothing had of more antiquitie to stablishe it, than the decree of the Nicene Synode, wherein the bishoppes of Rome both hath the first place among the Patriarches given vnto him, and is commanded to looke vnto the Churches adjoyning to the citie. When the Council maketh such division betwene him and the other Patriarches, that it aughteth to every one their bounds: truely, it dooth not appoint him the head of all, but maketh him one of the chiefe. There were present Vitus and Vincenius in the name of Iulius, which then governed the church of Rome: to the was given the fourth place. I beseech you, if Iulius were acknowledged the head of the Church, should his Legates bee thrust into the fourth seate? Should Athanasius be chiefe in the Council, where principally the image of the Hierarchicall order ought to be scene? In the Synode at Ephesus it appeareth, that Celestius which was then bishop of Rome, vfid a crooked foole meane to provide for the dignitie of his seate. For when hee sent his deputies thither, he committed his seate to Cyrilus of Alexandria, which should notwithstanding otherwise have beene the chiefe. To what purpose was that same committing, but that his name might by what meanes focuer abide in the first place? For his Legates sate in a lower place, and were asked their opinion among the rest, and subscribed in their order: in the mean time the Patriarch of Alexandria owned Celestines name with his own. What shall I say of the second council at Ephesus: where when Leos Legates were present, yet Dioscorus Patriarch of Alexandria sate the chiefe as by his owne right? They will take exception that it was not right counsell, by which both the holy man Flavianus was condemned, and Eucherius acquired
acquainted, and his vngodlines allowed, But when the Synod was gathered, when the bishops took their places in order, verly the legates of the bishop of Rome sat there among the rest none otherwise than in a holy and lawfull Council. Yet they strived not for the first place, but yielded it to another: which they would have neuer done, if they had thought it to be theirs of right. For the bishops of Rome were neuer ashamed to enter into the greatest contentions for their honors: & for this only cause oftentimes to vex and trouble the Church with many & hurtful strifes. But because Leo saw that it should be a to much unreasonable request, if he should seek to get the chiefe place for his Legates, therefore he surceeded it.

2. Then followed the Council of Chalcedon, in which by the grant of the Emperour the Legates of the Church of Rome sat in the chiefe place. But Leo himselfe confesseth, this was an extraordinary privileg. For when hee made petition for it to the Emperour Marcius, and Pulcheria Emperess, he did not affirm it was due to him, but only pretended, that the Eastern Bishops, which sat as chiefe in the council at Ephesus, troubled all things and ill abused their power. Whereas therefore it was needfull to have a graue governor, & it was not likely they should be meet for it, which had once ben so light and disordered: therefore he praised, that by reason of the default & vnfitnes of other, the office of governing might be remoued to him. Truly that which is gotten by singuler privileges and beside order, is not by common law. Where this only is pretended, that there needed some newe governour, because the former governours had behaued themselves ill, it is evident that it neither was so before, nor ought to continue so for ever, but is don only in respect of present danger. The bishop of Rome therefore had the first place in the Council at Chalcedon not because it was due to his see, but because the Synode was at that time destitute of a graue fit governour, while they that ought to have ben the chiefe, did through their own intemperance & corrupt affection, thrust themseiles out of place. And this that I say, Leos successor did in deed prove. For when he sent his Legates to the Synode at Constantinople, which was helden long time after, he brauled not for the first seat, but easilie suffered Menas the patriarch of Constantinople to sit as chiefe. So in the council at Carthage, at which Augustine was present, we see that not the Legates of the see of Rome, but Aurelius Archbishops of that place sat as chiefe: when yet the contention was about the authoritie of the Bishop of Rome. Yea there was also a generall council helden in Italie it selfe, at which the bishop of Rome was not present. Ambrose was chiefe there, which was in very great authoritie with the Emperour, where was no mention made of the bishop of Rome. Therefore at that time it came to passe by the dignity of Ambrose, that the see of Milain was more noble then the see of Rome.

3. As concerning the title of Supremacy, & other titles of pride, whereupon it now maruellously boasteth it selfe, it is not hard to judge, when & in what sort they crept in. Cyprian oftentimes makest mention of Cornelius. He lettest him out with no other name, but by the name of brother, or fellowe Bishop, or fellow in office. But when hee writeth to Stephen the successor of Cornelius, he doth not only make him equal with himselfe & the rest, but also...
Cap. 7. Of the outwarde meanes

If a man turne over the antienter monuments, he shall finde that the Bishop of Rome at that time was content with the common name of brother. Certainly so long as the face of the Church continued true & pure, all these names of pride, where with since y time the sea of Rome hath begun to waxe outrageous, were utterly vnheard of it was not known, what was the highest bishop & the only head of the church in earth. But if the bishop of Rome had ben so bold to have taken such a thing upon him, there were foute & wise men that would haue by & by repressed his folly. Hierome forasmuch as he was a priest at Rome, was not ill willing to let out the dignitie of his owne Church, so much as the matter & state of his time sufffedy yet we see how he also bringeth it downe into fellowship with the rest. If authority (saith he) be sought for, the world is greater than a city. Why doest thou alleage to me the custome of one city? Why doest thou defend sinalnes of number, out of which hath growen pride, against the lawes of the church? Wherefore ther be a bishop, either at Rome, or at Eugubium, or at Constantinople, or at Rhogiam, he is of the same merite and of the same priesthood. The power of riches or basenes of poueritie maketh not a bishop higher or lower.

4. About the title of vniversal bishop the contenfight first bega in the time of Gregory, which was occasioned by the ambition of John bishop of Constantinople. For he (which thing never any man before had attempted) would haue made himselfe vniversal bishop. In that contention Gregorie doth not alleage that the right is take away which was due to himself, but stoutly crieth out against it, that it is a prophane name, yea ful of sacrilege, yea the forwarne of Antichrist. The whole Church (faith he) falleth downe from her state, if he fall which is called vniversal. In another place: It is very sorrowful, to suffer patiently, that our brother & fellow bishop, despising all other, should only be named bishop. But in this his pride what els is betokened but the times of Antichrift here at hand? because verely he followeth hym, despising the fellowship of Angels, went about to clime vp to the top of singularity. In another place he writeth to Eulolius of Alexandria, and Anastasius of Antioche. None of my predecessors at any time woulde vse that prophane word; for if one be called vniversal Patriarch, the name of patriarches is abated from the rest. But farre may this be from a christian minde, that any should have a will to take that vpon him, whereby he may in any part, be it neuer so little, diminish the honor of his brethren. To consent in this wicked word is nothing els but to leefe the faith. It is one thing (faith he) y we owe to the preferring of the vnity of faith, & an other thing that we owe to the keeping downe of pride. But I say it boldely, because whoseoeuer calleth himselfe or desireth to be called vniversal bishop, he doth in his pride advancing run before antichrift, because he doth with shewing himselfe proud preferre himselfe above the rest. Againe to Anastasius bishop of Alexandria I have said y he can not haue peace with vs, vnlesse he amended the advancing of the superstitious and proud word, which the first apostata hath inuented.

And
And (to speake nothing of the wrong done to your honour) if one be called
vniuersall by shop, the vniuersall Church falleth when that vniuersall one
falleth. But whereas he writeth, that this honour was offered to Leo in the Sy-
node at Chalcedon, it hath no colour of truth. For neither is there any such
thing red in the actes of that Synode. And Leo himselfe, which with many
Epistles impugneth the decree there made in honour of the sea of Constan-
tinople, without doubt would not have paffed over this argument, which had
beene moft to be liked of all other, if it had beene true, that hee refused that
which was given him: & being a man otherwise too much desirous of ho-
nor, he would not have omitted that which made for his praise. Therefore
Gregory was deceived in this, that hee thought that that title was offered
to the sea of Rome by the Synode at Chalcedon: to speake nothing, howe
fond it is, that hee both teftifieth it to have proceeded from the holy Synode,
& also at the same time called it wicked, proflane, abhominable, proude, and
full of sacrilege, yea defecundy by the due, and publifhed by the crier of An-
tichriste. And yet he addeth that his predecessor refused it, leaft all Priestes
should be deprived of their due honor, when any thing were privately giuen
to one. In another place: no man at any time hath willed to be called by that
word. No man hath taken to himfelfe that presumptuouz name: leaft if hee
should in the degree of bishoprike take to himfelfe a glory of singularity, he
should seeme to have denied the same to all his brethren.

Now I come to the jurisdiction, which the bishopp of Rome affirmeth
that he hath over all Churches. I knowe howe great contentions have bene
in olde time about this matter. For there hath bene no time wherein the sea
of Rome hath not counted to get en Empire ouer other Churches. And in
this place it shall not be our offeasone, to search by what means it grew
then by litle & little to some power. I do not yet speake of that infinite empire,
which it hath not so long ago taken by force to it self: for we will differre that
to a place convenient. But heere it is good to speake briefly, howe in olde
time and by what means it had advancd it selfe, to take to it selfe any po-
wer ouer other Churches. When the Churches of the East were diuided &
troubled with the factions of the Arrians under the Emperours Constantius
and Conftans the fonnes of Conftantine the Great, and Athanasius the cheefe
defendour there of the true fayth was driven out of his sea: such calamity
compelled him to come to Rome, that with the authority of the sea of Rome,
hee might both after a fort represse the rage of his enemies, and confirme
the godly that were in diffetse. He was honourably receiued of Julius then
Byshop, and obtaied that the Byshops of the West tooke vppon them the
defence of his caufe. Therefore when the godly ftoode in great neede of for-
raine aid, and faw that there was very good succour for them in the church
of Rome, they willingly gave vnto it the most authoritie they could. But all
was nothing else, but the communion thereof should be highly esteemed
and it should be counted a great shame to be excommunicate of it. After-
w ard cuil & wicked men also added much vnto it. For, to escape lawful judg-
ments, they fled to this sanctuary. Therefore if any priest were condemned
by his Byhop, or any byshop by the Synode of his province, they by and by
appealed to Rome. And the byshops of Rome receiued such appearances

Lib. 4. Epist. 79.

The grounde
whereupon the
fourerignty of the
Bishop of Rome
did first take root
was his use-
medling in those
causes, and his rea-
diness to aid the
prifone, which
were bad were
readie any where
to seeke main-
tenance.

Lib. 7. Epist. 79.
Cap. 7. Of the outwärde meanes

more greedily than was meet: because it seemed to be a forme of extraordinary power, so to entermeddle with matters far & wide about them. So when Eutyches was condemned by Flavianus bishop of Constantinople, he complained to Leo that he had wrong done vnto him. Leo without delay, no lesse vndiscreetely than fouldenly, tooke in hand the desperate of an euill cause; he griefoufslie inueyed against Flavianus, as though hee had, without hearing the cause, condemned an innocent: and by this his ambition he caused that the vngodlinesse of Eutyches was for a certaine space of time strengthened.

In Africa it is evident that this oftentimes changed. For so soone as any lewd man had taken a foile in ordinarie judgement, he by and by flew to Rome, and charged his countrimen with many slanderous reports: and the sea of Rome was alway ready to entermeddle. Which lewdnesse compelled the bishops of Africa to make a lawe, that none vnder paine of excommunication should appeale beyond the sea.

6 But whatsoeuer it were, let vs see what authoritie or power the sea of Rome then had. Ecclesiasticall power is contained in these four points, ordering of byshopes, summoning of Counctuls, hearing of appeals or jurisdiction, chaflfing admonitions or censures. All the old Synodes commande byshopes to be consecrate by their owne Metropolitan, and they never bid the bishop of Rome to be called vnto it, but in his owne Patriarchie. But by little and little it grewe in vs, that all the Byshopes of Italie came to Rome to fetch their consecration, except the Metropolitan, which suffered not them selues to be brought into such bondage: but when any Metropolitan was to be consecrate, the bishoppe of Rome sent thither one of his priesstes, which should only be present, but not president. Of which thing there is an example in Gregory; at the consecration of Constantius bishop of Millan after the death of Laurence. Howbeit I doe not thinke that that was a verie auncient institution: but when at the beginning for honor & good wils fake they sent one to another their Legates, to be witnessses of the consecration, and to testify their communion with them, afterward which was voluntary, began to bee holden for necessary. Howsoever it bee, it is evident that in olde time the byshop of Rome had not the power of consecrating, but in the province of his owne Patriarchie, that is to say in the Churches adjoyning to the citie, as the canon of the Nicene Synode faith. To the Consecration was annexed the sending of a Synodicall Epistle, in which he was nothing above the rest. For the Patriarches were wont immediately after their consecration, by solemn writing to declare their faith, whereby they professed they subscribed to the holy & catholike councils. So rendering an account of their faith, they did approve themselves one to another. If the Byshop of Rome had received of other, and not himselfe given this consecration, hee had thereby bin acknowledged superiour but when he was no lesse bound to give it, than to require it of other, and to be subject to the common lawe: truly that was a token of fellowship, not of dominion.

Of this thing there is an example in Gregories Epistle to Anastafius and to Cyrilicus of Constantinople, and in other places to all the Patriarches together.

7 Then follow admonitions or censures: which in old time by bishops of Rome vscd toward other, so they did againe suffer them of other. Irenæus...
To Salutation. Lib.4.

...the church with a pernicious disention. Victor obeyed, & spurned not against it. Such a liberty was then in use among the holy bishops,y they vfed a brotherly authority toward the bishop of Rome, in admonishing and chastising him if he at any time offended. He againe, when occasion required did admonish other of their duty:& if there were any fault, rebuked it. For Cyprian, when he exhorted Stephen to admonish the bishops of France, fetcheth not his argument from the greater power, but from the common right that priests haue among themselves, I beseech you, if Stephen hadde then ben ruler over France, would not Cyprian haue said: Restaine them, because they be thine; but he faith farre other wise. This (faith he) the brotherly fellowship, wherewith we are bound one to another requireth that we should admonish one another. And we see also with how great sharpnes of words he being otherwise a man of a milde nature inuyeth against Stephen himselfe, when he thinketh him to be too insolent. Therefore in this behalfe also there appeareth not yet, that the bishop of Rome had any jurisdiction over them that were not of his owne province.

8 As concerning the calling together of Synodes, this was the office of every Metropolitane, at certaine appointed times to assemble a provincial Synode. There the bishop of Rome had no authortie. But a general Counsell, the Emperor only might summon. For if any of the bishops had appeasembr, not only they were out of his province, would not haue obeyed his calling, but also there would by & by haue rifen an uprore. Therefore the Emperor indifferently warned them all to be present, Socrates in deed reporteth, that Julius did expostulate with the bishops of the East, because they called him not to the Synode of Antioch, whereas it was forbidden by the Canons, that anything should be decreed without the knowledge of the bishop of Rome. But who doth not see that this is to be understood of such decrees as bind the whole vniuersall Church: Now it is no maruel, if thus much be granted both to the antiquitie & honor of the citie, & to the dignitie of the sea, that there should be no general decrees made of religion, in the absence of the bishop of Rome, if he refuse not to be present. But what is this to the dominion over the whole Church? For we deny not, that he was one of the chiefes: but we wil not grant, that which the Romanistes now affirm, that he had a dominion over all.

9 Now remaineth the fourth kind of power, which standeth in appeals. It is evident that he hath the chiefe power, to whose judgement feate appel lation is made. Many oftentimes appealed to the bishop of Rome, and he himselfe also went about to draw the hearing of causes to himselfe: but he was alway lauged to scorn, when he passed his owne boundes. I will speake nothing of the East & of Grecia: but it is certaine that the bishops of France stoutly withstood him, when he seemed to take to himselfe an empire ouer them. In Africa there was long debate about that matter. For where at the Melenitane Counsell, at which Augustine was presente, they were excommunicate that appealed beyond the sea, the bishoppe of Rome travailed to bring to passe, that that decrees might be amended. He sent his legates to shew that that privilege was given to him by the Nicene Council, The
Cap. 7. Of the outwarde meanes

The Legates brough forth the actes of the Nicene Councell, which they had fetched out of the storehouse of their own Church. The Affricans withstood it, and denied that the bishop of Rome ought to be credited in their owne cause: and laid that therefore they would tende to Constantinople, & into other cities of Grecia, where copies were to be had that were leste sul- picious. It was founde, that therein was no such thing written, as the Romans had pretended. So was that decree confirmed, which toke the chuse hearing of causes from the bishop of Rome: In which doing the lewd shame-lefnes of the bishop of Rome himselfe appeared. For when he guilefully did thrust in the Synode at Sardos in stead of the Nicene Synode, he was shamefully taken in a manifest falselie. But yet greater & more shamelesse was their wickednes, that added a forged Epistle to the Council, wherein I wrote not what by shop of Carthage, condemning the arroganct of Aurelius his predeceffour, for that he was so bold to yield himselfe from the obedience of the sea Apostolike, and yeelding himselfe and his Church, humbly craueth pardon. These be the goodly monumenites of antiquitie, wherupv the majestic of the sea of Rome is founded, while they so childishly lie, under the pretence of antiquitie, very blinde men may finde it out by groping. Aurelius (faie he) puffed vp with diueltish boldncesse and stubborneffe, rebelled against Christ, and Saint Peter, & thence to be condemned with curse. What said Augustine? But what saide so many fathers that were present at the Milevitan Councell? But what neede is it to spende many worde in confuting that foolish writing, which the Romanistes themselves, if they have any face left, can not looke vpon without great shame? So Gratian, I cannot tell whether of malice or of ignorance, where he rehearsed that decree that they should be excommunicate that appell beyond the sea, addeth an exception: Vnleffe paraduenture they appell to the sea of Rome. What may a man do to these beasts, which are so void of common reason, they except only thing out of the law, for whose cause every man feeth the law was made? For the Council when it condemneth appelles beyond the sea, forbideth only this, that none should appell to Rome. Here the good exporisor excepteth Rome out of the common lawe.

10 But (to determine this question at once) one history shall make plaine what maner of jurisdiccon the bishop of Rome had in olde time. Donat of the blackhoues had accused Cecilian bishop of Carthage. The man accused was condemned, his cause not heard. For wher he knew that the bishops had conspired against him, he would not appeare. Then the matter came to the Emperour Constantine. He, forasmuch as he willed to haue the matter ended by ecclesiasctical judgement, committed the hearing of it to Melciades bishop of Rome. To whom he adjoined fellowe commissioners, many by-shops of Italie, Franchise, and Spayne. If that belonged to the ordinary jurisdiction of the sea of Rome, to heare an appelle in an ecclesiasctical cause: why doth he suffer other to be ioyned with him at the wil of the Emperour? Yea why did he himselfe take the judgement vs he rather by the Emperours commandement, than by his owne office? But let vs heare what hapned afterward. There Cecilian got the victoy. Donat of the blacke houses was condemned for slaundr: he appelled; Constantine comitted the judgement of
of the appeal to the bishop of Orleans. He fate as judge, to pronounce what he thought, after the bishop of Rome. If the sea of Rome hath the chiefest power without appellation: why doth Melciades suffer himselfe to receive so great a shame, that the bishop of Orleans should be preferred above him? And what Emperor doth this? even Constantine of whom they boast that he employed not only al his endeavor, but in a maner al the riches of the empire to increase the dignitie of their sea. We see therefore nowe, howe farre the byshoppe of Rome was at that time by all meanes from that supreme dominion, which he affirmeth to be giuen vnto him by Christ ouer all Churches, and which hee lyingly faith that hee hath in all ages possisied by the consent of the whole worlde.

I knowe howe many epistles there bee, howe many writings and decrees, wherein the byshopes do giue much, and boldely challenge much vnto it. But this alfo al men that haue but a little wit & learning do know, that the most part of those are so vnfauretie, that by the first time of them a man may foone finde out of what shop they came. For what man of sound wit and sober, will thinke that that goodly interpretation is Anacletus his owne, which is in Graecian reported under the name of Anacletus: that is, that Cephas is a heade? The Romanistes doe at this day abuse for defence of their see, many such trifles, which Graecian hath patched together without judgement: and yet still in so great light they will sell such smokes, wherewith in olde time they were wont to mocke out the ignorant in darkness. But I wil not bestowe much labour in confusing those things, which do openly confute themselves by reason of their vnfauretie follicie. I graunt that there remaine also true epistles of the old byshopes, wherein they set forth the honor of their see with glorious titles, of which sort are some epistles of Leo. For that man as he was learned and eloquent, so was he also above measure discreet of glory and dominion: but whether the Churches then beleued his testimonie when hee so auanced him selfe, that in deede is it that is in controversye. But it appeareth that many offended with his ambition, did also withstande his greedie desire. Sometimes he appointed in his stead the byshop of Thessalonica throughout Grecia and other Countries adjoyning: sometyme hee appointed the byshop of Orleans, or some other throughout France. So he appointed Hormidas byshop of Hispalis to be his vicar in Spain: but euer where he excreth, that he giueth out such appointmentes vpon this condition, that the Metropolitanas may haue their auncient privilidges remaining safe and whole. But Leo him selfe declareth, that this is one of their privilidges, that if any doubt happen about any matter, the Metropolitan shoulde first be asked his aduise. Therefore those appointmentes of vicars in his stead were vpon this condition, that neither any byshop should be letted in his ordinary jurisdiccion, nor any Metropolitan in being judge of Appeals, nor any provincial Council in ordering of their Churches. What was this else but to abstaine from all jurisdiccion: but to entemedle to the appeasing of discordes, onely so farre, as the Lawe and nature of the communio of the Church sufficeth?

In Gregories time that auncient order was already much chaunged. For when the Empire was shaken, and tore in pieces, when France and Spain...
Spaine were afflicted with many overthrowes receiued, \textit{Slavonia} wafted, \textit{I}taly vexed, and \textit{Af}rica in a manner destroied with continuall calamities, that in so great a shaking of cuill aieres, at least the integritie of faith might remaine, or yet not utterly perih, all the bishops from each part did the rather ioyne themselves to the bisho: of \textit{Rome}. Thereby it came to passe, that not only the dignitie, but also the power of that sea greatly encreased. Howebeit I doe not so much passe by what means it was brought about. Truely it appeareth that it was then greater than in the ages before. And yet it then greatly differed from beinge an vnbridled dominion, that one man might beare rule ouer other after his owne will. But the sea of \textit{Rome} had this reuerence, that it might with her auctoritie subdue & represse the Lewde and obstinate that could not by the other bishops be kept within their dutie. For \textit{Gregory} doth oftentimes diligently testify this, that hee doth no leffe faithfully fully preferue to other men their rightes, than he requireth his own of them. Neither doe I (faith he) pricked on by ambition, plucke from any man that which is his right: but I define in all things to honour my brethren. There is no saying in his wri:ings wherein he doth more proudly boaste of the large
neffe of his Supremacie, than this: I knowe not what by shope is not subiect to the sea \textit{Apostolike} when he is founde in fault. But hee by and by adioyneth. Where fault requireth, not all according to the order of humilitie are equall. Hee giueth to himselfe, power to correct them that have offended: if all doe their dutie, he maketh himselfe equall with the rest. But he himselfe giueth himselfe this power: and they affered to it that woulde: and other that liked it not, might freely gainsay it, which it is well knowne that the most part of them did. Befide that he speaketh there of the Primacie of \textit{Con-
stantinople}: which when hee was condemned by the provincial Synode, refused the whole judgement. His fellowe bishoppes informed the Emperour of this stubbornesse of him. The Emperour willed \textit{Gregory} to bee judge of the cause. We see therefore that hee both attempteth nothing, whereby hee may breake the ordinary jurisdic:ion, and the fame thing that hee doth for the helping of other, hee doth not but by the commandement of the Emperour.

13 This therefore was then all the power of the byshop of \textit{Rome}, to set himselfe against obstinate & vnNamed heads, whether needed any extraordinary remedy: & that to helpe and not to hinder other bishops. Therefore he taketh no more to himselfe ouer al other, than in another place he granteith to all other ouer himselfe, when he confesseth that he is ready to be corrected of all, to bee amended of all. So in another place hee doth in deede commande the Byshoppe of \textit{Aquileia} to come to \textit{Rome}, to plead his cause in a controwersie of faith that was rifen betweene him and other: but hee doth not commande him of his own power, but because the Emperor had so commaund:ed. Neither doeth hee giue warning that hee alone shall bee judge, but promised that hee will assemble a Synode by whom the whole matter may be judged. But although there was yet such moderation, that the power of the sea of \textit{Rome} had her certaine boundes, which it might not passe, & the bisho: of \textit{Rome} himselfe was no more aboue than under other: yet it appeareth howe much \textit{Gregory} misliked such state. For hee nowe and then
then complaineth, that under color of bishopricke he was brought backe to the world; and that he was more entangled with earthly cares, than ever he had suffered them while he was a lay man: that he was in that honor oppressed with tumults of worldly affairs. In another place: to great burdens (faith he) of business do hold me downe, that my mind can nothing at all be raised up to things above. I am shaken with many waies of causes: and after those leisures of rest I am tossed with tempestes of troublesome life, so that I may rightly say, I come into the depth of the sea, & the tempest hath drowned me. Hereby gather, what he would have saide, if he had happened to be in these times. Although he fulfilled not the office of a Pastor, yet hee was doing it. He absteynd from the governement of the civill Empire, and confessed himselfe to be subject to the Emperor as other were. Hee did not thrust himselfe into the cure of other Churches, but being compelled by necessity. And yet he thinketh himselfe to be in a maze, because hee cannot apply himselfe altogether only to the office of a Bishop.

14 At that time the bishop of Constantinople withdrew with the bishop of Rome for the Supremacie, as it is alreadie said. For after that the state of the Empire was established at Constantinople, the majestie of the Empire seemed to require that that Church also should have the second place of honor after the Church of Rome. And truely at the beginning, nothing more ensued to cause the Supremacie to be given to Rome, but because the head of the Empire was then at that time. There is in Gratian a writing under his name of Pope Lucinus, where he saith, that cities were no otherwise diuided, where Metropolitanones & Primates ought to sit, than by the reason of the civill governement that was before. There is also an other under the name of Pope Clement, where he saith, the Patriarches were odered in those cities that had had the cheefe Flamines in them. Which, although it be false, yet is taken out of a trueth For it is certaine, that to the end there should be made as little change as might be, the provinces were diuided according to their state of things then were: & that Primates & Metropolitanones were set in those cities that excelled the other in honors & power. Therefore in the Council at Taurinum it was decreed, that those Cities which in the civill governement were the cheefe cities of every province, should be the cheefe sea of Bishops. And if it happened the honor of the civill governement to be removed from one city to another, that then the right of the Metropolitan city should therewithal be removed thither. But Innocentius bishop of Rome, when he saw the auncient dignitie of his city to growe in decay, after that the seat of the Empire was removed to Constantinople, fearing the abatement of his sea, made a contrarie law: wherein he denieth it to be necessarie, that the ecclesiastical mother cities should be changed as the Imperial mother cities change. But the authority of a Synode ought of right to be preferred above one mans sentence. Also we ought to suspect Innocentius himselfe in his owne cause. Howsoever it be, yet by his owne prouisio he sheweth, that from the beginning it was so ordered, that the Metropolitan cities should be disposed according to the outward order of the Empire.

15 According to this auncient ordinance, it was decreede in the first council at Constantinople, that the Bishop of the citie sould have the priuileges of a Pope.

The Church of Rome risen by the Empire of Rome.

The Bishop of Rome making that the Bishop
ly, which the Nicene Synode hath once decreed. As though forsooth the Christian faith were endangered, if one Church bee preferred before another: or as though Patriarchies were there divided to any other ende, but for policies. But we knowe that policy receiueth, yea requireth diuerse changes, according to the diversitie of times. Therefore it is fonde that Leo pretended, that the honour, which by the authoritie of the Nicene Synode was giuen to the sea of Alexandria, ought not to be giuen to the sea of Constantinople. For common reason telleth this, that it was such a decree, as might be taken away according to the respect of times. Yea none of the bishops of the East withfloode it, whom that thing moft of all concerned. Truely Proterius was present, whom they had made bishop of Alexandria in the place of Dioscorus. There were present other Patriarches, whose honour was diminishe. It was their parte to withstand it, not Leo, which remained safe in his owne place. But when all they holde their peace, yea assent unto it, and onely the bishop of Rome resieth; that is easie to judge, what moueth him: that is, he foresawe that which not long after happened, that it woulde come to paffe, that, the glorie of olde Rome decaying, Constantinople not contented with the seconde place, woulde strive with Rome for the supremacie. And yet with his crying out hee did not so much preuaile, but that the decree of the counsell was confirmed. Therefore his successors, when they sawe themselves overcome, quietly gatte over that stiffenesse: for they suffered that hee should bee accounted the second Patriarch.

16 But within a little after, John which in Gregories time ruled the church of Constantinople, brake foorth so farre that he called himselfe the vniverfall Patriarch. Here Gregorie, lest hee should in a verie good cause faile to defende his owne sea, did constantly set himselfe against him. And truely both the pride and madnesse of John was intolerable, which desired to make the bounds of his bishopprike equall with the bonds of the Empire. And yet Gregorie doth not claime to himselfe, that which he denieth to an other: but abhorreth that name as wicked, and vnGodly, and abominable, whofouer take it vpon him. Yea and also in one place hee is angerie with Eulogius bishop of Alexandria, which had honoured him with such a title. Beholde (faith he) in the preface of the Epistle which he directed to my selfe that haue forbidden it, yee have cared to imprint the worde of proude calling, in naming mee vniverfall Pope, which, I pray that your holinesse will no more doe, because that is withdrawn from you, which is giuen to another more than reason requireth. I count it no honour, wherein I see the honour of my brethren to be diminished. For my honour is the honour of the vniver-
fall Church, and the sounde strenth of my brethren. But if your holines ca
meet the vniesfall Pope, it denieth it selfe to be that which it confesseth me
to be wholly. Truely Gregorie stode in a good and honest cause. But John
holpen by the favour of Maurice the Emperour, could never bee remoued
from his purpose. Cyriacus also his successor never suffered himselfe to be in-
treated in that behalfe.

17 At the last Phocas, which when Maurice was slaine, was set in his
place (I were not for what cause being more friendly to the Romancs, but
because he was there crowned without strife) granted to Boniface the third
that which Gregorie never required, that Rome should bee the head of all
Churches. After this manner was the controversie ended. And yet this be-
nefitre of the Emperour, could not so muche have proficed the sea of Rome,
unlesse other things also had afterward happened. For Grecia and all A.
sea were within a little after cut off from the communion of Rome. France
so muche reuerenced him, that it obeyed no further than it listed. But it was
then first brought into bondage when Pipine usurped the kingdome. For
when Zacharie Bishop of Rome had beeene his helper to the breache of his
faith, and to robberie, that thrusting out the lawfull king, he might violent-
ly enter upon the kingdome as laid open for a pray: he received this reward
that the sea of Rome should have jurisdiction over the Churches of France:
As robbers are wonted in parting to divide the comon spoile: so these good
men ordered the matter betwene themselves, that Pipine should have the
earthly and ciuill dominion, spoiling the true king: and Zacharie should be
made head of all bishops and haue the spirittuall power: which, when at the
beginning it was weake: (as it is wont to bee in new thinges) was afterward
confirmed by the authoritie of Charles, in manner for a like caufe. For hee
was also indebted to the Bishop of Rome, for that by his endeuour hee had
attained to the honour of the Empire. But although it bee credible, that
Churches ech where were before that time much deformed, yet it is cer-
taine that the olde forme of the Church was then first utterly defaced in
France and Germanie. There remaine yet in the recordes of the court of
Paris brefe notes of these times, which, where they intreate of the matters
of the Church, make mention of the covenante both of Pipine and of Charles
with the bishop of Rome. Thereby we may gather that then was an alteration
made of the old State.

18 Since that time, when thinges did ech where daily fall from worse
to worse, the tyrannie of the sea of Rome was noe and then also establis-
shed and increased, and that partly by the ignorance, and partly by the slou-
the fulnesse of the bishops. For when one man tooke all thinges upon him, and
without measure proceeded more and more to advance himselfe against
lawe and right: the bishops did not with such zeale as they ought, endeueour
themselves to restraine his lust, & though they wanted not courage, yet they
were defitute of true learning and knowledge: so that they were nothing fit
to attempt so great a matter. Therefore we see what and howe Monstrous
an unholy defiling of all holy thinges, and a scatting abroad of the whole
order of the Church, was in Bernardes time. He complaineth that there re-
sort by heapes to Rome out of all the worlde, ambitious men, couetous, Si-

The headship of
the Church grants
ted by Phocas to
the Bishops of
Rome, and the
Churches of France
by Pipin made
subject to his au-
toritie.

The state of the
Church of Rome
in Bernardes time.
monians, robbers of God, keepers of concubines, committers of incest, & all such monsters, to obtaine or retaine ecclesiasticall honours by the Apostolike authority: and that fraude and vndermining, and violence were grewe in force. He saith that that maner of judging which then was used, was abominable, and vnseemly, not onely for the Church, but also for a judiciall court. He crieth out that the Church is full of ambitious men: and that there is none that more dreadeth to commit mischievous acts, than robbers do in their cause, when they diuide the spoiles or waft away men. Fewe (saith he) do look into the mouth of the lawgiver, but into his hands. But not without cause. For those hands do all the Popes businesse. What a thing is this, that they are bought of the spoiles of Churches, that say to thee, oh well done, well done? The life of the poore is fowen in the streets of the rich. Glistereth in the mire: men run to it from all places: not the poore, but the stranger taketh it vp, or he peradventure that runneth fastest before. But this manner, or rather this death, came not of thee, I would to God it might Ende in thee. Among these things thou a Pastor goest forward compassed with much and precious array. If I durst say it, these are rather the Pastors of diuell, than of shepe. Forsooth Peter did thus, Paul played thus. Thy court is more accustomed to receive men good than to make them good. For the ill doe not there profit, but the good do decay. Now as for the abuses of appeales that he rehearteth, no godly man can reade them without great horror. At the last he thus concludeth of that vnbridled greediness of the sea of Rome in the usurping of juridiction: I speake the murmur and common complaint of the Churche. They crieth out that they bee mangled and dismembred. There are either none or few that do not either bewail or feare this plague. Askst thou what plague? The Abbots are plucked from the bishops, the bishops from the Archbishops, &c. It is maruellous if this may bee excused. In so doing ye prooue that ye have fulnesse of power, but nor of righteousness. Ye doe this, because ye can do it; but whether ye also ought to doe it, is a question. Ye are set to preserve, not to envie to every man his honour & his owne degree. These fewe things of many I lifted to rehearse, partly that the readers may see, howe sore the Church was then decayed, and partly that they may know in how great sorrow and mourning this calamity held all the godlie.

19 But nowe, albeit that we grant to the Bishop of Rome at this daye that preeminence and largenesse of jurisdiction, which that sea had in the meane times, as in the times of Leo and of Gregorie: what is that to the present state of the Papacie? I doe not yet speake of the earthly dominion, nor of the civil power thereof, which wee will afterward consider in place fit for it: but the verie spirituall governement that they boast of, what hath it like to the state of those times? For they define the Pope none otherwise than the Supreme head of the Church in earth, and the vnierall bishop of the whole worlde. And the bishops themselves, when they speake of their owne authoritie, doe with great stoutnesse of countenance pronounce that to them belongeth the power to commande, and other are bound to the necessitie to obey, that so all their decrees are to be holden as confirmed with the divine voice of Peter: that the provincial Synodes,
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are without force; because they want the presence of the Pope: that they may order clerks of any Church that they will: and may call them to their seat, that have been ordered else where. Innumerable of that sort are in Gratiani pack; which I do not now rehearse, lest I should be too tedious to my Readers. But this is the summe of them, that only the Bishop of Rome hath the Supreme hearing and determining of all ecclesiastical causes, whether it be in judging and defining of doctrines, or in making of laws, or in establishing of discipline, or in executing of judgements. It were also long and superfluous to rehearse the privileges that they take to themselves in restorations, as they call them. But (which is most intollerable of all other:) they leave no judgement in earth to restraine and bridle their outrageous lust, if they abuse so immeasurable power. It is lawful for no man (say they,) to revoke the judgement of that sea, because of the Supremacie of the Church of Rome. Again, the judge shall be judged neither by the emperor, nor by kings, nor by all the Clergie, nor of the people. That is in deedes too imperiously done, that one man may be himself judge of all men, and suffer himself to obey the judgement of no man. But what if he were an open rogue over the people of God? if he scatter abroad and wast the kingdom of Christ? if he trouble the whole Church? if he turne the office of Pastor into robberie? Yes though he be no more than an open rogue, he is bound to yield and submit. For these are the sayings of the bishops: Gods will was to determine the causae of other men by men, but he hath without question refuted the bishop of this sea to his owne judgement. Again, The doings of subiects are judged of vs but ours of God only.

20 And that such decrees might have the more weight, they have falsely thrust in the names of the old bishops, as though things had been so ordained from the beginning; whereas it is most certaine, that it is newe & lately forged whatsoever the bishop of Rome guilteth himselfe more than wee have rehearsed to be given him by the auncient Councils. Yea, they are come to so great shamelesnesse, that they have set forth a writing under the name of Anastasius Patriarch of Constantinople, wherein he testifieth that it was decreed by the olde rules, that nothing should be done even in the further provinces, that were not first moued to the sea of Rome. Beside this, that it is certaine that this is most vaine, what man shall thinke it likely, that such a commendation of the sea of Rome proceeded from the adueraire and envious of honour and dignitie thereof? But verily it behoved that these Antichristes should be carried on to so great madness and blindness, that their lewdnesse might be displeased for all men to see, at least so many as wil open their eyes. But the deceretall epistles heaped together by Gregorie the ninth, against the Clementines, and Extragants of Marine, doe yet more openly and with fuller mouth eche where breath forth their outrageous scicenesse, and as it were the tyrannie of barbarous kinges. But these be the oracles, by which the Romanists will have their papacie to be weyed. Hereupon arose those notable principles, which at this day haue every where in the papacie the force of oracles: that the Pope cannot err: that the Pope is above the Councils: that the Pope is the vninerrall Bishop of all bishops, and the supreme head of the Church in earth: I passe over the much

The Pope's usurpation not only against the judgment of all antiquity, against the mind of St. Gregory, but even against all humanity.

Cap. 7. Of the outwarde means

much abserder follies, which the foolish Canonists babble in their schools to yet the Romish diuines do not only assent, but doe also clap their hands at them, to flatter their idol.

21. I will not deal with them by extremity of right. Some other man would against this their so great insolence set the laying of Cyprian, Which he vsed among the Bishops, at whose counsell he rated as cheefe. None of vs calleth himselfe Bishop of Bishops, or with tyrannous fear compellth his fellowe bishops to necessitie to obey. Hee would object that, which a little afterwarde was decreede at Carthage, That none shoulde bee called Prince, Priest, or cheefe bishop. Hee would gather many testimonies out of Histories, Canons out of Synodes, and many sentences out of the bookes of olde writers. by which the bishop of Rome should be brought downe into the fellowship of the rest. But I passe over all these, least I shoulde seeme too precyty to presse them. But let the best patrones of the sea of Rome answer mee, with what face they dare defende the title of vniverfall Bishop, which they see so oft to bee condemned with curse by Gregorie. If Gregories testimonie ought to bee of force, they doe thereby declare that Antichrist is there bishop, because they make him vniverfall. The name also of heade was no more vsiall. For thus hee sayeth in one place: Peter is the chief member in the bodie, John, Andrew, and Iames the heads of particular peoples: yet they all are members of the Church under one heade: yea the holie ones before the lawe, the holie ones under the lawe, and the holie ones under grace, are set among members, altogether making vp the bodie of the Lorde: and none other willed to have himselfe called vniverfall. But whereas the Bishop of Rome taketh vpom himselfe the power of commaundung, that thing smalliy agreeith with that which Gregories saith in another place. For whereas Eutolius bishop of Alexandria, had saide that hee was commaundd by him, hee answereth in this wise, I pray yee, take away this worde of commanding from my hearing. For I know what I am, and what yee be. In place, yee be to me brethren: in manners yee be to me fathers. Therefore I commanded not, but I cared to tell you those things that I thought profitable. Whereas he so extended his jurisdiction without ende, he dooth there-in great and hainous wrong, not onely to the other bishops, but also to all particular Churches, which he so teareth and plucketh in peeces, that hee may bulke his feate of their ruines. But whereas hee exempteth himselfe from all judgementes, and will so reign after the manner of tyrants, that he accounteth his owne onely lust for lawe, that verily is so hainous, and so farre from ecclesiasticall order, that it may in no wise bee borne: for it verily abhorreth not onely from all feeling of godlineesse, but also from all humanite.

22. But that I be not compelled to go through and examine all things particularly, I doe againe appeale to them, that will at this day be accompaied the best and most faithfull patrones of the sea of Rome, whether they be not ashamed to defende the present state of the Papacie: which it is certain to be an hundred times more corrupt, than it was in the time of Gregorie and Bernard: which state yet did then so muche displeaue those holie men.
men. Gregorie eche where complaineth, that hee is too much diversly drawn away with foraigne busines: that he is under the colour of bishopship brought backe to the world: wherein he suffereth so many cares of the worlde as he never remembred that he served when he was a laie man: that he is pressed downe with tumult of worldly affaires, that his mind is nothing raised up to things above, that he is shaken with many waves of care, & tossed with tempests of troublesome life: so that he may worthily saie, I am come into the depth of the sea. Truely among those earthly busines, he might yet teache the people with sermons, privately admonishe and correct such as it behoved, order the Church, give counsell to his fellow bishops and exhort them to their duties: beside these things there remained some time to write: and yet he lamenteth his calamitie, that he is drowned in the deepest sea. If the government of that time was a fea: what is to bee saide of the papacie at this time? For what likeness have they together? Here be no preachings, no care of discipline, no zeal to the Churches, no spiritual doing, finally nothing but the worlde. Yet this maie is praised, as though there could nothing be founde more orderly and better framed. But what complaints doeth Bernardo poure out, what groanes doth he utter, when he looketh upon the faulures of his age: What then would he doe, if he beheld this our age of iron, and worse if any be worse than iron? What obstinate wickednesse is this, not onely stifly to defend as holy and divine, that which all the holy men have with one mouth condemned: but also to abuse their testimonie to the defence of the papacie, which it is certaine that they never knewe of. Howbeit of Bernardo time I confesse, that then the corruption of all things was so great, that it was not much unlike our time. But they are without all shame, that fetch any pretence for it, out of that meane age, that is the time of Leo, Gregorie, and such other. For they doe like as if one, to stablish the Monarchie of Emperors, would praise the old state of the Empire of Rome: that is, would borrow the praises of libertie, to set forth the honor of tyrannie.

23 Finally, although all these things were graunted them: yet there ariseth of freeth a newe strife for them, when we deny that there is a Church at Rome, in which such benefites may be resident: when we deny that there is a bishop, which may beare these priviliges of dignitie. Admit therefore all those things to be true, (which yet we have already wrung from them) that Peter was by the mouth of Christ appointed head of the universall Church: and that he left: the honour that was given him, in the sea of Rome: that the same was stablished by the authoritie of the auncient Church, and confirmed with long continuance: that the Supreme power hath beene alwaye by one consent given of all men to the bishop of Rome, that he hath beene the judge of all both causes and men, and himselfe subject to the judgement of none: let them have also more, if they will: yet I answere in one worde, that none of these things availe, unless there be at Rome a Church and a bishop. This they must needs graunt me, that it cannot be the mother of Churches, which is not it selfe a Church: that he cannot be chief of bishops, which is not himselfe a bishop. Will they therefore have the sea Apostollike at Rome? Then let them shew me a true and lawfull Apostleship. Will they
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They haue the chiefe Bishop? Then let them shewe me a Bishop. But what? Where will they shewe vs any face of a Church? They name one indeede, and haue it oft in their mouth. Truely the Church is known by her certaine markes: and bishoprude is a name of office. I speake not here of the people: but of the government in it selfe, which ought continually to shine in the Church. Where is the ministerie in their Church, such as Christes institution requireth? Let vs call to remembrance that which hath before beene spoken of the office of Priests and of a Bishop. If we wil bring the office of Cardinals to be tried by that rule, wee shall confesse that they are nothing lesse than Priests. As for the chiefe bishop himselfe, I woulde faine knowe what one thing at all he hath bishoprude. First it is the principall point in the office of a bishop, to teach the people with the word of God; another and the next point to that is, to minister the Sacraments: the third is to admonish and exhort, yea and to correct them that offend, and to hold the people together in holy discipline. What of these things doth he? yea, what doth he faigne himselfe to doe? Let them tel therefore, by what meanes they would haue him to be counted a bishop, that doth not with his little finger, no not once so much as in outward shewe, touch any parte of a bishops office.

24 It is not so of a bishop as it is of a king. For a king although he do not execute that which belongeth to a king, doth nevertheless retaine the honor and title. But in judging of a bishop respect is had to Christes commandement, which alway ought to be of force in the Church. Therefore let the Romanists loose me this knot. I deny that their high bishop is the chiefe of bishops, forasmuch as he is no bishop. They must needs prove this last point to be false, if they will haue the victorie in the first. But how faie they to this, that he not onely hath no propertie of a bishop, but rather all things contrarie? But here, O God, whereat shall I beginne? at his learning, or at his maner? What shall I faie, or what shall I leave vnfaide? where shall I make an ende? This I faie: that whereas the world is at this day, shuddered with so many peruerse and wicked doctrines, full of so manie kindes of superstitions, blinded with so many errors drowned in so great idolatry there is none of these any where, that hath not either flowed from thence, or at least beeene there confirmed. Neither is there anie other cause, why the bishops are carried with so great rage against the doctrine of the Gospel newly springing vp againe, why they bende all their strengthes to oppresse it, why they kindle vp kings and princes to crueltie, but because they see that their whole kingdome decayeth and falleth downe, so soone as the Gospel of Christ commeth in place. Moreover, if I should write, Clement was bloudie: Paul is a fierce murtherer. But nature hath not so much moued them to fight agaist the truth, as for that this was their oneliemeane to maintaine their power. Therefore sith they cannot be saue, till they have driven away Christ, they travaile in this cause, as if they did fight for their religion and countries, & for their owne liues. What then? Shall that bee to vs the sea Apostolike, where we see nothing but horrible Apostasie? Shall he be Christes vicar, which by persecuting the Gospel with furious enterprizes, doth openly professe himselfe to be Antichrist? Shall he bee Peters successeur, that rangeth with sword.
swordes and fire, to destroy all that ever Peter hath builded; Shal he be head of the church that cutting off and dismembering the church from Christ the only true head thereof, doth in it selfe plucke and tearre it in peeces. Admit verely that in the olde time Rome was the mother of all Churches: yet since it hath beginnne to be the seat of Antichrist, it hath ceased to be which it was.

25 We seeme to be to much euil speakers and railers, when we call the bishop of Rome Antichrist. But they that so thinke, do not understand that they accuse Paul of immodestie, after whom we so speake, yea out of whose mouth we so speake. And least any man object, that we do wrongfully wrate against the bishoppe of Rome, those wordes of Paul that are spoken to an other entent, I will briefly shewe, that they can not be otherwise understand, but of the Papacie. Paul writeth, that Antichrist shall sitte in the temple of God. In an other place also the holy Ghost describing his image in the person of Antiochus, sheweth that his kingdom shall consist in hauotions of speech, and blaspheminges of God. Hereupon we gather, that it is rather a tyranny over soules, than over bodies, that is raised vp against the spirituall kingdom of Christ. Then, that it is such, as doeth not abolish the name of Christ and the Church: but rather should abuse the pretence of Christ, and Luke under the title of the Church, as under a disguised visour. But although all the heresies and sects that haue ben from the beginning, belong to the kingdom of Antichrist: yet whereas Paul prophesieth, that there shall come a departing, by this description he signifieth, that that seate of abomination shall then be raised vp, when a certaine vniuersall departing shall possesse the Church: howsoever many members of the Church here and there continue in the true vnitie of faith. But where he addeth, that in his time he began in a mysterie to set vp the worke of iniquitie, which he would afterward shewe openly: whereby we understand, that this calamity was neither to be brought in by one man, nor to be ended in one man. Now whereas he doth set out Antichrist by this marke, he should plucke away from God his due honor, to take it to him selfe: this is the chiefe token that we ought to follow in seeking out of Antichrist, specially where such pride proceeded even to the publike dissipation of the church. Sith therefore it is certaine, the bishop of Rome hath shamelessly conveyed away to him selfe that which was the chiefe proper thing to God alone and Christ, it is not to be doubted but that he is the captaine and standard bearer of the wicked & abominable kingdom.

26 Now let the Romanists go, & object antiquitie against vs: As if in so great alteration of all things, the honor of the sea might stand when there is no sea. Eusebius telleth, how GOD, that there might be place for his vengeance, remoued the Church that was at Hierusalem to Pella. That which we heare to have beene once done, might be often done. Therefore so to binde the honor of supemacie to a place, that hee which is in deede the most hatefull enemie of Christe, the highest aduersarie of the Gospell, the greatest waster and destroyer of the Church, the most cruel slaughterman and butcher of the saints, should never the leesfe be accounted the vicer of Christ, the successor of Peter, the chiefe bishop of the Church, only because hee
The atheisme of Popes.

The fall of John the xxii.

Luk. 22.32.

Germain which lived then.

Luk. 22.32.

Cap. 7.

Of the outwarde meanes

he occupieth the sea that was once the chiefest of all: that verily is to much to be scorned & foolish. I speake not, how great difference there is between the popes chauncery, and a well framed order of the Church. Howbeit this one thing may well take away all doubt of this question. For no man hath his right wit, will think the bishoprike enclosed in lead & bulles, much lesse in that schoole of fraudues and deceites, in which things the Popes spirituall government confisith. Therefore it was very well said by a certaine man, that that church of Rome which is boisted of, is long ago turned into a court, which only is now fene at Rome. Neither do I here accuse the faults of men: but I thewe that the papacie it selfe is directly contrary to the true order of a Church.

27 But if we come to the persons of men, it is well enough knowe what manner of vicars of Christ we shall finde. Julius forsooth, and Leo, & Clement and Paul, shalbe pillars of the christian faith, & the chiefe expostors of religion, which never knew any other thing of Christ, than that which he had learned in Lucian schoole. But why do I reckon vp three or foure Popes, as though it were doutful, what manner of forme of religion the popes with their whole college of Cardinals haue since long agoe professed, and at this day do profess? For first this is the principal article of that secret Divinitie that reigneth among them, That there is no God: the seconde, That all things that are written and taught concerning Christ, are lies & deceites: the thirde, That the doctrine of the life to come, and of the last resurrection are meere fables, They do not all thinke so: and fewe of them speake so. I grant, But this hath long ago begun to be the ordinary religio of popes. Whereas this is very well knowne to all that knowe Rome, yet the Romische Divinies cease not to boft, that by Christies privilege it is provided, that the pope can not erre, because it was saide to Peter: I haue prayed for thee, that thy faith should not faile. What, I pray you, win they by mocking so shamelessly, but that the whole world may understand, that they are come to that extremitie of wickednesse, that they neither feare God, nor stand in awe of men?

28 But let vs imagine, that the vngodlines of those popes whom I haue spoke of, is hidden, because they haue neither published it by preaching, nor by writings: but only haue bewraied it at their table, and in their chamber, or at least within wales of houses. But if they wil haue this privilege to bee of force, which they pretende, they must needs wipe John the xxii. out of the number of popes, who openly affirmed that soules are mortal, and that they die together with the bodies untill the day of resurrection, & that you may perceive that the whole sea with her principal stayes was then wholly fallen: none of all the Cardinals withstood so great a madnesse, but the schoole of Paris moued the king of France to compell him to recante it. The king forbad his subiectes to communicat with him, unlesse he did out of hand repent: and the same, as the manner is, he proclaimed by a herald. The Pope compelled by this necessitie, abjured his error. This example maketh y I neede not to dispute any more with my adversaries about this that they say, that the sea of Rome & the bishops therof, can not erre in the faith, because it was saide to Peter, I haue prayed for thee, that thy faith may
may not faint. Truely, hee fell with so foule a kinde of fall from the right faith, that he is a notable example to them that come after, that they are not all Peters which succeede after Peter in the bythopricke. Howbeit this is also of itselfe so childish, that it needeth no answere. For if they will drawe to Peters succedors whatsoever was spoken to Peter, it shall followe that they are all Satans, forasmuch as the Lorde saide this also to Peter: Go behind, thou Satan, because thou art an offence to me. For it shall be as easy for vs to turne backe this latter saying against them, as it shall be for them to obie with the other against vs.

29 But I lift not to strive with them in playing the foole. Therefore I returne thither from whence I made digression. So to binde the place, and Christ, and the holy Ghoste, and the Church together, that whosoever sit in that place, although he be the devill, yet he must be judged an vicar of Christ and the head of the Church, because it was once the seat of Peter: I say this is not only wicked and slanderous to Christe, but also too greate an absurditie and against common reason. It is alreadie long ago since the byshops of Rome are either without all religion, or the greatest enemies of Religion. Therefore they are no more made the vicars of Christ, by reason of their leace which they occupy, than an idoll, when it is set in the temple of God, is to be taken for God. Now if their manners be to be indiged vpon, let the Popes themselves answere for themselves: what one thing at all there is in them, where in they may be knonne for byshops. First, whereas there is such life at Rome, they not onely winking at it, but also as it were with certeaine countenance allowing it, this is verily vnmeet for byshops, whose dutie is with severitie of discipline to restraigne the licentiousnesse of the people. But I will not be so rigorous against them, to charge them with other mens faults. But whereas they themselves, with their owne houeshold, with almost the whole college of Cardinals, with the whole flock of their clergie, are so given forto all wickednesse, filthinesse, venemenesse, to all kindes of lewde & mischievous doings, that they resemble rather monsters than men: thereon truely they bewray themselves to be nothing lesse than byshops. And yet they need not to feare least I should further disclofe their filthinesse. For both I am wriuen to hauie to doe in so stinking mire, and I must saue all chaste cares, & I think that I haue already enough and more proued that which I went about: that is, that although Rome had in olde time beene the heade of Churches, yet at this day she is not worthy to be judged one of the smalles toes of the Churches fette.

30 As concerning the Cardinals, (as they call them) I can not tell howe it is come to passe, that they be so souenely risen vp to so great dignitie. This name in Gregories time belonged to byshops onely. For so oft as hee make the mention of Cardinals, hee meane that not of them of the Church of Rome, but of any other; so brely, a Cardinal Priest is nothing else but a byshop. In the wriuers before that age I find not this name at all. But I see that they were then lesse than byshops; where they be nowe faire above. This saying of Augustine is well knowne: Although according to the names of honour, which the vse of the church hath alreadie obtained, byshoprick is greater than priesthood, yet in many things Augustine is lesse than Hierome.
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Heere indeede hee maketh difference between a Priest of the Church of Rome and other: but he indifferently setteth them all behind by the byhoppes. And that was so longe obserued, that in the Councell at Carthage, when there were present two Legates of the Sea of Rome, the one a byhop, the other a Priest, the priest was thrust backe into the last place. But not to followe too olde examples, there remaineth a Councell holden vnder Gregory at Rome at which the Priests sate in the lowest place, & subscibed seuerally by themselves, as for the Deacons, they had no place at all in subscribing. And truly they had then no office, but to be present vnder the bishop at ministring of doctrine & of the sacraments. Now the case is so changed, that they are become the cousins of kings & emperors. And it is no doubt but y they grew vp by little and little together with their head, till they were advanced to this high top of dignity. But this also I thought good to touch shortly by the way that the readers might the better understand, that the Sea of Rome, such as it is at this day, doth much differ from that auncient one, vnder pretence whereof, it doth now maintaine and defend it selfe. But of what sort fouer they were in olde time, forasmuch as they haue nowe nothing of the true & lawfull office in the Church, they retaine onely a deceitfull colour & vaine visor: yea forasmuch as they haue all things utterly contrarie, it was necessarie that so should happen to them, which Gregorie writeth so oft. I say it (faith he) weeping: I giue warning of it, groaning: that sith the order of priesthood is fallen within, it shall also not be able to stand long without. But rather it behoved that this should be fulfilled in them which Malachie sayth of such: Ye haue gone backe out of the way, & haue made manie to stumble in the law. Therefore ye haue made void the couenant of Lemu, faith the Lorde. Therefore behold, I haue giuen you out of estimation, and vile to all the people. Now I leaue it to all the godly to thinke of what soever is that supreme height of the Hierarchie of Rome, whereunto the Papistes with abominable shamelesnesse sticke not to make subject the verie word of God, which ought to haue beene honourable and holie both to heauen and earth, men and Angels.

The viii. Chapter.

Of the power of the Church as touching the articles of faith: and with howe unbridled licentiousnesse hath in the papacy beene vnormed to corrupt all partes of doctrine.

As caution touching things spoken of the power of the Church.

Nowe followeth the thirde place of the power of the Church, which partlie consisteth in all the byshopes, and partly in the Councellles, and those either provincial or generall. I speake onelie of the spirittual power, which is proper to the Church. That consisteth either in doctrine, or in jurisdiction, or in making of Lawes, Doctrine hath two partes, the authoritative to teache articles of Doctrine, and the expounding of them. Before that wee beginne to discourse of euerie one of these in specialtie, we will that the godly Readers be warned, that whatsoever is taught concerning the power of the Church, they must remember to applie it to that ende, whereunto (as Paul teftifieth) it was giuen: that is, to edification, and not
To Salutation.  Lib. 4.

Matt. 17:5

All the priests authorized and consecrated holy upon whom the priests they were.

Exod. 3:4

Exod. 14:31

Deut. 6:9


Deut. 17:10

The power of prophets consisted in delivering that which God had given them in charge.

Ezek. 3:17.

What manner of power the prophets generally had, is very well described in Ezekiel: Thou sonne of man (faith the Lord) I have given thee to be a watchman to the house of Israel. Therefore thou shalt hear the word out of my mouth, and thou shalt declare it to them from me. He that is commanded to hear out of the mouth of the Lord, is not forbidden to invent any thing of himself: But what is to declare from the Lord, but so to speake as he may boldly boast, that it is not his owne but the Lords word he

to destruction: Which who so lawfully ye, they thinke themselves no more than the ministers of Christ, and therewithal the ministers of the people in Christ. Nowe of the building of the Church, this is the only way, if the ministers themselves endeavoure to preserue to Christ his authority, which can not otherwise be safe unless that be left vnto him, which he receiued of his Father: that is, that he be the only schoolemaster of the Church. For it is written, not of any other, but of him alone, Hearke him. The power of the Church therefore is not to be parlingly set forth, but yet to be enclosed within certaine boundes, that it be not drawn hither & thither after the lust of men. Hereunto it shall be much profitable to note, howe it is described of the Prophetes and Apostles. For if wee simply graunte vnto men such power as they lift to take vppon them, it is plaine to all men, what a slippetie readinesse there is to fall into tyranny, which ought to be far from the Church of Christ.

Therefore here it must be remembered, that whatsoever authority or dignities the holy Ghost in the scripture giveth either to the pricestes or to the Prophetes, or to the Apostles, or to the succesours of the Apostles, al that same is giuen, not properly to the men themselves, but to the ministerie ouer which they are appointed, or (to speake it more plainly in one worde) whereof the ministerie is committed to them. For if we goe through them all in order, we shall not find that they had any authority to teach or to answer, but in the name and worde of the Lorde. For when they are called to the office, it is also enioyed them, that they should bring nothing of themselves, but speake out of the mouth of the Lord. And he himselfe dooth not bring them forth to be heard of any people, before he haue giuen the instruction what they ought to speake, to the intent that they shoulde speake no thing beside his word. Mosell himself, the prince of all the prophetes, was to be heard above the rest: but he was first instructed with his commandements, that he might not declare any thing at all, but from the Lord. Therefore it is said, that the people when they embraced his doctrine, beleued in God, and in his seruant Moses. Also the authority of the pricestes should not growe in con- cepcie, it was stablised with most grievous penalties. But therewithall, the Lorde sheweth vp the 6 edition they were to be heard, when he faith he hath now made his counsell with Levi, the law of truth should be in his mouth. And a little after he addeth: The lips of the pricest shall kepe knowledge, & they shall require the law at his mouth: because he is the angel of the God of hosts. Therefore if the pricest will be heard, let him shew himselfe the messenger of God: ye is, let him faithfully report the commandements that he receiued of his author. And where it is specially entreated of the hearing of them, this is expressly set, That they may answer according to the law of God.

What manner of power the pricestes generally had, is very well described in lift: Thou sonne of man (faith the Lord) I have giuen thee to be a watchman to the house of Israel. Therefore thou shalt hear the word out of my mouth, and thou shalt declare it to them from me. He that is commanded to hear out of the mouth of the Lord, is not forbidden to invent any thing of himself: But what is to declare from the Lord, but so to speake as he may boldly boast, that it is not his owne, but the Lords word he
he hath brought: the self same thing is in Hieremias, in other words. Let the prophet (faith he) with whom is a dream, tel a dream: & let him that liath my word speak my word true. Certainly he appointeth a law to the all. And that is such, that he permiteth not any to teach more than he is commanded. And after he calleth it chaffe, all that is not come from himself only. Therefore none of the prophets themselves opened his mouth, but as the Lord told him the wordes before. Whereupon these sayinges are so oft found among them: the worde of the Lord, the burden of the Lord, so faith the Lord, the mouth of the Lord hath spoken. And worthy. For Epsy cryed out that he had defiled lips. Hieremias confesseth that he could not speak, because he was a childe: What could proceede from the defiled mouth of the one, and the foolish mouth of the other, but vnceleane vnwise, if they had spoken their owne speech? But his lips were holy & pure, when they bega to be the instruments of the holy Ghost. When the Prophets are bound with this religion, that they deliuer nothing, but that which they haue receyued, then they be garnished with notable power and excellent titles. For when the Lord testifieth, that he hath set them over nations and kingdomes, to plucke vp and to roote out, to destroy and plucke downe, to builde and to plant, he by and by adioyneth the cause: because he hath put his wordes in their mouth.

Thesapfles autho
4 Now if you looke to the Apostles: they are in deed comended with
ritic restraine &
many and notable titles, that they are the light of the world, and the salt
in the earth, that they are to be heard in stead of Christ, that whatsoever
the bounds of his
they binde or loose in earth shall be bound or loosed in heauen. But in their verie
commandement
name they thewe how much is permitted them in their office: that is,
which gave them
if they be Apostles, that they should not prate whatsoever they lift: but hold
authoritie. auhorsitie.
faithfully report his commandements from whom they are sent. And the
Mat.28.9
words of Christ are plaine enough, in which he hath determined their em-
Iohn.7.16
bassage: when he commanded them to go & teach all nations, all those things
that he had commanded. Yea, & he himselfe also receiued this law, & laid it
Mat.11.27.
upon himselfe, that it should be lawfull for no man to refuse it. My doctrine
The autentic pa-
(faith he) is not mine, but his that set me, my fathers. He that was alway
triarchs and fa-
the only & eternall counceller of the Father; & he that was appointed by the
thers taught by
Father the Lord and schoolemaster of all men; yet because he executed the
Christ. 
ministerie of teaching, prescribed by his own example to all ministers, what
rule they ought to follow in teaching. Therefore the power of the church is
not infinite, but subject to the word of the Lord, & as it were enclosed in it.
But with this hath from the beginning ben of force in the church, & at
this day ought to be in force, that the seruants of God should teach nothing
which they haue not learned of him: yet according to the diversity of times
they haue diverse orders of learning. But that order which is now, much dif-
fereth from those that were before. First if it be true which Christ faith, that
none hath scene the Father, but the Sonne, & he to whom it hath pleased
the sone to shew him, it beclouded verely that they shoulde bee alway dire-
cted by the eternal wisdom of the father, which would come to the knowldg
of God. For how should they either haue comprehened in mind, or vuttered
the mysteries of God, but by his teaching, to whom alone the secretes of
the
the Father are open? Therefore the holy fathers in old time knew God no other wise but beholding him in the Son as in a glasse: Where I say this, I mean that God did neither by any other mean disclose him selfe to men, but by the Son, that is, his only wisdom, light & truth. Out of this fountain did Adam, Noe, Abraham, Isaac, Jacob, and the other draw all the knowledge that they had of heavenly doctrine. Out of the same fountain have also all the Prophets themselves drawn all the heavenly Oracles that they uttered. For verily this wisdom hath alway disclosed it self by more wayes than one. To the Patriarches he vlied secret revelations: but therewithal to confirm their minds, hee adioyned such signes, y it could not be doubfull to them, that it was God that spake. The Patriarches contended ouer from hande to hand to posterity, y which they had received. For the Lorde left it with them to this entend, that they should so spread it abroad. But the children and childrens children, by God secretly informing them, did knowe that that which they heard was from heauen, and not from the earth.

6 But when it pleased God, to raise a more apparant forme of a Church he willed to haue his worde put in writing and noted, that the priests should fetch from thence what they might deliuer to the people, & that all the doctrine that should be taught should be tried by that rule. Therefore after the publishing of the lawe, when the priests are commanded to teach out of the mouth of the Lorde, the meaning is, that they should teach nothing strange or differing from that kind of learning which the Lorde comprehended in the lawe: and to adde and diminish was vnlawfull for them. Then followed the Prophets, by whom in deede the Lord published new oracles to be added to the lawe: but yet not so new, but that they came out of the Law, & had respect vnto it: For, as touching doctrine, they were onely expostors of the law, & added nothing vnto it, but prophecies of things to come. Tho' excepted, they uttered nothing els but a pure exposition of the law. Because it pleased the Lorde that there should be a plainer and larger doctrine, y weake consciences might be the better satisfi'd: he commanded that the Prophecies also should be put in writing, & accounted part of his worde. And hereunto were added the histories, which are also the works of the Prophets, but made by the ending of the holy ghost. I reck'n the Psalmes among the Prophecies: because that which we attribute to the prophecies is also common to the psalmes. Therefore that whole body compactit of the law, prophecies, psalmes & histories, was the word of the Lord to the old people, by the rule whereof the priests and teachers euen vnto Christes time were bound to examine their doctrine: neither was it lawfull for them to swarue either to the right hande or to the left: because all their office was enclosed within these bounds, that they should answere the people out of the mouth of God. Which is gathered of a notable place of Malachie, where he biddeth them to be mindfull of the law, & to glue heed to it, euen to the preaching of the gospel. For thereby he forbiddeth them all new found doctrines, and granteth them no leave to swarue neuer so little out of the way which Moses had faithfully shewed them. And this is the reason why David so honourably setteth out the excellencie of the lawe, and rehearseth so many prais'es of it: that is, that Jews should count no forein thing without it, sith within in it was
was all perfection enclosed.

7 But when at last the wisdom of God was openly shewed in the flesh, that same wisdom with full mouth declared vnto vs at that euer cæ with more wit be comprehended, or ought to be thought concerning the heavenly Father. Now therefore since Christ the sonne of righteousness hath shined, wee have a perfect brightness of the truth of God, such as the clearenes is wont to be at mid-day, when the light was before but dimme. For verily the Prophet meant not to speake of any mean thing, when he wrote that GOD in old time spake diversely and many ways to the fathers by the Prophets; but that in these last days he began to speake to vs by his beloved Son. For he signifieth, yea he openly declareth, that God will not hereafter, as hee did before, speake somtime by one, and somtime by other, nor wil addie Prophecies to Prophecies, or revelations to revelations; but that he hath so fulfilled all the parres of teaching in the Sonne, that they must haue this of him for the last and eternall testimony. After which force all this time of the newe Testament where in Christe hath appeared to vs with the preaching of his gospel even to y day of judgement, as expresst by the last hour, the last times the last days to the ende verily that contented with the perfection of the doctrine of Christ, we shoulde learne neither to saine vs any newe beside it, or receive it fained of other. Therefore not without cause the Father hath by singular prerogat Hebrews 1.1.0. made the Sonne to be our teacher: communding him, and, nor any man, to be heard. He did in deed in fewe wordes fet out his schoolemasterhip vnto vs, when he sayde, Heare him: but in which there is more weight & force then men commonly think. For it is as much in effect, as if leading vs away from al docrines of men, he should bring vs to him only, and commund vs to looke for all the doctrine of salvation at himself alone, to hang vpon him alone, to cleave to him alone, finally (as the very wordes do sound) to harken to the voice of him alone. And truly what ought there nowe to be either looked for or desired at the hande of man, when the very wordes of life hath familiarly and openly disclosed himselfe vnto vs? Yea but it is meeke that the mouthes of all men be shut, after that he, in whom the heavenly Father willed to haue all the treasures of knowledge & wisdom to be hidden, hath once spoken, and so spoken as became both the wisdom of God (which is in no part vnperfect) and Messiah at whose hand the revelation of all thinges is hoped for: that is to say, that he left nothing afterwarde for other to be spoken.

8 Let this therefore be a stedfast principle: y there is to be had no other word of God, wherunto place should be given in the church, than that which is contained first in the lawe and the prophets, and then in the writings of the Apostles: & that there is no other maner of teaching rightly, but according to the prescription and rule of that worde. Hereupon alle we gather, that there was no other thing graunted to the Apostles, but that which the prophets had had in olde time: that is, that they should expounde the olde Scripture, and shewe that those things that are therein taught are fulfilled in Christ: and yet that they should not doe the same but of the Lorde, that is to say, the spirit of Christ going before them, and after a certaine maner enditing wordes vnto them. For Christ limited their embassage with this condition.
condition when he commanded them to goe and teach, not such things as they themselves had rashly forg'd, but all those things that he had commanded them, and nothing could be more plainly spoken, than that which he faith in another place: but be not ye called maisters, for onely one is your maister, Christ. Then, to imprint this more deeply in their mind, he repeated it twice in the same place. And because their rudeness was such, that they could not conceive those things that they had heard and learned of the mouth of their maisters, therefore the spirit of truth is promised them by whom they should be directed to the true understanding of all things. For that same restraining is to be diligently noted, where this office is assign'd to the holy Ghost, to put them in minde of all those things that hee before taught them by mouth.

9 Therefore Peter who was verie well taught how much hee might lawfully doe, learnt nothing either to himselfe or other, but to distribute the doctrine delivred of God. Let him that speaketh (saith hee) speake as the wordes of God, that is to say, not doubtingly, as they are wont to tremble whole own conscience misguided them, but with sure confidence, which becommeth the seruant of God furnished with assured instructions. What other thing is this, but to forbid all inventions of mans mind, from what head soever they have proceeded, that the pure word of God may be heard and learned in the Church of the faithful; to take away the ordinaces or rather the fainest devises of al men, of what degree soever they be, that the decrees of God only may remaine in force? These be those spirituall armures, mightie through God to cast downe hould by which the faithful seruants of God may throw downe counsels, and all height that aduancceth itselfe against the knowledge of God, & may leade all knowledge captive to obey Christ.

Loo this is the soueraigne power, wherewith it behoueth the Pastors of the Church to be endued, by what name soever they bee called, that is, that by the worde of God they may with confidence be bolde to do all things: may compell all the strength, glorie, wisedome and height of the world to yeeld and obey to his maestie: being vp holden by his power, may commande all eu'n from the highest to the lowest: may build up the house of Christ & pull down the house of Satan: may feede the sheepe & drive away the wolves: may instruct and exhort the willing to learn: may reprooue, rebuke & subdue the rebellious & stubborn: may binde, and loose: finally may thunder & enlighten, if neede be; but all things in the word of God. Howbeit there is, as I have said, this difference between the Apostles and their successors, that the Apostles were the certaine & authentike secretaries of the holy Ghost, and therefore their writings are to be esteemed for the Oracles of God: but the other have none other office, but to teach that which is set forth & written in the holy Scriptures. We determine therefore, that this is now not left to faithfull ministers, that they may coinc any new doctrine, but that they ought simply to cleave to the doctrine, whereunto the Lord hath made all men without exception subject. When I say this, my meaning is not onely to shewe what is lawful for all particular men, but also what is lawfull for the whole universall Church. Now as touching all particular men: Paul verily was ordained by the Lorde Apostle to the Corinthians: but hee denieth that hee hath
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Of thour outward dominion over their faith. Who now dare take a dominion upon himselfe, which Paul testifieth that it belonged not to him? If he had acknowledged himselfe to have this libertie of teaching, that whatsoever the Pastor teache, he may therein of right require to be beleaued: he would never have taught the Corinthians this discipliné, that while two or three Propheters speake, the rest should judge, & if it were revealed to any that same, the first should hold his peace. For so he sp are none, whose authoritie he made not subject to the judgement of the word of God. But, wille some man say, of the whole vniuerse Church the cafe is otherwise. I answere that in an other place Paul meeteth with this doubt also, where he saith, that Faith is by hearing, & hearing by the worde of God. Truely, if Faith hang of the worde of God only, hath respect unto & resteth upon it alone, what place is there now left to the word of the whole world? For herein no man may doubt that hath well known what faith is. For Faith ought to be staid upon such assurance, whereby it may stand invincible against Satan, & all the engines of the hell, & against the whole world. This assurance we shall no where finde, but in the only word of God. Again, it is a generall rule which we here ought to have respect unto: that God doth therefore take from men the power to set forth a new doctrine, that he only may be our scholemaster in heavenly learning, as he only is true which can neither ly nor deceive. This rule becometh no lesse to the whole Church then to every one of the faithful,

10 But if this power of the Church, which wee haue spoken of, be compared with that power, whereof the spiritual tyrants, that haue falsely called themselves Bishops and Prelates of Religion, haue in certaine ages past boasted themselves among the people of God, the agreement shall be no better than Christ hath with Belial. Yet it is not in this place my purpose to declare in what sort & with how wicked meanes they have exercised their tyranny: I will but rehearse the doctrine, which at this day they defende, first with writings, and then with sword and fire. Because they take it for a thing confessed, that a generall Counsell is the true image of the Church, when they haue taken this principle, they do without doubt determine, that such counsellers are immediately governned of the holy ghost, & that therefore they cannot erre. But whereas they themselves do rule the counsellors, yea & make them, they doe in deede chalenge to themselues whatsoever they affirm to be due to the Counsellors. Therefore they will haue our faith to stand & fall at their will, that whatsoever they shall determine on the one side or the other, may be established & certaine to our mindes: so that if they allowe any thing we must allowe the same without doubting: if they condemn any thing wee must also hold it for condemned. In the meanes time after their owne lust, & despising the word of God, they coin doctrine, to which afterward they require by this rule to haue faith giuen. For they also say that he is no Christian, that doth not certainly consent to all their doctines as well affirmatiue as negative: if not with expressed yet with vnexpressed faith: because it is in the power of the Church, to make newe articles of the Faith.

11 First let vs heare by what argumentes they prove, that this authoritie is giuen to the Church: and then we shall see how much that maketh for them which they alllege of the Church. The Church (say they) hath no
table promisethat it shall never be forsaken of Christ her spouse, but that it shallbe guided by his spirit into all truth. But of the promises which they are wont to allude to, many are giuen no lesse to every one of the faithful particularly, than to the whole Church universally. For though the Lord spake to the twelve Apostles, when he said: Behold I am with you even to the end of the world: Again, I will ask my Father, and he shall giue you an other comforter, namely the Spirit of truth, yet he made the promise not only to the whole number of the twelve, but also to every one of them: yea to the other disciples likewise, either those that he had already received, or those who should afterward be added to them. But when they expound such promises full of singular comfort, as though they were giuen to none of the Christians, but to the whole Church together: what do they else, but take away from all Christians that confidence which they alought to receive thereby to encourage them? Yet I do not here deny, but that the whole fellowship of the faithful furnished with manifold diversifie of gifts, is endued with much larger & more plentiful treasure of the heavenly wisdom, than eche one seuerely; neither is it, in my meaning, that this is spoken in common to the faithful, as though they were all alike endued with the Spirit of understanding & doctrine; but because it is not to be granted, to the aduersaries of Christ, that they should for defence of an evil cause wrest the scripture to a wrong sense. But, omitting this, I simply confeffe that which is true, that the Lord doth perpetually present with his Spirit, and that this Spirit is not the Spirit of error, ignorance, lying or darkness: but of sure revelation, wisdom, truth, & light, of which they not deceitfully may learn those things that are giuen them, that is to say, what is the hope of their calling, and what be the riches of the glory of the inheritance of God in the Saints. But whereas the faithful, even they that are endued with more excellent gifts above the rest, doe in this flesh receive only the first fruits and a certaine taste of that Spirit, there remaineth nothing better to them than knowing their owne weaknesses, to hold themselves carefully within the bounds of the word of God: least if they wander far after their own sense, they by & by stray out of the right way, insomuch as they be yet voice of that spirir, by whose only teaching, truth is discerned from falsehood. For all men doe confeffe with Paul, that they have not yet attained to the marke. Therefore they more endeavoure to daily profiting, than glory of perfection.

12 But they will take exception, & say that whatsoever is particularly attributed to every one of the holy ones, the same doth throughly and fully belong to the Church itself. Although this hath some seeming of truth, yet I deny it to be true. God doth indeed so distribute to every one of the members the gift of his spirit by measure, that the whole body wanteth nothing necessary, when the gifts are giuen in common. But the riches of the Church are alway such, that there ever wanteth much of that highest perfection, which our adversaries doboast of. Yet the church is not therefore to left destitute in any behalf, but that the alway hath so much as is enough. For the Lord knoweth what his necessity requireth. But, to holde her under humility and godly modestie, he giuet her no more than he knoweth to be expedient.
expedient. I know what here alo they are wont to object, that is, that the
church is cleansed with the washing of water in the word of life, that it might
be without wrinkle & spot, & that therefore in an other place it is called the
piller and stay of truth. But in the first of these two places is rather taught,
what Christ daily worketh in it, than what he hath already done. For if he
daily sanctifieth, purgeth, polisheth, wipeth from spots all them that be his:
truly it is certain that they are yet besprinkled with some spots & wrinkles,
and that there wanteth somewhat of their sanctification. But howe vain &
fabulous is it, to judge the Church already in every part holy and spotlesse,
wherof all the members are spotty & very vnclene? It is true therefore that
the Church is sanctified of Christ. But only the beginning of that sanctifying
is here seene: but the end and full accomplisment shalbe, when Christ the
holiest of holy ones shall truly and fully fit it with his holiness. It is true also
that the spots and wrinkles of it are wipe away: but so that they be daily in
wiping away, until Christ with his comming doth utterly take away all that
remaineth. For vnlesse we graunt this, we must of necessitie affirm with the
Pelagians, that the righteousnesse of the faithfull is perfect in this life: and
with the Cathani and Donatists we must suffer no incontinence in the Church.
The other place, as we have else where seene, hath a senfe vitterly differing
from that which they pretende. For when Paul hath instructed Timothee,
and framed him to the true office of a Bishopp, he sayeth that he did it to
this purpose, that hee should knowe howe he ought to behaue himselfe in
the Church. And that he should with the greater religiousnes and endeuor
rende himselfe thereunto, he addeth that the Church is the very piller and
stone of truth. For what else doe these words meane, but that the truth of
God is preserved in the Church, namely by the ministerie of preaching? As
in another place he teacheth, y Christ gave Apostles, Pastors, & Teachers,
that we should no more be carried about with every winde of doctrine, or be
mocked of men: but that being enlightened with the true knowledge of the
Sonne of God, we should altogether meete in vnitie of Faith. Whereas
therefore the truth is not extinguished in the worlde, but remaineth safe,
that same commeth to passe because it hath the Church a faithfull keeper of
it, by whose helpe and ministery it is sustaine. But if this keping stendeeth in
the ministery of the Prophets & Apostles, it foloweth that it hangeth whol-
lly hereupon, if the word of the Lord be faithfully preserved and doe keepe
his puritie.

13 But that the readers may better understande, vpon what point this
question chiefly stadeeth, I wil in few words declare what our adversaries re-
quire, and wherein we stand against them. Where they say that the Church
can not erre, it tendeth hereunto, and thus they expound it, that forasmuch
as it is governed by the spirit of God, it may go safely without the word: that
whithersoever it goeth, it can not thinke nor speake any thing but truth;
that therefore if it determine any thing without or beside Gods worde,
the same is no otherwise to be esteemed than as a certaine oracle of God.
If we graunt that first point, that the Churche can not erre in things ne-
cessarie to saluation, this is our meaning, that this is therefore because for-
saking all her owne wisedome, she suffereth herselfe to be taught of the holy
Ghost
Ghost by the worde of God. This therefore is the difference. They set the authority of the Church without the worde of God, but wee will that it be annexed to the worde, & suffer it not to be seuered from it. And what marvell is it, if the spouse and schole of Christ be subie in to her husbande and scholemaster, that she continually & earnestly hangeth of his mouth? For this is the order of a well governed house, that the wife should obey the authortie of the husband: and this is the rule of a well ordered schole: that the teaching of the scholemaster alone should there be heard. Wherefore let the Church not be wife of her selfe, nor thinke any thing of her selfe: but determine the end of her wise and where he hath made an end of speaking. After this manner she shall also distrust all the inventions of her owne reason: but in those things wherein it standeth upon the worde of God, she shall waue with no distrustfulness or doubting, but that rest with great assuredness & sedfast constancie. So also trusting upon the largeness of those promises, that shee hath, shee shall haue whereupon abundantly to sustaine her faith: that she may nothing doubt that the best guide of the right way, the holy spirit, is alway present with her: but therewithal she shall keepe in memory what the Lord would haue vs to receive of his holy spirit. The spirit (faith he) which I will send from my father shall lead you into all truth. But how? because (faith he) he shall put you in mind of all those things that I haue told you. Therefore he giues warning that there is nothing more to be looked for of this spirit, but that he should enlighten our minde to perceiue the trueth of his doctrine. Therefore Chrysostome faith excellently well. Manie (faith he) do boast of the holy spirit: but they which speake their owne doe fallly pretend that they haue him. As Christ testifie that he spake not of himselfe: because he spake out of the law & the Prophets: so if any thing besides the Gospel be thrust in under the title of the spirit, let vs not beleue it, because as Christ is the fulfilling of the law & the Prophets: so is the spirit of the Gospel. These be his words. Now it is easie to gather how wrongfully our adversaries do, which boast of the holy Ghost to no other end but to set forth under his name strange and foraine doctrines from the word of God, whereas he will with unspeakable knot be conioyned with the word of God, and the same doeth Christ proffe of him when he promiseth him to his Church. So is it truely. What sobrietic the Lord hath once prescribed to his Church, the same he will have to be perpetually kept. But he hath forbidden her, that she should not adde any thing to his word, nor take any thing from it. This is the inviolable decree of God & of the holy Ghost, which our adversaries go about to abrogate, when they faie that the Church is ruled of the spirit without the word.

14. Here againe they murmuure against vs, and say that it behooved that the Church should adde some things to the writings of the Apostles, or that they themeselves shoule afterwarde with lively voice supply many things which they had not cleeely enough taught, namely sith Christ saide into them. I haue many things to be saide to you, which you cannot now beare, and that these be the ordinances, which without the scripture haue beene received onely in vs, and manner. But what shamelesnesse is this? I gravet the disciples were yet rude, and in a manner vnapt to learne, when the Lord saide
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said this vnto them. But were they then also holde in with such dulnes, when
they did put their doctrine in writing, that they afterward needed to supply
with liuely voice that they had by fault of ignorance omitted in their
writings? But if they were alreadie led by the spirit of trueth into all trueth
when they did set forth their writings: what hindered that they have not
therein contained and left written a perfect knowledge of the doctrine of
the gospel? But go to, let vs grant them that which they require. One ly let
them point out what be those things that is behoved to be revealed without
writing. If they dare enterprice that, I wil affall them with Augustines words:
that is, When the Lord had said nothing of them, which of vs dare say, these
they be or those they be? or if any dare say so, whereby doth he prove it? But
why do I strive about a superfluous matter? For a verie child doth knowe,
that in the writings of the Apostles, which these men do make in a manner
lame and but halfe perfect, there is the fruit of that revelation which the
Lord did then promise them.

15 What? say they, did not Christ put out of controversie whatsoever
the Church teacheth & decreeth, when he commandeth him to be taken
for a heathen man & a Publican that dare say against her? First in that place
is no mention made of doctrine, but only the authority of the censures is
established for correcting of vices, that they which have beene admonished
or rebuked should not refilt her judgemet. But omitting this, it is much mar-
uel, that these losels baue so little shame, that they dare be proud of y place.
For what shall they get thereby, but that the consent of the Church is never
to be despifed, which never conseteth but vnto the true of the worde of
God? The Church is to be heard, say they. Who denieth it? forasmuch as
it pronounceth nothing but out of the word of the Lord. If they require any
more let them knowe that these wordes of Christ do nothing take their pare
therin. Neither ought I to be thought too much contentious because I stand
so earnestly upon this point, That it is not lawfull for the Church to make an-
ny newe doctrine, that is, to teach and deliver for an Oracle any more than
that which the Lord hath revealed by his word. For men of sound wit do see
how great danger there is, if so great authority be once graunted to men.
They see also how wide a window is opened to the mockings and caullations
of the wicked, if we say that that which men have judged is to be taken
for an Oracle among Christians. Beside that, Christ speaking according to
the consideration of his owne time, giveth this name to the Synagoge, that
his discipels should afterwarde learne to reuerence holy assemblies of the
church. So should it come to passe that euery citie and village should have
equall authority in coyning of doctrines.

16 The examples which they vse, do nothing help them. They say that
the Baptizing of infants, proceed not so much from the express commandement
of the Scripture as from the decree of the Church. But it were
a verie miserable succour, if we were compelled to flee to the bare authori-
ty of the Church for defence of the Baptisme of infants: but it shall in ano-
other place sufficiently appeare that it is far otherwise. Likewise whereas they
objec that that is no where founde in the Scripture, which was pronoun-
ced in the Niceene Synode, that the sonne is consubstantial with the fa-
ther:
The ix. Chapter.

Of Counsellors and of their authoritie.

Nowe, although I graunt them all thinges concerning the Church: yet they shall thereby not much preuaile for their intent. For whatsoever is faide of the Church, the fame they by and by give to the Counsellors, forsooth much as in their opinion those represent the Church. Yea, where they so stifferly contende for the power of the Church, they doe it of no other purpose, but to give all that they can get to the bishop of Rome and his garde. But ere I beginne to discourse this question, I must needs here make protestation of two things aforeshand. First, that where I shall in this point be somewhat rough, it is not because I leffe esteeme the olde Counsellors than I ought to doe. For I reuerence them from my heart, & with them to be had in their due honor with all men. But herein is some meane, that is, that there be nothing withdrawn from Christ. Now this is the right of Christ, to bee the head in all Counsellors, and to have no man fellowe with him in this dignitie. But I say that then onely he is the head, when he gouerneth the whole assembly with his worde and Spirite. Secondly, whereas I giue leffe to Counsellors than the aduersaries require. I doe it not for this caufe that I am afraid of the Counsellors, as though they did make for their side, and were against ours. For as we are abundantly furnished with the worde of the Lorde to the full prooves of our own doctrine fully, and to the overthrow of the whole...
Cap. 9. Of the outwarde meanes

Papistrie that wee neede not much to desire any other thing besseide it: so if the matter require, the olde Counsellors do for a great part minister vnto vs so much as may suffice for both.

Now let vs speake of the thinke it selfe. If it bee sought of the Scriptures, what is the authoritie of Counsels: there is no plainer promisse than in this saying of Christ: Where two or three shall be gathered together in my name, there I am in the midst of them. But that doth no lesse belong to every particular assembly than to a general Counsell. But the doubt of the question standeth not therein: but because there is a condition added, that God will so onely be in the midst of the Counsell, if it be gathered together in his name. Therefore although our adversaries doe a thousand times name Counsellors of bishops, they shall little preuaile: neither shall they make vs to beleue that which they affirme, that is, that they be governed of the holy Ghost, vntil they have proved that they are gathered together in the name of Christ, For it is as possible y wicked & euill Bishops may conspire against Christ, as good & honest bishops may come together in his name. For a verie cleere proofe hereof are manie decrees that have proceeded from such Counsellors. But this shall be seene hereafter. Now do I but answer in one word, that Christ promiseth nothing, but to the that are gathered together in his name. Let vs therefore define what that is. I deny that they be gathered together in the name of Christ, which casting away the commandement of God, wherein he forbidden any thing to be added to his word, or taken fro it, doe decree euery thing after their owne wil: which being not contended with the Oracles of the Scripture, that is to say the only rule of perfect widsom, do imagine some new thing of their owne head. Surely, fith Christ hath not promised, he will be present at all Counsellors, but hath adjoynd a peculiar marque, whereby to make true & lawfull Counsellors different from other: it is meete that we shoule not negleget this difference. This is the couenant, which in old time God made with the Leuitical priests, that they shoule teach out of his mouth. This he always required of the Prophets: this law also we see to haue bin laid vpon the Apostles. Who so brake this couenant, God doth not vouchsafe, to let them haue the honor of Priesthood, nor any authority. Let the adversaries vndo me this knot, if they wil make my faith bounte to the decrees of men beseide the word of God.

For whereas they think not that truth remaineth in the Church, vns- leffe it be among the Pastors: and that the Church itself standeth not, vns- leffe it appeare in generall Counsellors: that is farre from haung beene alwaies true, if the Prophets haue left vnto vs true testimonies of their owne times. There was in the time of Esiae a Church at Hierusalem, which God had not yet forsaken. But of the Pastors he saith thus: the watchmen are al blind, neither know they any thing. They are all dumme dogges, neither are they able to barke. They lie along & sleepe, & love sleeping: & the Pastors themselves know nothing, nor doe understand: & they doe altogether looke backe vnto their owne waies. After the same maner Osee saith: The watch- man of Ephraims with God, the snare of the fouler, harted in the house of God. Whereioyning them with God by way of mockage, he teacheth that their pretence of the priesthood is vaine. The Church also endured vnto the time
time of Hierom. Let vs heare what he saith of the Pastors. From the
prophecy eucl to the priest, euerie one followeth lying. Againe: The pro-
phets do prophesie a lie in my name, when I haue not sent them, nor com-
manded them. And last we should be long in reciting his words, let
those things be read that he hath written in the whole xxiii. and xi. chap-
ters. At that time on the other side Ezekiel did no more gently inuey a-
gainst the same men. The conspiracie (faith he) of the prophets in the mids
of their vs a roaring lion, & that violently taketh his pray. Her priests have
broken my law, and haue defiled my holy things, and haue made no diffe-
rence betwene holie and prophane: & the rest that he didoyght to the
same effect. Like complaints are euyet where in the Prophets, so that no-
thing is ofter found in them.

4 But perhaps it might be that that was so among the Iews: but our
age is free from so great euill. I woulde to God in deede it were so: but
the holy Ghost hath giuen warning that it shalbe farre otherwise. The
wordes of Peter are plaine. As (faith he) there were in the olde people falso
prophets, so shal there also be among you false teachers, flily bringing in
sectes of perdition. See you not howe he saith, 'there is danger to come,
not by men of the common people, but by them that shal boast themselfes
with the title of teachers and pastors? Moreover howe ofte hath it ben fore-
spoken by Christ and his Apostles, that there should verie great daungers
hang over the Church by the pastors? Yea, Paul plainly sheweth, that An-
tichrist shal sit in no other place than in the temple of God. Whereby hee
signifieth, that the horrible calamity of which he there speakeith, shal come
from no where else but from them. y shal sit in stead of pastors in y church.
And in another place he sheweth, 'there shal be beginnings of so great a mischiff
are euys already nere at hand. For when he speakeith to the bishops of Ephe-
sus, I know (faith he) after my departure there shal enter into you ra-
ueing wolves not sparing the flocke. And they shalbe of your owne felues,
that shal speake peruerse things, to leade away discipes after them. Howe
much corruption might a long course of yeres bring among pastors, when
they could so farre goe out of kind in so small a space of time? And, not to fill
much paper with rehearsing them by name: we are admonished by the ex-
amples in a maner of al ages, that neither the truth is alway nourished in
the bosome of the pastors, nor the safety of the Church doth hang vpon
their state. They ought in deede to haue beene y governors and keepers of
the peace & fafrtie of the Church, for preseruation whereof, they are orde-
ined: but it is one thing for a man to performe that which he ought, & an-
other thing to owe that which he perfometh not.

5 Yet let no man take these our worde in such part, as though I would
euerie where and rashly without any choice diminish the authoritie of Pa-
stors. I do but onely admonishe that euyn among pastors themselves there
is a chose to be had, that we should not immediately thinke them to be pa-
stors that are so called. But the Pope with all his flocke of bishops, vpon
none other reason, but because they are called Pastors, shaketh away the ob-
edience of the worde of God, do tumble & tosse all things after their owne
lust: and in the meane time they travaile to perswade, that they cannot bee
destitute

This which was in the first may be also in the last
dates of the church, and is,
1.Pet.2.
2.Pet.2,11
and 24.
2.Thees.2,4
Matt.24,11
Act.20,19

Bishops in the
church of Rome
presuming vpon
their titles as if
God could no
strike them nor-
with amazed dul-
nes, as well as w-
thers in the old
worlde.
Of the outwärde meanes
desitute of the light of truth, that the spirit of God perpetually abideth in them; the church consisteth in them & dieth with them. As though there be now no judgements of the Lorde, whereby he may punish the worlde at this day with the same kinde of punishment, wherewith sometime he took vengeance of the unthankfulness of the old people, that is, to strike the pastors with blindness & amazed dulness. Neither do they, most foolish men understand, that they sing the same song, which those in old time did sing that warred against the word of God. For the enemies of Hieremie did thus prepare themselues against the trueth: Come, & we will imagine imaginations against Hieremie: forasmuch as the law shall not perish from the priest, nor council from the wife man, nor the word from the prophet.

The blinde priests & false prophets what were of olde being assembled in a council together might no doubt have erred, & did, Hier. 4.9

Hier. 18.18

6 Hereby it is easie to answer to that other objection concerning general councils. It cannot be denied but that the Jews had a true church in the time of the prophets. But if there had then ben a generall counsel gathered together of the priests, what manner face of the church had ther appeared? We hear what God faith, not to one or two of the but to the whole order. The priests shalbe astonished, and the prophets shalbe made afraid. Againe, the law shal perish from the priest, and council from the Elders. Againe, Night shalbe to you in stead of a vision, and darkness in steede of prophesying: & the sunne shall fall downe vpon the prophets, and bee darkened vpon these daies &c. Well: if al such had then been gathered together in one, what spirit should haue governed in that assembly? Of that thing we haue a notable example in that counsell which Ahab called together. There were present foure hundred prophets. But, because they were come together of no other mind but to flatter the wicked king, therefore Satan was sent of the Lorde to be a lying spirit in the mouth of them all. There by al their voices the trueth was condemned. Micha was condemned for an heretike, stricken and cast in prison. So was done to Hieremie, so to the other prophets.

7 But let one example suffice for all, which is more notable than the rest. In that counsell which the bishops and pharisees gathered at Hierusalem against Christ, what can a man say that there wanted in so much as pertained to the outward show? For if there had not then beene a Church at Hierusalem, Christ would never haue communicated with their sacrifices & other ceremonies. There was made a solemnne summoning of them together: the high bishop fate as chief; the whole order of priests fate by hym: yet Christ was there condemned, & his doctrine driven away. This doing is a profe of the Church was not enclosed in that counsell. But there is no perils that any such thing should happen to vs. Who hath giue vs his face thereof? For it is not without fault of sluggishnes, to be too careless in so great a matter. But when the holy Ghost doth with express words prophecy by thy mouth of Paul, that there shall come a departing (which cannot come but that the pastors must be the first that shall forsake God) why are we here in wilfully blinde to our owne destruction? Wherefore it is in no wise to be granted, that the Church consisteth in the company of pastors, for whom the Lord hath no where undertake that they shall perpetually bee good, but he hath pronounced that they shall sometime bee still. But when
What wilt thou say: Shall the councils have no authoritie in determining: Yes for sooth. For neither do I here argue that all councils are to be condemned, or all their acts to be repelled, or (as the saying is) to bee defaced with one blotte. But (thou wilt say to mee) thou bringest them all into subjection, that it may bee free for every man to receive or refuse that which the councils haue determined. Not so. But so oft as the decree of any council is brought forth, I would have it first to be diligently weighed at what time it was holden, for what cause it was holden, what manner of men were present and then the very thing that is intreated of, to bee examined by the rule of the scripture: and that in such sort as the determination of the council may have his force, and be as a forejudged sentence, and yet not hinder the aforesaid examination. I would to God all men did keep that moderation which Augustine prescribeth in the thirde booke against Maximine. For when bee minded briefly to put to silence this heretike contending about the Decrees of councils: Neither (faith he) ought I to object against thee the Synode of Nice, nor thou against me the Synode of Ariminum, as to the extent to conclude one another by forejudged sentence, neither am I bound by the authoritie of the one, nor thou of the other. By authorities of Scriptures, not such as are proper to either one, but such as are common to both, let there strive matter with matter, cause with cause, reason with reason. So should it come to passe, that councils should have the majestie that they ought: but in the mean season the Scripture shoulde bee alone in the higher place, that there might be nothing that shoulde not bee subject to the rule thereof. So these olde Synodes, as of Nice, of Constantinople, the first of Ephesus, of Chaledon, and such other, which were holden for confuting of errors, wee willingly embrace and reverence as holy, so much as belongeth to the doctrines of faith: for they containe nothing but the pure and natural exposition of Scripture, which the holy fathers with spiritual wisdom have applied to the subduing of the enemies of Religion that then rose vp. In some of the latter councils also, we see to appeare a true zeal of godlinesse, and plain tokens of wit, learning, and wisdom. But as things are wont commonly to grow to worse, we may see by the latter Councillers, how much the Church hath now and then degenerate from the purenciss of that golden age. And I doubt not but that in these corrupter ages also, councils have had some bishops of the better sort. But in these the same happened which the Senators themselves complained to be not well done in making of ordinances of the senate of Rome. For while the sentences are numbred, not weighed, it is of neceffitie that oftentimes the better part is overcom of the greater. Truely they brought forth many wicked sentences. Neither is it here needfull to gather the speciall examples, either because it should be too long, or because other have done it so diligently, that there cannot much be added.

9 Now, what needeth to rehearse Councells disagreeing with councells? And it is no cause that any should murmur against mee, and say, that of thse councils that disagree the one is not lawfull. For, howe shall we judge that? By this, if I bee not deceived, that wee shall judge by the Scriptures, that
Cap. 9. Of the outwarde meanes that the decrees thereof are not agreeable with true doctrine. For this is the onely certaine lawe to discerne them by. It is nowe about nine hundred yeares agoe, since the Synode of Constantinople gathered together vnder Leo the Emperor, judged that images set vp in Churches should bee overthrown, and broken in pieces. A little afterward, the council of Nice, which then the Empresse assembled in spite of him, decreed that they should be restored. Whether of these two shall we acknowledge for a lawfull councell? The latter which gaue images a place in Churches, hath preuailed among the people. But Augustine faith that that cannot be done without moste present peril of idolatry. Epiphanius which was before in time, speaketh much more sharply: for he faith that it is wickednesse and abomination to have images seene in a Church of Christians. Woulde they that so speake, allowe that councell, if they were aliue at this day? But if both the historians tell truth, and the verie affeets be beleued, not onely images them selues, but also the worshipping of them was there receiued. But it is evident that such a decree came from Satan. How faie you to this, that in depraung and tearing the Scripture, they shew that they made a mocking stocke of it? Whiche thing I haue before sufficiently made open. Howsoever it be, we shall no otherwise bee able to discerne betwixt contrarie & disagreeing Synodes, which were many, vnlesse we trie them all by that balance of all men and angels, that is, by the worde of the Lorde. So we embrace the Synode of Chalcedon, refusing the seconde Synode of Ephesus, because in this latter one the wickednesse of Eutiches was confirmed, which the other former condemned. This thing holy men haue judged none otherwise but by the scripture: whome we followe in judging: that the worde of God which gaue light to them doeth also nowe giue light to vs. Now let the Ramanistes goe and boast, as they are wont, that the Holy ghost is fastened and bounde to their counsels.

The great weaknesses of the fathers assembled in the Council of Nice against Arrius.

To Howbeit there is also somewhat which a man may well thinke to be wanting in those auncient and purer counsell: either becausethat they that then were at them, beeing otherwise learned and wise men, wholly bent to the businesse then in hand, did not foresee many other things; or for that many things of lighter importance escaped them being busied with weightier and more earnest matters; or for that simply, as beeing men they might bee deceived with vnskillfulness: or for that they were sometime carried headlong with too much affecttion. Of this last point (which seemeth the hardest of all) there was a plain example in the Nicene Synode, the dignific whereof by consent of all men, as it was worthie, beene received with most high reverence. For when the principal article of our faith was there in danger, Arrius the enimie was present in readinesse, with whom they must fight hande to hande, and the chief importance lay in the agreement of them that came prepared to fight against the eurror of Arrius: this notwithstanding, they carelesse off great dangers, yea, as it were hauing forgotten gravenigne, modestie and al humanitie, leaving the battalle that they had in hand, as if they had come thither of purposer to doe Arrius a pleasure, began to wounde themselves with inwarde dissensions, and to turne against themselves the stile that should hauebeene bent against Arrius: There were heard
heard soule obiectings of crimes, there were scattered booke of accusations & there would have ben no end made of contentions, vntill they had with mutual wounds one destroyed another , vnlesse the Emperour Constantine had prevented it , which professing that the examining of their life was a matter aboue his knowledge, and chastised such intemperance rather with praise than with rebuking. Howe many waies is it credible that the other counsels also failed, which followed afterwarde? Neither doeth this matter neede long prooфе. For if a man reade over the actes of the councelles, he shall note therein many infirmities: though I speake of nothing more greevous.

11 And Leo bishop of Rome ticketh not to charge with ambition and vnadvised rashnesse, the Synode of Chalcedon, which yet he confesseth to be founde in doctrines. He doth in deed not deny that it was a lawfull Synode: but he openly affirmeth, that it might erre. Some man peradventure will think me fonde for that I buffer my selfe in thewinge such errors: forasmuch as our aduersaries do confesse, that counsels may erre in those things that are not necessarie to salvation. But this labour is not yet superfluous. For although because they are copelled, they do in deed confesse it in word; yet when they thrust vnto vs the determinatiο of al counsels in every matter whatsoever it be, for an oracle of the holy Ghost, they do therin require more than they toke at the beginning. In so doing what do they affirm, but that counsels can not erre: or if they erre, yet it is not lawfull for vs to see the truth, or not to southe their errors? And I intend nothing els, but that it may thereby be gathered that the holy Ghost, so governed the godly and holy Synodes, that in the meanes time he suffered somewhat to happen to them by the nature of men, leaft we shoude too muche trust to men. This is a much better sentence, than that of Gregorie Nazianzenē he neuer saw a good end of any coucelf. For he that affirmeth that al without exception ended ill doth not leave them much authority. It is nowe nothing needeful to make mention severally of provincial counsels: forasmuch as it is easie to judge by the general, how much authoritie they ought to haue to make newe articles of faith and to receiue what kinde of doctrine focuer it pleaseth them.

12 But our Romanistes, when they see that in defence of their cause all helpe of reasone doth faile the, do report to that extreme & miserable shift: that although the men themselves be blockish in wit and counsel, and most wicked in minde and will, yet the word of God remaineth, which commandeth to obey Rulers. Is it so? what if I deny that they be rulers that are such? For they ought to take vpon themselves, no more than Iofua had, which was both a prophete of the Lorde, and an excellent pastor. But let vs heare with what words he is set by the Lorde into his office. Let not (faith hee) the volume of this lawe depart from thy mouth; but thou shalt studie vpon it daies and nightes. Thou shalt neither bowe to the right hande nor to the left; then shalt thou direct thy way & vnderstand it. They therefore shalbe to vs spiritual rulers which shal not bow frō the law of the Lord, neither to the one side nor to the other. But if the doctrine of al pastors whatsoever they be, is to be receiued without any doubting, to what purpose was it that we shoude

The Synode of Chalcedon charged with ambition and unadvised rashnesse: infirmities apparent in holy Synodes least vs should too much rest upon men.
should so oft and so earnestly be admonished not to harken to the speech of false prophets. Hear not (saith he by Hieremis) the words of the prophets that prophesie to you. For they teach you vanity, & not out of the mouth of the Lord. Again, beware you of false prophets, that come vnto you in sheeps clothing, but inwardly are ravening wolves. And John shoulde in vain exhort vs, that we shoulde prove the spirites, whether they be of God. From which judgement the very Angels are not exempted, much leffe Satana with all his lies. What is to be said of this saying: if the blind lead the blind, they shall both fall into the ditch? Doth it not sufficiently declare, that it is of great importance what manner of prophets he be heard, and that not all are rashly to be heard (Wherefore there is no reason that they shoulde make vs afraid with their titles, therby to draw vs into partaking of their blindness. Forasmuch as we see on the other side, the Lord had a singular care to fray vs away from suffering our selves to be led with other mens error, under what vse of name sooner it lurketh. For if the answer of Christ be true, they shall guides, whether they be called fathers of the Church, or prelates, or bishops, can do nothing but throw their partners into the same headlong downfall. Wherefore let no names of counsels, Pastors, bishops, (which may as well be falsely pretended as truly vsed,) hinder us, but that being taught by lessons both of words and examples, we may examine all spirites of all men by the rule of the word of God, that we may prove whether they be of God or no.

13 Forasmuch as we have proued that there is not given to the church a power to sett vp a new doctrine, now let vs speake of the power which they attribute vnto it in expounding of scripture. Truly we doe willingly grant, that if there happen debate about any doctrine, there is no better nor surer remedy than if a Synode of true bishops assemble together, wher the doctrin in controversie may be discuessed. For such a determination, whereunto the pastors of Churches shal agree in common together, calling upon the spirite of Christ, shal haue much greater force, than if every one severally shoulde conceiue it at home, and so teach it to the people, or if a fewe private men shoulde make it. Again, when bishops are gathered in one, they doe the more commodiously take aduise in common, what and in what forme they ought to teach, least diversitie shouldbreede offence. Thirdly Paul prescribeth this order in discerning of doctrines: For whereas he gueueth to euery fuculent Church a power to discerne, he sheweth what is the order of doing in weightier causes, that is, that the Churches should take upon them a common triall of the matter together. And so doth the very feeling of godlines instruct vs, that if any man trouble the church with an vnwonted doctrine, and the matter procede so farre that there be peril of greater dis-sention, the churches should first meete together, & examine the question propounded: at last, after just discussing had, bring forth a determination taken out of scripture, such as may both take away doutting out of the people, & stop the mouths of wicked & greedy men, they may not be so hardy to proceed any further. So when Tertius was rifen, the Nicene Synod was gathered together, which with the authority thereof did breake the wicked endevours of the ungodly man, and restored peace to the churches which
which he had vexed, and defended the etenall godbeade of Chrifte, against
his blasphemous doctrine. When afterward Eumomius and Macedonius stir-
red vp newe troubles, there madenefs was resifted with like remedy by the
Synode of Conftantinoile. In the Councell at Ephesus the wickednes of Ne-
torius was banifhed. Finally this hath beene from the beginning the ordi-
narie meane in the Church to preferue vnitie, fo oft as Satan began to work
any thing. But let vs remember, that not in all ages or in all places are found
Athanafies Basiles Cyrilles, and such defenders of true doctrine whom the
Lorde then raised vp. But let vs thinke what happened at Ephesus in the se-
cond Synode, where the heresie of Euliches prevaile, the man of holy me-
mony Flavianus was banifhed with certaine other godly men, and many fuch
mifchiefes committed: even because Dioscorus a feditious man and of a ve-
ry naughty nature, was there the cheefe, and not the spirite of the Lorde.
But there was not the Church, I grant. For this I determine vterly that the
trueh doth not thefore die in the Church, although it be oppressed of one
councell: but that the Lorde merceluolously preferueth it, that it may againe
in due time rife vp, and get the ouerhande. But I denye that this is perpe-
tually, that is a true and certaine exposition of scripture which hath bin
receiued by confents of a councell.

14. But the Romanists shewe at another marke, when they teach that
the power to expounde the Scripture belongeth to the councelles, yea and
that without appellation from them. For they abufe this colour, to call it an
exposition of the Scripture whatsoever is decreed in the counsels. Of purg-
atorie, of the interceflion of Saints, of auricular confession, and fuch other
there cannot be founded one syllable in the scriptures. But because all these
things haue beene stablished by the authoritie of the church, that is to say
(to speake truely) receiued in opinion and vfe, therefore every one of them
must be taken for an exposition of scripture. And not that onely: But if a cou-
cell decree any thing, though scripture crye out againft it, yet it shall beare
the name of an exposition thereof, Christ commandeth all to drink of the
cup, which hee reacheth in the Supper. The councell of Conftance forbade
that it should not be giuen to the lay people, but willed that the prifft one-
ly should drinke of it. That which fo directly figheth against the institu-
ton of Christ, they will haue to bee taken for an exposition of it. Paul calleth
the forbidding of marriage, the hyprocify of deuils: And the holy Ghoste in
another place pronounceth that mariage is in all men holy and honoura-
ble. Whereas they have afterwarde forbidden prieftes to marrie, they re-
quire to haue that taken for the true & naturall exposition of the Scripture,
when nothing can be imagined more againft it. If any dare once open his
mouth to the contrary, hee shall bee judged an heretike: because the deter-
mination of the Church is without appellation: and to doubt of her expo-
fition, that it is not true, is a hainous offence. Why should we liney against
so great shamelesnesse? For the very shewing of it is an overcomming of it.
As for that which they teach of the power to allow the scripture, I witt-
ingly passe it ouer. For in such sort to make the Oracles of God subject to
the judgement of men, that they should therefore be of force because they
have pleased men, is a blasphemy vnworthie to be rehearsed: and I haue
before
Of the outwarde meanes

before touched the same matter alredie.Yet I will aske them one thing: If the authoritie of the scripture be founded vpon the allowance of the church, what counells decree will they alledge of that matter? I thinke they haue none.Why then did Arius suffer himself to be overcome at Nice with testimonies brought out of the gospel of John: For after these mens saying it was free for him to haue refused them, forasmuch as there had no allowance of a generall counsell gone before. They alledge the olde roll, which is called the Canon, which they say to haue proceeded from the judgement of the church, But I aske them againe, in what counsell that Canon was set forth. Here they mutt needs be dumme. Howbeit I desire further to knowe, what manner of Canon they think it was. For I see that the same was not very certainlie agreed among the olde writers. And is that which Hierome sayth ought to bee of force, the Booke of Machabees, Tobie, Ecclesiasticus and such other shall be thrust among the Apochrypha: which those Canons doe in no wise suffer to be done.

The x. Chapter.

Of the power in making of Lawes: vnder the Pope and his haue used a most cruelly tyranny and butchery among foules.

Nowe followeth the seconde part, which they will have to consist in making of lawes, out of which spring haue flowed innumerable traditions of men, euie to many finite to Strange pore foules. For they haue had no more conscience, than had the Scribes and Pharisees to lay burdens vpon other mens shoulders, which they themselues woule not touch with one finger. I haue in another place taught how cruell a butcherie is that which they commande concerning auricular confession. In other lawes there appeareth not so great violence: but those which seeme the most tolerable of all, doe tyrannously oppresse conscience. I leaue unspeake how they corrupt the worshippe of God, and do spoile God hymselfe of his right, which is the onely lawmaker. This power is newe to be intreated of, whether the Church may binde conscience with her lawes. In which discourse the order of policie is not touched, but this onely is intended, that God be rightly worshipped according to the rule which himselfe hath preferred, & that the spirituall libertie, which hath regarde vnto God, may remaine safe vnto vs. We haue made that all those decrees be called traditions of men, whatsoever they be that haue concerning the worshipping of God proceeded from men beside his word. Against these doe we strive, not against the holy and profitable ordinances of the Church which make for the preservation either of discipline or honestie or peace. But the end of our striving is, that the immeasurable and barbarous Empire may bee restrained, and they vsurpe vpon foules, that would bee counted pastors of the Church, but in very deed are most cruell butchers. For they say that the laws which they make are spirituall, and pertaining to the soule, and they affirme them to bee necessarie to eternall life. But so (as I euie nowe touched) the kingdom of Chriftes is invaded, so the liberty by him giuen to the conscience of
of the faithful is utterly oppressed & thrown abroad, I speake not now with how great ungodliness these stablimd, * offering of their lawes, while out of it they teach men to seake both forgiveness of sinnes, & righteousness, & salvation, while they set in it the whole summe of religion & godlines. This one thing I earnestly hold, that there ought no necessity to bee laid upon confciences in those things wherein they are made free by Christ, & vnlesse they be made free, as we have before taught, they cannot rest with God. They must acknowledge one only king Christ their deliverer, and bee governed by one law of libertie, even the holy worde of the Gospel, if they will keepe still the grace which they have once obtained in Christ: they must be holden with no bondage, and bound with no bonds.

2 These Sylene do in deedes faine that their constitutions are lawes of libertie, a sweete yoke, a light burden: but who cannot see that they be meere lies? They themselves in deedes do feel no heauinesse of their owne lawes, which casting away the fear of God, do carelesly & stoutly neglect both their owne and Gods lawes. But they that are touched with any care of their salvation, are farre from thinking themselues free so long as they be intangled with these snares. We see with how great warinesse Paul did deal in this halfe, that he durft not so much as in any one thing lay vpon men any snare at all, & that not without cause. Truely he foresaw with how great a wound confciences should be striken, if they should be charged with a necessity of those things whereof the Lord had left them libertie. On the other side the constitutions are almost innumerable, which these men have most grievously stablished with threatening of eternall death, which they most feuerely require as necessarie to salvation. And among those there are many most hard to be kept, but all of them (if the whole multitude of them be laid together) are impossible: so great is the heape. How then shall it bee possible, that they vpon whom so great a weight of difficulty lieth, shoule not be vexed in perplexitie with extreme anguith & terror? Therefore my purpose is here to impute such constitutions as tend to this ende, inwardly to bind soules before God, and charge them with a religion, as though they taught them of things necessarie to salvation.

3 This question doth therefore incumber the most part of men, because they do not sofetely enough put difference betweene the outward court (as they call it) and the court of conscience. Moreover this increaseth the difficulty, that Paul teacheth that the magistrate ought to be obeyed not only for faine of punishment, but for confciences sake. Whereupon followeth, that confciences are also bound with y politike lawes. But if it were so, then all should fall that we have spoken in the last Chapter and intende nowe to speake concerning the spiritual gouernment. For the loosing of this knot, fist it is good to learne what is conscience. The definitio is to be gathered of the proper derivation of the word. For, as when men do with minde and understanding conceive the knowledge of things, they are thereby saide to knowe, whereupon is derived the name of science knowledge; so when they have a feeling of Gods judgement as a witness adioyned with them which doth not suffer them to hide their sinnes, but that they bee brought accused to the judgement seat of God, that same feeling is called conscience.

For
Cap. 10. Of the outwarde meanes

For it is a certayne meanes betweene God and man; because it suffereth not man to suppress that which he knoweth, but pursueth him so far til it bring him to guiltynesse. This is it that Paul meaneith when he teacheth that conscience doth together witness with men, when their thoughtes doe accuse or acquite them in the judgement of God. A simple knowledge might remaine in man as inclosed. Therefore this seeing which presenteth man to the judgement of God, is as it were a keper ioyned to man, to marke and watche all his secretes, that nothing should remaine buried in darkenesse.

Whereupon also commeth that olde prouerbe, conscience is a thousande witnesses. For the same reason also Peter hath set the examination of a good conscience, for quietnesse of minde, when wee be persuaded of the grace of Chrift, doe without feare present our selves to God. And the author of the Epistle to the Hebrewes setteth these words, to have no more conscience of sinne, in stead of, to bee delivered or acquited, that sinne may no more accuse vs.

Therefore as worke have respect to men, so the conscience is referred to God: so that conscience is nothing else but the inwarde purenesse of the heart. In which sense Paul wrighteth that charitie is the fulfilling of the law, out of a pure conscience, & faith not fained. Afterward also in the same chapter he sheweth how much it differeth from understanding, saying that some had suffered shipwrack from the faith, because they had forsaaken good conscience. For in these wordees hee signifieth, that it is a lively affection to worship God, and a sincere desire to live godly and holy. Sometime in deed vs is referred also to men, as in Luke, when the same Paul teacheth, that he indewered himselfe that hee might walke with a good conscience toward God and men. But this was therefore saide, because the fruitees of good conscience doe flowe, and come euene to men. But in speaking properly, it hath respect to God onely, as I haue alreadie saide. Hereupon commeth that a lawe is saide to binde conscience, which sinply bindeth a man, without regard of men, or not having any consideracion of them. As for example, God commandeth not onely to keepe the minde chaste and pure from all lust, but also forbidden of all manner of filthinesse of wordees & outwarde wantonness whatsoever it be. To the keeping of this law my conscience is subject, although there liued not one man in the worlde. So he that behaueth himselfe intemperately, doeth not onely sinne in this that hee giueth euil example to his brethren, but he hath his conscience bound with guiltynesse before God. In things that are of themselves meanes, there is another consideracion. For we ought to abstaine from them, if they breed any offence, but the conscience still being free. So Paul speaketh of flesh consercate to idoles. If any (faith he) make doubt, touch it not, for conscience sake. I say for conscience, not thine owne, but the others. A faithfull man should sinne, which being first warned should never he elles eat of such flesh. But howsoever in respect of his brother, it be necessary for him to abstaine, as it is prescribed of God, yet he ceaseth not to keepe still the libertie of conscience. Wee see how this lawe binding the outwarde worke, leaueth the conscience vnbound.

Nowe let vs returne to the lawes of men, if they bee made to this end,
ende, to charge us with a religion, as though the asserting of them were of itself necessary, then we say that that is laid upon conscience which was not lawfull to be laid upon it. For our consciences have not to do with men, but with God only: whereunto pertaineth that common difference between the earthly court and the court of conscience. When the whole world was wrapped in a most thicke mist of ignorance, yet this small sparkle of light remained, they acknowledged a mans conscience to be above all judgments of men. Howbeit the same thing that they did with one worde confess, they did afterwarde indeede overthrow: yet it was Gods will that there should then also remain some testimonie of Christian libertie, which might delier consciences from the tyranny of men. But that difficulty is not yet dissolued, which ariseth out of the words of Paul. For if we must obey Princes not onely for penalties fake, but also for conscience, it seemeth therupon to follow that Princes lawes have also dominion over conscience. If this bee true, then the same also ought to be said of the lawes of the church, I answer first here we must put a difference between the generallie & specialitie. For though all speciallawes doe not touch the conscience, yet we are bound by the general commandement of God, which commendeth vnto vs the authoritie of magistrates. And vpon this point standeth the disputatio of Paul that magistrates are to be honored because they are ordained of God. In the mean time he teacheth not that those lawes that are prescrib'd by them, do belong to the inward governement of the soule: whereas hee eache where ex-tolled both the worshipping of God and the spiritual rule of liuing righteously, above all the ordinaces of men whatsoever they be. An other thing also is worthy to be noted, (which yet hangeth vpon the former) that lawes of men, whether they be made by the magistrate or by the Church, although they be necessary to be kept, (I speake of the good and righteous lawes) yet therefore do not by them selues binde conscience, because the whole necessitie of keeping them is referred to the general end, but consisteth not in the things commanded. From this sort do farre differ both those that prescrib a new forme of the worshipping of God, and those that appoint necessitie in things that be at libertie.

But such are those that at this day be called Ecclesiastical constitutions in the Papacie, which are engrafted in the tree of the true and necessary worshipping of God. And as they be innumerable: so are there infinite bonds to catch and snare soules. But although in the declaration of the law we have somewhat touched them; yet because this place was fitter to entreat fully of them, I will now traile to gather together the whole summe in the beft order that I can. And because we have already discoursed so much as seemed to be sufficient, concerning the tyrannie which the false bishops do take vpon themselues, in libertie to teach whatsoever they list. I will now omitte all that part: & I will herearry only vpon declaring the power, which they saie they have, to make lawes. Our false bishops therefore doe burden conscience with new lawes, under this pretence, that they are ordained of the Lord spiritual lawmakers, since the governement of the Church is committed vnto them. Therefore they affirm, that whatsoever they commande and prescribe, ought necessarily to be observed of the Christian people: & that hee

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that breaketh it, is gilty of double disobedience, for he is rebellious both to God and to the Church. Certainly, if they were true bishops, I would in this behalfe grant to them some authoritie, not so much as they require, but so much as is requisite to the well ordering of the policie of the Church. Now if they are nothing lesse than that which they would be accounted, they can not take any thing to them, be it never so little, but they shall take too much. But because this hath beene eile where considered, let vs grant them at this present, that whatsoever power true bishops have, the same rightly belongeth to the all: yet I deny that they be therefore appointed lawmakers over the faithful, that may of themselves prescribe a rule to live by, or ccept to their ordinances the people committed unto them. When I say this, I mean, that it is not lawfull for them, to deliuer to the church to be obferved of necessity, which they have devised of themselves without the word of God. For as much as that authoritie both was unkown to the Apostles, and so oft taken away from the ministers of the Church by the Lords own mouth: I maruell who haue bin so bold to take it upon them, and at this day are so bold to defend it, beside the example of the Apostles, & against the manifest prohibition of God.

All things needful to the perfect rule of a well living contained in the law.

Iam. 4. 12.

7 As touching that that pertained to the perfect rule of well living, the Lord hath so conteined all in his law, that he hath left nothing for me that they might adde to that sum. And this he did first for this purpose, because the whole vperightnes of living standeth in this point, if all works be governed by his will as by a rule, he should be holden of vs the only maker and director of life: then to declare that he requireth of vs nothing more than obedience. For this reason James saith he that judgeth his brother judgeth the law: he that judgeth the law, is not an obferuer of the law, but a judge. But there is one only lawmaker, that can both save & destroy. We heare God doth claime this one thing as proper to himselfe, to rule vs with the government & lawes of his word. And the same thing was spoken before of Esay, although somwhat more darkly: the Lord is our king, the Lord is our lawmaker, the Lord is our judge, he that saue vs. Truly in both these places is shewed, he that hath power over the soule, hath the judgement of life & death. Yea James pronounceth this plainly. Now, no man can take that vpon him. Therefore God must be acknowledged to be the only king of soules, to whom alone belongeth the power to save & destroy, as those words of Esay expresse, & to be the king, and judge, & lawmaker & Saviour. Therefore Peter, when he admonisht the Pastors of their dutie, exhorteeth them so to feed the flocke, not as vuing a Lordship over the Clergy, by which word Clergy he signifieth the inheritance of God, that is to say the faithful people. This if we rightly weigh, that it is not lawful, that that should be transferred to any, which God maketh his own only: we shall understand that so all the power is cut off whatsoever it be, that they challenge, which advance themselves to command any thing in the Church without the word of God.

Esa. 33. 22.

1.Pet. 5. 2.

The way to judge what ordinances are repugnant to the word of God.

8 Nowe, forasmuch as the whole cause hangeth thereupon, that if God be the onely lawmaker, it is not lawfull for men to take that honour to themselves: it is meete also therewithall to keepe in minde those two reasons which we haue spoken, why the Lorde claimeth that to himselfe alone.
The first is that his will may be to vs a perfect rule of all righteousness & holinesse: and that so in the knowing of him may be the perfect knowledge to live well. The other is, that (when the manner is sought how to worship him rightly and well) he only may have authoritie over our soules, whose wee ought to obey, and upon whose becke wee ought to hang. These two reasons being well marked, it shall be easie to judge, what ordinances of men are contrarie to the worde of God. Of that sort be all those which are fained to belong to the true worshipping of God, and to the obseruing whereof conscience are bound. as though they were necessarie to be obserued. Let vs therefore remembret that all lawes of men ought to be weighed with this balance, if we will have a sure tryall that may never suffer vs to erre. The first of these reasons Paul in the Epistle to the Coloffians saith in contending against the false Apostles that attempted to oppress the Churches with newe burdens. The second reason he more saith with the Galathians in the like case. This therefore he trauelleth to prove in the Epistle to the Coloffians, that the doctrine concerning the true worshipping of God is not to be sought at mens hands: because the Lord hath faithfully & fully instructed vs how hee ought to be worshipping. To prove the same in the first chapter, hee saith that in the Gospel is concealed a wisdom, whereby the man of God may be made perfect in Christ. In the beginning of the second chapter hee saith, that all the treasures of wisdom & understanding are hidden in Christ, Therupon he afterward concluded, let the faithful beware that they bee not by vaine Philosophie led from the flocke of Christ, according to the constitutions of men. But in the end of the chapter, he doth yet with greater boldnes condemne all Ethelothreskias, that is to say, all sained worshippinges, which men devote to themselvese, or receive of other, & whatsoever precepts they dare of themselves give concerning the worshipping of God. Wee have therefore, that all those ordinances are wicked, in obseruing whereof the worshipping of God is sained to be. As for the places in the Galathians wherewith he earnestly affirmeth that conscience, which ought to be ruled of God only, ought not to be intangled with snares, they are open enough specially in the fift chapter. Therefore let it be sufficient to have but noted them.

But because the whole matter shall better be made open by examples, before that wee go any further, it is good also to apply this doctrine to our own times. We say the constitutions which they call Ecclesiastical, where with the Pope and his doe burden the Church, are pernicious, and wicked; our adversaries defend that they be holy and auayable to saluation. There be two kindes of them: for some concerne Ceremonies & rites, other some pertain more to discipline. Is there then a just cause to move vs to impugne them both? Truely a infer that we would. First doe not the authors themselves clearly define, what the true worshipping of God is contained in them? To what purpose do they apply their ceremonies, but that God should bee worshipped by them? And that cometh to passe not by the only error of the ignorant multitude, but by their allowance that haue the place of teaching. I doe not touch the grosse abominations, where with they have gone about to oversowe all godlynesse. But it should not be imagined among them to bee so hainous an offence, as to have sained in any of the least pettie
A lefse faults in the Papacie to transgresse the lawe of God than to mifie in the keeping of human constitutions.

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traditions, vnlesse they did make the worshipping of God subject to their sained deuises. What do we then offende, if at this day we cannot beare that which Paul taught to bee intolerable, that the lawfull order of the worshipping of God should bee reduced to the will of men: specially when they command men to worship according to the elements of the world, which Paul testified to bee against Christ? Againe it is not vnownen, with howe precife necessitie they binde consciences to keepe whatsoever they commande. Here when wee erie out to the contrary, wee haue all one caufe with Paul, which in no wise suffereth faithful consciences to be brought into bondage of men.

10. Moreover this worst of all is added, that when religion hath once begun to bee defiled with such vaine inventions, there euer followeth after that peruerse knesse another abominable forwardnesse, whereof Christ reproched the Pharifecs that the commandement of God is made vnde for the traditions of men. I will not vfe mine owne words in fighting against our lawmakers at these dayes. Let them haue the victorie, if they can by any meanes purge themselves from this accusation of Christ. But howe should they excuse them, when among them it is thought infinitely more hainous, to haue omitted auricular confeffion when the time of yeare commeth about, than to haue continued a moft wicked life a whole yeare together? to haue infected their tongue with a little tasting of flesh on a Friday, than to haue defiled their bodie with whoredome in the dayes of the weeke? to haue put their hand to an honest worke vpon a day consecrate to Iω not what petie Sainctes, than to haue continually exercised their members in moft wicked offences? for a Priest to be coupled with one lawfull mariage, than to be entangled with a thousand adulteries? not to haue performed a vowed pilgrimage, than to breake faith in all promises? not to haue wasted somewhat vpon monstrous and no lesse superfluous and unprofitable excessive gorgeousnesse of temples, than to haue failed to helpe the extreme necessities of the poore? to haue passed by an idol without honour, than to haue despitefully intreated all kindes of men? no not to haue mumbled vp at certain houres a great number of words without understanding, than neuer to haue conceived a true prayer in their heart? What is to make void the commandement of God for the traditions of men, if this be not: when commending the keeping of Gods commandementes but coldly and as it were lightely by the way, they doe no lesse earnestly and busily exact the obeying of their owne, than if they contained in them the whole pith of godlinesse? when reuenging the transgression of Gods lawe, with light penalties of satisfaction, they punishe the verie least offence of one of their owne decrees with no lesse paine than with prisonment, banishment, fire or sword: Being not so sharpe and hard to intreate against the despiers of God, they persecute the despiers of themselfes with vnappeasable hatred to the extremite, and doe so instruct all those, whose simplicitie they holde captiue, that they would with more contented minde see the whole lawe of God ouerthowen, than one small tittle (as they call it) in the commandements of the church to be broken. First in this point is grecuous offence committed, that for small matters, and such as (if it should bee tried by Gods judgement) are
at libertie, one man despiseth, judgeth and casteth away another. But now as though that were not cuill enough, those trilling elements of the worlde (as Paul calleth them in writing to the Galatians) are weighed of more value than the heavenly oracles of God, And he that is in a mener acquired in a dulterie, is judged in meane: he that hath leave to use a harlot, is forbidden to have a wife, This profile verily is gotten by that transgressing obedience, which is so much turned from God as it declineth to men.

11 There be also other two not slender faultes, which we disallow in the same ordinances. First, because they prescribe for the most part vnprofitable, and somet ime also fond observations: then, because godly consciences are oppressed with the infinite multitude of them, & being rouled backe into a certaine Lewdines, they so cl. aue to shadowes, they cannot attain to Christ. Whereas I call the fond & vnprofitable, I know that that will not seeme credible to the wisdome of the flesh, which so well liketh them, that it thinketh the church to be utterly deromned when they be taken away. But this is it, y Paul writeth of, to have a resemblance of wisdome in counterfeit worshipping in humilitie, and in this that they thinke that with their Sharpnede they be able to tame their flesh. This is truely a most wholesome admonition, such as ought never to flip away frovs. Mes traditions (faith he) do deceive vnder the shee of wisdome, whence nave they this colour: because they are fained of men, therefore the wit of man doth therein acknowledge his owne, and acknowledging it, doth more gladly embrace it, than any thing were it never so good, that lesse agreed with his vanitie. Againe they have hereby an other commendation, because they seeme to be fit introductions to humilitie, for that with their yoke they hold the minds of me pressed down to the ground. Last of all, because they seeme to tend to this end to restrain the daintines of the flesh, and to subdue it with rigour of abstinence, therefore they are thought to be wisely devised. But what faith Paul to these things? doth he not shake off those visors: leaft the simple should be deceived with false pretence? Because he judged this enough for confutation of the, that he had said they were the inuentiones of men, he passeth over all these things without confutation, as though he esteemed them for nothing: Yea, because he knew that all fained worshipping in the Church were condemned, & are so much more suspicous to the faithfulfull as they more delight the wit of man: because he knew that that faind image of outward humilitie doeth so much differ from true humilitie, as it might easly be discerned: finally because he knew that that childish introduction was no more esteemed than an exercise of the body: therefore he willd y the very same things should be to the faithfull in stead of a confutation of mens traditions, by faviour of which they were commended among the ignorant.

12 So at this day not only the vunlearned common people, but every man as he is most puffed vp with worldly wisdome, so is he most marvellously delighted with beholding of ceremonies. But hypocrites and foolish women thinke that there can be nothing devised more glorious nor better. But they which do more deeply search, & more truely weigh according to the rule of godlines, of what value so many & such ceremonies are, doe understand first that they are trifles, because they have no profit: the, that they are deceits,
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because they do with vain pompbe beguile the eies of the beholders. I speak of those Ceremonies, under which the Romish masters will that there be great mysteries, but we find them by experience to be nothing els but very mockeries. And it is no mattell that the authors of them have fallen so far as to mocke both themselves and others with trifling follies: because they partly tooke their exampler out of the dotages of the Gentiles, and partly after the manner of apes did vnferetly counterfeit the old visages of the law of Moses, which no more pertained to vs than the sacrifices of beasts & such other things. Truly although there were none other argument, yet no man that hath his sound wit will looke for any goodness of a heape to ill patched together. And the thing is selene plainly theweth, that manie Ceremonies have no other use but to amase the people rather than to teach them. So in these new found Canons, that do rather pervert than preserve discipline, the hypocrites repose great importance: but if a man do better looke into them he shall finde that they are nothing else but a shadowish and vanishing shew of discipline.

13 But now (to come to the other point) who doth not see that tradition with heaping one uppon another, are ouergrown into so great a number, that the Christian Church may in no wise bare them. Hereby it is come to passe, that in Ceremonies there appeareth I wot not what Iewithnesse, and the other observations bring a grieuous butchery to Christian soules. Auguisticus complained that in his time, the commandementes of God neglected, all things were ful of so many presupositions, that he was more grieuously rebuked that in his Octaves had touched the ground with bare foot, that he that had buried his wit with drunkennes. He complaineth that the church, which the mercy of God willed to be free, was so burdened, the state of the Jews was much more tolerable. If that holy man had happened to live in our age, with what complaints would he have bewailed the bondage that now is? For both the number is ten times greater, and every small title is a hundred times more rigorously looked vnto, than at that time. So is wont to be done: when these peruerse lawmakers have gotten the dominion, they make no end of bidding & forbidding, till they come to extreme preuishes. Which thing Paul hath also very well declared in these words: If ye be dead to the world, why are ye holden as though ye were living with traditions, as eate not, tast not, handle not? For whereas the Greek word apesibai, signifieth both to eate & to touch, doubtlesse in this place it is taken in the first of these two significations, leaft there should be a superfluous repetitiō. Therefore he doth here excellently well describe the proceedings of the false Apostiles. They begin at superstition, so that they do not only forbid to eate, but also even slenderly to chawe: when they have obtained this, they then also forbid to tast. When this is also granted the, they reckon it not lawful so much as to touch with a finger.

14 This tyrannie in the ordinances of men we doe at this day worthy blame, by which it is come to passe that poore conscience are maruellously tormented with innumerable decrees & immeasurable exacting of keeping of the. Of Canons pertaining to discipline we have spoken in another place. Of the Ceremonies what shall I saye, by which it is brought about that Christi
Christ being half buried, we are returned to Jewish figures: Our Lord Christ (faith Augustine) hath bound together the fellowship of the new people, with Sacraments very few in number, most excellent in signification, most easy in observing. How farre the multitude & diversity of viages wherewith at this day we see the Church to be entangled, doth differ from this simplicity, it cannot be sufficiently declared. I knowe with what crafty shift some subtle men do excuse this peruersenesse. They say that among vs there are many as rude as they were in the people of Israel, that such introduction was ordained for their sakes, which although the stronger may well want, yet they ought not to neglect it, forasmuch as they fee it to be profitable for the weak brethren. I answere, that we are not ignorant, what we owe to the weaknesse of our brethren: but on the other side we take exception and say, that this is not the way whereby the weak may be provided for, that they should be overwhelmed with great heapes of Ceremonies. The Lord did not in vaine put his difference betwene vs and the old people, that his wil was to instruct them like childrē with signes & figures, but vs more simply without such outward furniture. As (faith Paul) a childe is ruled of his schoolemaster, and kept vnder custody, according to the capacitie of his age; so the lewes are kept vnder the law. But we are like unto ful growē me, which being set at liberty from tutorshippe and government, have no more neede of childish introductions. Truely the Lord did foresee what manner of common people there should be in his Church, and how they should be ruled. Yet he did in this manner as we have said, make difference betwene vs and the lewes. Therefore it is a foolish way, if we will provide for the ignorant, in raising vp lewifhnes which is abrogate by Christ. Christ also touched in owne words this difference of the olde & newe people, when he said to the woman of Samaria, that the time was come wherein the true worshippers should worship God in Spirituell and truth. This verily had alway beene done: but the newe worshippers differed from the olde in this pointe, that under Moses the Spirituall worshipping of God was shadowed & in a manner entangled with many Ceremonies, which being abolished, hee is nowe more simply worhipped. Therefore they that confound this difference, do overthrow the order institute & stablishe by Christ. Shall there then (will thou say) no ceremonies be given to the ruder sort to helpe their unskilfulness? I say not, for I verely thinke that this kind of helpe is profitable for them. I do here trannte only that such a meane may be vfed, as may brightely set out Christ and not darken him. Therefore there are given vs of God few Ceremonies, & those not laborome, they should thewe Christ being present. The lewes had moe gien them, that they should be images of him being absent. Absent I say he was, nor in power, but in manner of signifying. Therefore, that meane may be kept, it is necessarie to kepe y fewnes in number, easinesse in observing, and dignity in signifying, which also confieth in clearenes. What neede I to say that this hath not beene done? For the thing itselfe is in all mens eyes.

15 Here I omit with how pernicious opinions mens minds are filled in thinking that they be sacrifices wherewith oblation is rightly made to God, whereby sinnes are clenched, whereby rightousnes & saluation is obtained.
They will deny that good things are corrupted with such forsworn errors: forasmuch as in this behalf a man may no leisely offend in the virc works also commanded of God. But this hath more hainousnes, that so much honor is giuen to works rashly fained by the wil of man, that they are thought to be things deserving eternal life. For the works commanded of God have reward therefore, because the lawmaker himself in respect of obedience accepteth them. Therefore they receive not their value of their own worthines, or of their owne deserving, but because God so much esteemeth our obedience toward him. I speake here of the perfection of works which is commanded of God, & is not performed of men. For therefore the virc works of law which we do, haue no thanke but of the free goodness of God, because in the our obedience is weake & lame. But because we do not here dispute, of what value the virc works are without Christ, therefore let vs passe over that question. I come backe againe to which properly belongeth to this present argument, that whatsoever commendation works haue in the, they have it in respect of the obedience, which only the Lord doth looke vpon, as he testifieth by the Prophet. I gaue not commandement of sacrifices & burnt offerings, but only that ye should with hearing, heare my voice. But of vailed works hee speaketh in another place, saying: Ye wey your fluer, & not in bread. Again, they worship me in vaine with the precepts of men. This therefore they can by no wares excuse, that they suffer the silly people to fecke in those outward trifles the righteousnes whereby they may stand against God & uphold themselves before the heavenly judgement seat. Moreover, is not this a fault worthy to be imputed against, that they shew forth ceremonies not understonded as it were a stage play, or a magical enchantment? For it is certaine that all ceremonies are corrupt & hurtful, vnles men be by the directed to Christ. But the ceremonies that are used under the papacy, are feuered from doctrine, that they may the more hold men in signes without all significations. Finally (such a cunning craftman is the belly) it appeareth that many of the haue been invented by couetous sacrificing priests, to bee snares to catch mony. But what beginning they haue, they are all gone for in common for filthy gaine, that we must needs cut down a great part of them, if we wil bring to passe that there be not a proflane market, and ful of sacrilege used in the Church.

16 Although I seeme not to teach a continual doctrine concerning the ordinances of men, because this speaking is altogether applied to our owne time: yet there is nothing spoken shall not be profitable for all times. For so oft as this superstition creepeth in, that men wil worship God with their owne fained ceremonies, whatsoever they lawes be that are made to that purpose, they do by & by degenerate to those grosse abuses. For the Lord threateneth not this curse to one or two ages, but to all ages of the world; he will strike them with blindness and amazed dulness that worshippe him with the doctrines of men. This blindness continually maketh that they flee from no kind of absurdity, which despising so many warnings of God, do wilfully wrap them selves in those deadlie snares. But if, setting aside circumstances, you will have simply shewed what be the men's traditions of all ages, which it is meet to be rejected of the church, and to be disallowed of all the godly, that same
shall be a sure and plain definition which we have above set: that all laws without the word of God are made by men to this end, either to prescribe a manner of worshipping God, or to bind conscience with religion, as though they gave commandment of things necessary to salvation. If to the one or both of these there be joined other faults: that with the multitude they darken the brightness of the Gospel; that they nothing edifie, but be rather vnprofitable and trifling occupations than true exercises of godliness: that they be laid abroad to filthiness and vnhoneste gained: that they be too hard to be kept: that they be defiled with euil superstitions: these shall bee helps that we may the more easely finde how much euill is in them.

17 I heare what they answere for themselues, that their traditions are not of themselues, but of God. For, they say that the Church is governed of the holy Ghost, that it cannot err: and that the authoritie thereof remaineth with them. When this is obtained, it thereafter followeth, that their traditions are the revelations of the holy Ghost, which cannot be despised but wickedly and with the contempt of God. And that they should not seem to have attempted any thing without great authoritie, they will have it beliefed that a great part of their observations came from the Apostles: and they affirme that by one example is sufficiently declared what the Apostles did in other things, when being assembled in one Councell, they did by the decree of the Councell command the Gentiles to abstaine from things offered to idols, from bloud and strangled. Wee haue already in another place declared, howe falsely for boasting of themselues they lyingly usurpe the title of the Church. So much as concerning this present cause: if, plucking away visors, and deceitfull colours, we truely look on that which we ought principally to care for, and which cheelesly is for our behoole, that is, what manner of Church Christ will haue, that we may fashion and frame our selues to the rule thereof: it shall easely bee evident vnto vs, that it is not the Church, which passing the boundes of the worde of God, doth outrage and runne at riot in making of newe laws. For doeth not that lawe which was once prescribed to the Church, remaine eternall? What I commaunde thee, that thou shalt keepe that thou mayest do it. Thou shalt not adde any thing nor take any thing from it. And in another place: Adde not to the worde of the Lord, nor minish any thing: lest he peraduenture reproexe thee, & thou be found a lier. Sith they cannot deny that this was spoken to the church, what do they else but report the stubborne of that church, which they boast to haue bene so bold as after such prohibitions neuer thelesse to adde & mingle of her owne with the doctrine of God? But God forbid that we should affent to their lies, whereby they burden the church with so great a slander: but let vs understonde, that the name of the Church is falsely pretended, so oft as this luft of mens rashnesse is spoken of, which can not hold it self within the prescribed boundes of God, but it wildly rangeth & runneth out into her owne inuentiones? There is nothing entangled, nothing darke, nothing doubtful in these words, in which the whole Church is forbidden to adde to the word of God, or to take any thing from it, when the worshipping of God: and precepts concerning salvation, are entreated of. But this (say they) was spoken of the lawe onely, after which followed the prophecies and the whole.
whole ministration of the Gospel I grant in deed: and I add also, which are rather fulfillings of the law, than additions or diminishing. But if your lord suffered nothing to be added to or take from the ministration of Moses, which was (as I may so term it) dark by reason of many doubfull enwrappings, till he sent them, the Prophets, and at length by his beloved sonne, he ministered a clearer doctrine: why should we not think it much more severely forbidden vs, that we should not add nothing to the lawe, the Prophets, the Psalms, and the Gospel? The Lorde is not gone out of kinde from himself, which hath long ago declared, that he is with nothing so highly offended, as when he is worshipped with the motions of men. Whereof came those notable sayings the Prophets, which ought to have continually founded in our ears: I spake no words to your fathers, in the day that I brought them out of Egypt, concerning sacrifice and burnt offering. But this word I commanded them, saying: With hearing heare my voice: and I will bee your God, and you shall be my people, and you shall walk in all the way that I shall command you. Againe, I had with protesting protested unto your fathers, Heare my voice. And other like sayings: but this is notable about the rest. Will God have burnt offerings and sacrifices, and not rather that his voice be obeyed? For obedience is better than sacrifice, and to harken is better than to offer the fat of Rammes. For, to resist is as the sinne of foolishe saying, and not to obey is as the wickednesse of idolatry. Therefore whatsoever intentions of men are in this behalfe defended with the authoritie of the church, forasmuch as the same cannot be excused from the crime of vngodlines, it is easy to prove that it is falsely imputed to the Church.

The Apostles no authors of those things, for which their names are pretended in the Church of Rome.

18 After this sort we freely inuync against this tyranny of mens traditions, which is prouduely thrust in among vs, under the title of the church. For neither doe we scorne the Church (as our adversaries, to bring vs in hatred, do vniustly lie vpon vs) but we giue vs to her the praise of obedience, than which the knoweth no greater praisse. They rather are very sore wrong doers to the Church, which make her obstinate against her Lorde, while they feyne that the hath proceeded further than shee lawfully might doe by the word of God: though I speake nothing how it is a notable shamelesnes joyned with as great malice, continually to cry out of the authoritie of the church, & in the mean time difsemblingly to hide both what is commanded her by the Lord, & what obedience be oweth to the commandement of the Lord. But if we have a mind, as it is meete we should have, to agree with the church, this pertaineth rather to the purpose, to have an eye vnto & remember what is commanded by the Lord both to vs and the Church, that wee should with one agreement obey him. For ther is no doubt but we shall very well agree with the Church, if wee doe in all things shewe our selves obedient to the Lorde. But now to father vpon the Apostles, the original of all the traditions wherewith the church hath bene hither to oppressed, was a point of meere deceit: forasmuch as the doctrine of the Apostles trauaileth wholly to this end, that consciences should not be burdened with new observations, nor the worshipping of God be defiled with our inventions. Moreover if there be any faithfulness in histories and ancient monuments, the apostles not only never knew, but also never heard of this, that they attribute vnto them.
Neither let the prate, that the most part of their decrees were received in vfe & in mens behauiors, which never were put in writing; euery those things forsooth, which, while Christ was yet living, they could not understand, after his ascending they learned by the revelation of the holy ghost. Of the expostion of that place we have els where already seene. So much as is sufficient for this present cause: truly they make these elues worthy to be laughed at, while they saine y those great mysteries, which so long time were un- knowen to the Apostles, were partly obseruations either Jewish or Gentile (of which all the one sort had ben long before published among the Jewes, & all the other sort among the Gentiles), and partly foolish gesticulings & vayne pety ceremonies, which foolish sacrificing priests that can neither skill of swimming nor of letters, vse to do very trimly: yea such as children & fools do so aptly counterfeit that it may seeme y there be no better ministers of such holy mysteries. If there were no histories at all: yet men y haue their sou’d wit might consider by the thing it selfe, y so great a heape of ceremonies & obseruations did not sodenly burst into the Church, but by little & little creeping. For when those holier Bishops, which were next in time to the Apostles, had ordained some things that belonged to order & discipline, afterward there followed men, some after other, not discretion enough, and too curious and greedie, of which the later that every one was, so he more striued with his predecessors in foolish envious counterfattig, not to give place in inventing of new things. And because there was peril leaft their deuises woulde shortly grow out of vse, by which they coueted to get praise among their posteritie, they were much more rigorous in exact calling vpon the keeping of them. This wrongfull zeale hath bred vs a great part of these ceremonies which they set out vnto vs for Apostolike. And this also the histories doe testifie.

19. Least in making a regifter of them we should be too tedious: we will be content with one example. In the ministring of the Lords supper, there was in y Apostles time great simplicity. The next successors, to garnish the dignity of the mystery, added somewhat that was not to be disallowed. But afterward there came those foolish counterfeiters, which with now & then patching of pieces together, have made vs this apparel of the priests which we see in the Mass, those ornaments of the altar, thse gesticulings, & the whole furniture of vnprofitable thinges. But they obiect, this that in old time was the perusadiso, that those things which were with one consent done in the vnuerseall Church, came from the Apostles themselfes, whereof they cite Augustine for witness. But I will bring a solution from no other where than out of the wordes of Augustine himselfe. Those things (sayeth hee), that are kept in the whole world, we may understand to have beene ordained either of the Apostles themselfes, or of the general Councels, whose authoritie is most healthfull in the Church: as, that the Lords passion, and resurrection, and his ascending into heaven, and the coming of the holy Ghost, are celebrate with yearely solemnitie: and whatsoever like thing be found, that is kept of the whole Church, which way soever it be spread abroad. When he reckeneth vppen so fewe examples, who doth nor see that he meant to impute to authors worthy of credit and reverence, the obser-
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observations that then were vned, even none but those simple, rare, & sober ones, with which it was profitable the order of the Church should be kept together. But how far doth this differ from that which the Romish masters would enforce men to graunt, that there is no petie ceremony among the that ought not to be judged Apostolike.

20 That I be not too long, I will bring forth only one example. If any man aske them, whence they have their holy water: they by & by answere, from the Apostles. As though the histories do not attribute this invention to I sot not what Bishop of Rome, which truly, if he had called the Apostles to counsel, would never have defiled Baptisme with a strange & vnitive signe. Albeit I do not think it like to be true, that the beginning of that halowing is so old as it is there written. For, that which Augustin saith, that certain Churches in his time did shun that solemn following of Christes example in washing of feet, I aske that vslave should seeme to pertaine to Baptisme, secretly sheweth that there was then no kind of washing that had any likeenes with baptism. Whatsoever it be, I will not graunt that this proceeded fro an Apostolike spirit, by baptism, while it is with a daily signe brought into remembrance, should after a certaine manner be repeated. And I passe not vp this, the selfsame Augustine in an other place ascribeth other things also to the Apostles. For that he hath nothing but coniectures, judgement ought not vp them to be guen of so great a matter. Finally, admit that we graunt them also, that those things which he reheareseth came from the time of the Apostles: Yet there is great difference betweene instituting some exercise of godlines, which the faithful with a free conscience may vie, or if the vs: of it shal not be profitable for them, they may forbear it: and making a law that may shre conscience with bondage. But now, fro what author soever they proceeded, sith we see they are slidden into so great a abuse, nothing with standeth, but that we may without offence of him abolis them: forasmuch as they were never so commendd, that they must be perpetually immovable.

21 Neither doth it much helpe them, that to exce their tyranny they pretend the example of the Apostles. The Apostles (say they) & the elders of the first church, made a decree beside the commandement of Christ, wherein they commanded all the Gentils to abstaine from things offered to idols, from strangled, & from bloude. If that was lawfull for them, why is it not also lawfull for their successors, to follow their example so oft as occasio so requireth? I would to God, they did both in all other things & in this thing folowe the. For I deny that the apostles did there institute or decree any new thing, which is eafe to be proued by a strong reason. For wheres Peter in his counsell pronounceth, that God is tempted, if a yoke be laid upon the necks of the disciples: he doth himselfe overthrow his owne sentence, if he afterward consent to have any yoke laid vpon them. But there is a yoke laide, if the Apostles do decree of their own authoritie that the Gentils should be forbidden, they should not touch things offered to idols, bloude, & strangled. In deede there yet remaineth a doubt, for that they do notertheless seeme to forbid. But this doubt shall easelie be dissolued, if a man do more nerely consider the meaning of the decree it selfe: in the order and effect whereof the chiefe
chiefe point is, that to the Gentiles their libertie to be left, and that they ought not to be troubled, nor accommbred about the observation of the law. Hitherto it very well maketh of our side. But the exception that immediately followeth, neither is any new lawe made by the Apostles, but the divine & eternal commandement of God, y'charitie ought not to be broken, nor doth diminish one title of that libertie but only admonisheth the Gentiles, how they should temper themselves to their brethren, that they abuse not their liberty to the offence of them. Let this therefore be the second point, that the Gentiles should vs a harmlesse libertie, & without offence of their brethren. But yet they prescribe some certain thing; y'is, they teach and appoint, so far as was expedient for the time, by what things they might run into the offence of their brethren, that they might beware of those things: but they add no newe thing of their own to the eternall law of God, which forbiddeth the offending of brethren.

22 Like as if the faithful Pastors which governo the Churches not yet well reformed, should command all their people, till the weak with whom they live do growe stronger, they should not openly eate flesh on Friday, or openly labour vpon holy dayes, or any such thing. For although these things setting superstitious aside, are by themselves indifferent; yet when is added offence of brethren, they cannot be done without a fault. But the times are such, that the faithful cannot shewe such a sight to the weake brethren, but they shall sore wound their consciences. Who but a carefull, will say that so they make a newe lawe, whereas, it is certaine, that they doe only prevent offences, which are expressly enough forbidden of the Lorde? And no more can it be said of the Apostles, whose purpose was nothing els, but in taking away the matter of offences, to call vpon the law of God concerning the avoiding of offence: as if they had sayde: It is the Lorde's commandement that ye offend not a weake brother. Yee can not eate things offered to images, strangled and bloud, but that the weake brethren shal be offended. Therefore we command you in the word of the Lorde, that ye eat not with offence. And that the Apostles had respect to the same thing, Paul himselfe is a very good witness, which writeth thus verily none other wise than according to the meaning of the Counsell: Concerning meats that are offered to idols, we know that the idol is nothing. But forre with conscience of the Idoles, doe eat it as offered to idols, and their conscience, forasmuch as it is weake, is defiled. See that your libertie bee not made an offence to the weak. He that shall have well weighed these things, shall not afterwards bee deceived with such a false colour as they make, that pretend the apostles for defence of their tiranie, as though the apostles had begun with their decree to breake the liberty of the Church. But, that they may not bee able to escape, but bee driven even with their own confession to allow this solution, lette them aunswere mee, by what right they were so bolde to abrogate the same decree. Because there was no more perill of those offences and dissentions which the Apostles meant to provide for, and they know that the lawe was to be weighed by the end thereof. Forasmuch as therefore this lawe was made in respect of charitie, there is nothing prescribed in it, but so much as pertaineth to charity. When they confesseth the transgressing of this lawe is nothing.
nothing but a breaking of charitie, do they not therewithall acknowledge, if it is not a forged addition to the law of God, but a natural and simple appli-
ance to the times and manners whereunto it was directed?

23 But although such laws be a hundred times vnuist and injurious vnto vs, yet they affirm, that they must be heard without exception: for they say that this is not here intended, that we should consent to errors, but only that being subjectes we should bære the hard commandements of our gouern-
sours, which it is not our partes to refuse. But here also the Lorde very well refisteth them with the truth of his word, and deliuereth vs out of such bondage into the libertie, which he hath purchased for vs with his holy bloude, the benefit whereof he hath more than once confirmed with his worde. For that is not here only intended (as they maliciously faine) yet we should suffer some grievous oppression in our body, but that our consciences being spo-
iled of their liberty that is of the benefit of the bloud of Christ, should be fer-
uirely tormented. But ifbeit let vs passe over this also, as though it made little to the matter. But of how great importance do we think it is, that y Lords kingdom is taken away from him, which he claimeth to himself with so great feuerity? But it is taken away so oft as he is worshipped with the lawes of mens inuictions, whereas he will be holde for the onely lawmaker of his owne worship. And leaft any man shoulde think it to be a matter of nothing, let vs see here how much the Lord efteemeth it. Because (sayth he) this people hath feared me with the commandement and doctrine of men, behold I wil astonish them with a great and wonderous miracle. For wisdome shall perish from the wisemen thereby, & understanding shall depart from the elders. In an other place, They worship me in vaine, teaching doctrines, the commande-
ments of men. And truely whereas the children of Israel defiled themselues with many idolatries, y cause of all that evil is ascribed to this vncclean mixture, y tranfgressing the commandements of God, they have forged newe worshipping. And therefore the holy history reheareth y the new strangers y had bin transplanted by the king of Babylon to inhabit Samaria, were torne in peeces & consumed of wilde beasts, because they knew not y judgements or statutes of the God of that land. Although they had nothing offended in the Ceremonies, yet God would not have allowed a vaine pompe but in the meane time he ceas'd not to take vengeance of the desiling of his worship, for that men did thrust in deuises strange from his word, Whereupon it is afterward said, that they being made asaide with that punishment, received the Ceremonies prescribed in the lawe: but because they did not yet purely worship the true God, it is twice repeated that they did feare him & did not feare him. Whereupon we gather, y the part of reverence which is giuen to him, consisteth in this, while in worshipping him wee simply followe what he commandeth with mingling none of our inuictions. And therefore the godly kings are oftentimes prayed, because they did according to all the commandements, and declined not to the right hand nor to the left. I go yet further, although in some fayned worshipping ther do not openly appeare vn godlines, yet it is feuerely condemned of the holy Ghoste, so soone as men depart from the commandement of God, The Altar of Abar, the patern wherof was brought out of Samaria, might have seemed to encrease y
garnishment of the temple, whereas his devise was to offer Sacrifices thereto God only, which he should do more honorably than upon the first and old Altar, yet we see how the spirit detesteth that boldness, for none other cause but for that the inventions of men in the worshipping of God are unconsciences corruptions. And how much more clearly the will of God is opened unto vs, so much the less excusable is our frowardness to attempt any thing. And therefore worthily with this circumstance the crime of man's wisdom is enforced, for that he builded a new Altar in Jerusalem, of which God had pronounced, I will there set my name, because the authority of God is now as it were of let purpose refused.

24 Many doe marvel why God so sharply threateneth that hee will do things to be wondred at to the people of whom he was worshipped with the commandements of men, and pronounceth that he is worshipped in vaine with the precepts of men. But if they considered, what it is in the cause of religion, that is to say of heavenly wisdom, to hang upon the only mouth of God, they would therewithall see, that it is the slender reason why God so abhorreth such pernicious services, that are done to him according to the luft of man's wit. For although they that obey such laws for the worshipping of God, have a certaine degree of humilitie in this their obedience, yet they are not humble before God, to whom they praiseth the same laws which they themselves do keep. This is the reason why Paul will eth vs so diligently to beware, that we be not deceived by the traditions of men, and that which he calleth the heathens, that is, Wilworship invented of men beside the doctrine of God. This is verily true, both our owne wisdom, and men's wisdom must be foolish vs, that wee may suffer him alone to be wise. Which way they keepe not which doe studie with pettie observations tained by the will of men to commend themselves unto him, and do thrust vs, as it were against his will, a transgresing obedience toward him, which is indeede given to men. As if hath been done both in many ages heretofore, & in the time within our own remembrance, and is also at this day done in those places where the authority of the creature is more esteemed than of the creator: where religion (if yet the same be worthy to be called religion) is defined with more & more vnauctic superstitious, than ever was any Paynim wickednes. For what could the wit of men breed but all things carnall and foolish & such as truly resemble their authors?

25 Whereas also the Patrons of superstitions alledge, that Samuel sacrificed in Ramatha, & although the same was done beside the law, yet it pleased God: the solution is easie, that it was not a certaine second Altar to set against the one only Altar: but because the place was not yet appointed for the arke of covenant, he appointed the town where hee dwelled for sacrifices, as the most convenient place. Truely the mind of the holy prophet was not to make any innovatation in holy things, whereas God had so straitly forbidden any thing to be added or diminish. As for the example of Menasha, I say it was an extraordinarie & singular case. He being a private man offered sacrifice to God & not without the allowance of God: verily because he enteredprised it not of a rash motion of his own mind, but by a heavenly institution. But how much the Lord abhorreth those things, men devise of them. 

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The reason why God abhorreth services where with men devise to please him.

Col. 2:4.

Samuel & Menasha's examples to justify the Church of Rome in her altars, but rather God to condemn her. 1 Sam. 7:17

Jud. 13:19
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Iud. 8. 27

The ministeriall authoritie of Scribes & Pharisees confirmed by Christ but not their presumption to burden men with what they listed.

Mat. 23. 3 & 16. 6

In Joh. Tract. 46

In forbidding mens confessions to be charged with humane traditions, lawses whereby the Church is set in order are not premised.

Jesu's to worship him withal, another not inferior to Menoba Cedeon is a notable example, whose Ephod turned to destruction not only to him & his familie, but to the whole people. Finally, every new found invention, where with men court to worship god, is nothing else but a defiling of true holines.

26 Why then (say they) did Christ will that those intolerable burdens should be borne, which the Scribes and Pharisees bound upon men: But why in another place did the same Christ will that men should beware of the leaven of the Pharisees, calling Leauen (as Matthew the Evangelist expounded it) their own doctrine that they mingled with the purenesse of the word of God? What would we have more plaine, than that wee bee commanded to flee and beware of all their doctrine? Whereby it is made most certaine unto vs, that in the other place also the Lord willed not, that the consciences of his should be vexed with the Pharisees own traditions. And the verie words, if they be not wrested, sound of no such thing. For the Lord purposing there to inuige sharply against the manners of the Pharisees, did first simply instruct them that heard him, that although they sawe nothing in their life meete for them to follow, yet they should not cease to do those things which they taught in words, while they sat in the chaire of Moses, that is, to declare the Lawe. Therefore he meant nothing else but to provide that the common people shoulde not with the evil examples of the teachers be brought to despise the doctrine. But as many are nothing at all moued with reasons, but alway require authoritie, I will alledge Augustines words, in which the verie same thing is spoken. The Lords sheepefold hath governours, some faithfull, and some hirelings. The governours that are faithfull, are true Pasteors: but hear ye, that the hirelings also are necessaries: for many in the Church following earthly profites, do preach Christ, and by them the voice of Christ is heard: and the sheepe do follow, not a hireling, but a Pastor by the meanes of a hireling. Hear ye that hirelings are shewed by the Lord himselfe. The Scribes (saith hee) and the Pharisees sit in the chayre of Moses. Doe ye see those things that they saye, but doe not those things that they doe. What other thing saide he, but hear ye the voice of the Pastor by the hirelinges? For in sitting in the chaire they teach the lawe of GOD: therefore God teacheth by them. But if they will teach their owne, hear ye it not, doe ye it not. This faith Auguistine.

27 But whereas many vskillful men, when they heare that consciences are wickedly bounde and God worshipped in vaine with the traditions of men, do at once blot out altogether all lawes whereby the order of the Church is set in frame: therefore it is convenient also to meete with their error. Verily in this point it is easie to bee deceived, because at the first sight it doeth not by and by appeare what difference is betwene the one sorte and the other. But I will so plainly in fewe wordes set out the whole matter, that the likeness may deceive no man. First let vs hold this, that if we see in euery fellowship of men some politic to bee necessarie, that may ferue to nourish common peace, and to retaine concorde: if we see that in the doing of thinges there is alway some orderly forme, which is behoouefull for publike honestie and for verie humanitie not to be refued: the
the same ought chiefly to be observed in Churches, which are both best maintained by a well framed disposition of all things, and without agreement are no Churches at all. Therefore if we will have the safety of the Church we must altogether diligently procure that which Paul commandeth, that all things be done comely and according to order. But forasmuch as there is so great diversity in the manners of men, so great variety in minds, so great disagreement in judgments & wits: neither is there any politic so fast enough, vnleffe it bee established by certaine laws, not any orderly usage can be observed without a certaine appointed forme: Therefore we are so farre off from condemning the laws that are profitable to this purpose, that we affirm that when those be taken away, Churches are dissembled from their finenes, and vitally deformed and scattered abroad. For this which Paul requireth, that all things bee done decently and in order, cannot bee had, vnleffe the order it selfe and comelinesse bee established, with observations adoinned as with certaine bondes. But this onely thing is alway to be excepted in those observations, that they bee not either beleued to be necessarie to salvation, and so bind consciences with religion, or be applied to the worshipping of God, and so godlines be reposied in them.

28 We have therefore a very good and most faithfull marke, which pur- that difference betweene those wicked ordinances, by which we have said that true religion is darkened and consciences subverted, and the lawfull observations of the Church; if we remember that the lawfull observations tende alway to one of these two thinges or to both together, that in the holy assemblie of the faithfull all thinges bee done comely and with suche dignitie as befemeth; and that the very common fellowhippe of men should bee kept in order as it were by certaine bondes of humanitie and moderation. For when it is once vnderstonde that the lawe is made for publike honesties sake, the superstition is now taken away, into which they fall that measure the worshipping of God by the inventions of men. Again when it is known that it pertaineth to common vse, then that false opinion of bondes and necessitie is ouerthrown, which did strike a great terror into consciences, when traditions were thought necessarie to salvation. For herein is nothing required but that charitie should with common ducitfull doing be nourished among vs. But it is good yet to define more plainely, what is comprehended vnder that comelinesse which Paul commendeth, and also what vnder order. The ende of comelinesse is, partly that when such Ceremonies are vsed as may procure a reverence to holy thinges, we may by such helps be stirred vp to godlinesse: partly also that the modesty and grauitie which ought to be seen in all honest doinges may there in principally appeare.

In order this is the first point, that they which gouerne may knowe the rules and lawes to rule well: and the people which are gouerned may be accustomed to obeying of God, and to right discipline: Then, that the state of the Church being well framed, peace and quietnes may be provided for.

29 Therefore wee shall not say that comelinesse is, wherein shall be nothing but vaine defection: such as we see in that playerlike apparet, which

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The differences betweene vnic- ked observations and the lawfull observations of the Church.
Of the outwárde meane of the Papistes use in their ceremonies, where appeareth nothing else, but an unprofitable visor of gaines, and excuse without fruite. But we shall account that to be comelinesse which shall be meeke for the reverence of holy mysteries, that it be a fit exercise to godlinesse, or at least such as shall serve to convenient garnishing for the celebrating thereof; and the same not without fruite, but that it may put the faithfull in mind, with howe greate modestie, religiousnesse and reverence, they ought to handle holy things. Nowe, that ceremonies may be exercises of godlinessse, it is necessary that they leade vs the right way to Christ. Likewise wee maie not say that order consisteth in those trifling pomps that have nothing else than a vanishing gaines: but that it standeth in such an orderly framing as maie take away all confusion, barbarousnesse, obstinacie, and strife, and disentions, Of the first sorte are these examples in Paul's prophane bankettings should not bee mingled with the holie Supper of the Lorde: that women should not come abrade, butcovered: and many other which wee have in common vs: as this, that we pray kneeling and bare headed: that we minister the Lordes Sacramentes not vnleanly, but with some dignite: that in the burying of the dead we vs some honest shewe: and other things that are of the same sorte. Of the other kinde are the houres appointed for publicke prayers, sermons, and celebrations of mysteries: at sermons, quietnesse and silence, places appointed, singing together of hymnes, daies prefixed for celebrating of the Lordes Supper, that Paul forbidde that women should teach in the Church: and such like. But specially those things that concern discipline, as the teaching of the catechisme, the censures of the Church, excommunication, fastings, & such as may be reckoned in the same number. So all the constitutions of the Church, which we receive for holy and wholesome, we may referre to two chiefe titles: for some pertaine to rites, & ceremonies, and the other to discipline and peace.

But because here is peril, least on the one side the false bishops should thereby catch a pretence to excuse their wicked and tyrannous lawes, and least on the other side there be some men too fearfull, which admonished with the aforesaid evils do leave no place to lawes, be they never so holic: here it is good to protest, that I allow only those ordinances of men which be both grounded upon the authoritie of God, & taken out of the scripture, ye and altogether Gods owne. Let vs take for an example the kneeling which is used in time of common prayer. It is demanded, whether it be a tradition of man, which every man may lawfully refuse or neglect. I say that it so of me, that it is also of God. It is of God; in respect that it is a part of that comelinesse, the care and keeping whereof is commended unto vs by the Apostle; it is of men, in respect that it specially berokeneth that which had in generallie rather beene pointed to, than declared. By this one example wee may judge, what is to be thought of that whole kinde: verily because the Lorde hath in his holic Oracles both faithfully contained and clearly set forth both the whole summe of true righteousnesse, and all the parts of the worshipping of his divine Maieftie, and whatsoever was necessary to salvation: therefore in these things he is onelie to be hearde as our Schoolemaister. But because in outward discipline and ceremonies his will
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will was not to prescribe each thing particularly what we should do (because he foresaw this to hang upon the state of times, and did not think one form to be fit for all ages) herein we must flee to those general rules which he hath given, that thereby all those things should be tried which the necessity of the Church shall require to be commanded for order and comliness. Finally, Forasmuch as he hath therefore taught nothing expressly, because these things both are not necessary to salvation, and according to the manners of every nation and age ought diversly to be applied to the edifying of the Church; therefore as the profite of the church shall require, it shall be convenient as well to change and abrogate those that be used, as to institute newe. I grant it indee, that we ought not rashly, nor yet, nor for light causes to runne to innovation. But what may hurt or edifie, charity shall best judge: which if we will suffer to be the gouernes, all shall be safe.

31 Nowe it is the dutie of Christian people, to keepe such things as have beene ordained according to this rule, with a free conscience & without any superstition, but yet with a godly and easie readiness to obey, not to despise them, nor to passe them over with carelesse negligence. So farre is it of, that they ought by pride and obstinacie openly to breake them. What manner of libertie of conscience (will thou say) may there bee in so great observation and warinesse? Yea, it shall stand excellently well when wee shall consider, that they are not stedfast and perpetuall stayed lawes, whereunto wee be bounde, but outwarde rudimentes for the weakenesse of men: which although we do not all neede, yet wee doe all use them, because wee are mutually one bound to another, to nourish charitie among vs. This wee may reknowledge in the examples about rehearsed. What? Doeth religion stande in a womans veile, that it is not lawfull to goe out of dores with her head uncoveredd? Is that holy decree of his concerning silence, such as cannot be broken without most hainous offence? Is there any mysterie in kneeling, or in burying of a dead carcase, that may not be omitted without sinne? No, For if a woman neede, for the helping of her neighbour, to make such haste as may not suffer her to cover her head, shee offendeth not if shee runne thither with her head uncovered. And it may sometime befall that it may be no lesse convenient for her to speake, than at another time to holde her peace. And there is no cause to the contrarie, but that he which by reason of disease cannot bow his knees may pray standing. Finally, it is better to bury a dead man speedily in time, than when they lacke a winding sheet, or when there be not men present to convey him, to carrie till he be not vnburied. But nevertheless these things there is somewhat which the manner and ordinances of the country, and finally very natural honestie and the rule of modestie appoineth: to bee done or avoided: wherein if a man swarte any thing from them, by vnwarines, or forgetfulnesse, there is no crime committed: but if vpon contempt, such stubbornesse is to bee disallowed. Likewise the dayes themselves, which they bee, and the houres, and howe the places be builded, and what Psalmes be song vpon which day, it maketh no matter. But it is meete that there bee both certaine dayes, and appointed houres, and a place fitte to receiue all, if there bee regardde had of the preservation

The obedience required unto lawful ordinances of the church.
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utation of peace. For how great an occasi
on of these things bee, if it were lawful for every man as he list, to change
those things that belong to common state: forasmuch as it will never come
to passe that one same thing shall please all men, if things be left as it were in
the midstst to the choice of every man? If any man do carpe against vs, and
will herein bee more wise than hee ought, let him see himselfe by what rea
son hee can defende his owne preciseness to the Lorde. As for vs, this say
ning of Paul ought to satisfie vs, that wee haue not an vs to contend, nor the
Churches of God.  

32 Moreover it is with great diligence to be indented, that no error
creepe in, that may corrupt or obscure this pure vs. Which shallbe obtei
ned, if all obseruations, whatsoever they shall be, shall have a shew of
manifest profit, and if very fewe bee received: but principally if there be
adoyed a faythfull doctrine of the Pastors, that may stoppe vp the waye to
perverse opinions. This knowledge maketh that in all these things every
man may have his owne libertie preferred, and nevertheless shall willingly
charge his owne libertie with a certaine necessitie, so farre as either this
cornelineffe that wee haue spoken of, or the order of Charitie shal require.
Secondly, that both wee our selves shoule without any superstition be bu
sied in the observing of those things, and shoule not too precisly require
them of other, so as wee shoule thinke the worshipping of God to bee the
better for the multitude of ceremonies: that one Church shoule not despise
another for the diuersitie of discipline: lest of all that setting herein no
perpetuall lawe to our selves, wee shoule referre the whole vs and ende
of obseruations to the edification of the Church, that when it requireth we
may without any offence suffer not onely somewhat to bee changed, but
all the obseruations that were before in vs among vs, to bee altered. For
this age is a present experience, that certaine rites, which otherwise are not
ungodly nor vncomely, may according to the fit occasion of the matter, bee
conveniently abrogated. For (such hath bene the blindenesse and ignorance
of the former times) Churches haue heretofore, with so corrupt opinion
and with so stiffe affection, stuck in ceremonies, that they can scarcely be
sufficiently purged from monstrous superstitions, but that many cememo	
ries must be taken away, which in olde time were peraduenture ordered
not without cause, and of them selves haue no notable ungodlines in them.

The xi. Chapter.

Of the jurisdiccon of the Church, and the abuse thereof, such
as is seen in the Papacie.

No we remaineth the thirde part of the power of the Church, yea & the
cheefe part in a well ordered state, which wee haue said to consist in iu
risdiction. The whole jurisdiction of the Church pertaineth to the disci
pline of maner, of which we shall entreat by and by. For as much as nocitie
or no town can stand without magistrate & policie: the church of God (as
I have
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I have already taught, but now I am compelled to repeat it again, needeth her certain spiritual policies; but such as is utterly severed from the ciuile policy, and doth so nothing hinder or diminish it, that it rather doth much help and further it. Therefore this power of jurisdiction shall in a summe be nothing else but an order framed for the preservation of spiritual policy. To this end from the beginning were ordained judiciall orders in Churches, which might vfe examination of maners, correct vices & exercise the office of the keys. This order Paul speaketh of in the Epistle to the Corinthians, when he nameth governments. Again, to the Romans, when he faith: let him that ruleth, rule in carefulnes. For he speaketh not to the magistrates, (for at that time there were no Christian magistrates) but to them y were joinyned with the Pastors for the spiritual government of the church. Also in the Epistle to Timothee, he maketh two sorts of Elders: some that labor in the word: other some, that do not vfe the preaching of the word, & yet doe rule well. By this latter sort it is no doubt that he meaneth the y were appointed to looke vnto maners, and to the whole vfe of the keys. For this power, of which we nowe speake, hangeth wholly vpon the keys which Christ gaceth to the Church, in the xviii. Chap. of Matthew : where hee commandeth, that they should be sharply admonished in the name of the whole Church, that have despised private monitions: but if they goe forwarde in their obstinacie, he teacheth that they should be put out of the fellowship of the faithfull. But these monitions & corrections cannot be done without knowledge of the cause: therefore there needeth both some judgement and order. Wherefore vnlesse we will make voide the promise of the keys, & take vnto vs excommunication, solemne monitions, & all such things whatsoever they be: we must needs give to the Church some jurisdiction. Let the readers marke that that place entretareth not of the generall authority of doctrine, as in the xvi. Chapter of Matthew, and the xxi. of John: but that the power of the Synagogue is for the time to come transferred to the flock of Christ. Untill that day the lewes had their order of governours, which Christ establisheth in his Church, and that with great penalitie, so much as concerneth the pure institution of it. For so it behoved, forasmuch as otherwise the judgement of an vnnoble and vnregarded congregation might be despised of rath and proude men. And that it shoulde not encomber the readers, that Christ doeth in the same wordes express things somewhat differing one from the other, it shall be profitable to dissolve this doubt. There be therefore two places, that speake of binding and loosing. The one is in the xvi. Chapter of Matthew, where Christ, after that he had promised that he would give to Peter the keys of the kingdom of heaven; immediately added, that whatsoever he shall bind or loose in earth, shall be confirmed in heaven. In which wordes he meaneth none other thing, than hee doeth by other wordes in John, when sending his discipiles to preach, after that he had breathed vpon them he saide: whose sins ye forgiv, they shall be forgiven, and whose ye retaineth, they shall be retained in heaven, I will bring an exposition not sultte, not enforced, not wrestled: but natural, flowing, and offering itself. This commandement of forgiving and retaining sinnes, & that promise of binding and loosing made to Peter, ought to be referred to...
Cap. 11. Of the outwärde meanes

no other thing but to the ministerie of the worde: which when the Lorde committed to the Apostles, he did therewith also armé them with this office of binding and loosing. For what is the summe of the Gospel, but that wee all being the bond-servantes of sinne, and of death, are loosed and made free by the redemption that is in Christ Jesus: and that they which do not receive nor acknowledge Christ their deliverer and redeemer, are damned and adjudged to everlasting bonds? When the Lord delivered this message to his Apostles, to be carried into all nations: to approve that it was his owne & proceeding from himself, he honored it with this noble testimonie: and that to the singular strengthening both of the Apostles themselves, and of all those to whom it should come. It beoved that the Apostles should have a steadfast and founde certaintie of their preaching, which they should not only execute with infinite labours, cares, troubles and dangers, but also at the laft scale it with their blood. That they might (I say) knowe the same to bee not vaine nor voide, but full of power and force: it beoved that in so great carefulnesse, in so great hardnesse of thinges, and in so great dangers, they should be persuadé that they did the business of God: that when all the worldes worshode them, and fought against them, they should knowe that God stoode on their side: that having not Christ the author of their doctrine present by sight in earth, they should understand him to be in heaven, to confirme the truth of the doctrine which he had delivered them. It beoved againe that it should also be most certainly proved by testimonie to the earthen, that that doctrine of the Gospell was not the worde of the Apostles, but of God himselfe: not a voice bred in earth, but come downe from heaven. For these thinges, the forgivingnesse of sinnes, the promise of everlasting life, the message of salvation, cannot bee in the power of man. Therefore Christ hath testified, that in the preaching of the Gospell there is nothing of the Apostles, but the onely ministerie: that it was bee himselfe that spake and promiséd all thinges by their mouthes as by instruments: and therefore that the forgivingnesse of sinnes which they preached, was the true promise of God: and the damnation which they pronounced, was the certaine judgement of God. But this testifying is given to all ages, and remaineth in force, to certify and assure all men, that the worde of the Gospell, by what man soever it bee preached, is the verie sentence of God, published at the soueraigne judgement seat, written in the booke of life, ratified, firme and fixed in heaven. Thus wee see that in those places the power of the keyes is nothing but the preaching of the Gospell: and that it is not so much a power as a ministerie, if we have respect to men. For Christ hath not given this power properly to men, but to his owne worde, whereof he hath made men ministers.

2. The other place which we have said to be concerning the power of binding and loosing, is in the xviii. Chapter of Matthew, where Christ faith: If any brother heare not the Church, let him be to thee as a heathen man or a publicane. Verily I say vnto you: what soever ye bind upon earth, shalbe bounde also in heaven: what soever ye loose shalbe loosed. This place is not altogether like the first, but is a little otherwise to be understood. But I doe not so make them diverse, that they have not great affinity together.
This first point is like in both, that either of them is a general sentence: that in both there is always all one power of binding and loosing, namely by the word of God, all one commandment, all one promise. But herein they differ, that the first place peculiarly belongeth to preaching, which the ministers of the word do execute: his latter place to the discipline of Excommunication, which is committed to the Church. The Church bindeth, whom the excommunicateth not that the sower him into perpetual ruine and desperation, but because he condemneth his life and manner, and unless he repent, doth already warn him of his damnation. She leseth whom the receiceth into communion: because she doth make him as it were partaker of the vitriolic which he hath in Christ Iesus. Therefore that no man should obstinately dispute the judgement of the church, or little regard that he is condemned by the consenting oyces of the faithfull: the Lord testifieth that such judgment of the faithful is nothing else but a publishing of his own sentence: and that whatsoever they do in earth, is confirmed in heaven. For they have the wordes of God, whereby they may condemne the peruserse: they haue the wordes, whereby they may receive the repentaunte into grace. And they can not err, nor dissent from the judgement of God; because they judge not but after the law of God, which is not an uncertaine or earthly opinion, but the holy will of God, & a heavenly oracle. Out of these two places, which I think I have both briefly & familiarly and truly expounded, those surious men without difference as they be caried with their owne giddinesse, go about to establish sometime confection, sometime excommunication, sometime jurifidiction, sometime the power to make lawes, sometime pardons, But the first place they aledge to establish the supremacy of the Sea of Rome: they can so well skill to fit their keyes to all lockes and doores, that a man may say they have practised smithes craft all their life.

3 For whereas many thinke that those things endured but for a time, when the Magistrats were yet strangers from the profession of our religion: they are deceived in this, they consider not, howe great difference and what manner of vilenesse there is of the Ecclesiastical & civill power. For the Church hath not the power of the sword to punish or restraine, no empire to commande, no prison, no other paines which the Magistrate is wont to lay upon men. Again, it tendeth not to this ende, that he that hath sinneth should be punished against his will, but should with willing chastisement profession his repentance. Therefore there is a farre diverser order, because neither doth the Church take to itselfe any thing which properly belongeth to the Magistrate, nor the magistrate can execute that which the church doth. This shalbe made plainer by an example. Is any man dronke? In a well ordered citie prison shalbe his punishment. Hath he committed fornication? He shal haue like, or rather greater punishment. So shal both the lawes, & the magistrate, & outward judgement be satisfied: But it may be that he shal give no signification of repentance, but rather murmure & grudge against it. Shall the Church in this case doe nothing? But such cannot be receiued to the Supper, without doing wrong both to Christ and his holy institution. And reason requireth this, that hee which offendeth the Church with an evil example

The difference be-

between ecclesi-

senr's judgement
& civill, and the
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for the one as the
other to continue.
example, should with solemn declaration of repentance take away the offence which he hath raised. The reason which they bring that are of contrary opinion, is too cold. Christ say they committed these doings to the Church, when there was no magistrate to execute them. But it happeneth often times that the magistrate is more negligent, yea sometime peradventure that himselfe is to be chastised, which happened to the Emperor Theodosius. There may be side to this much be said of the ministration of the worde. Now therefore after their sentence, let Pastors cease to blame manifist wicked doings, let them cease to chide, to reproove, to rebuke, for there be Christian magistrates, which ought to correct these things with the law and with the sword. But as the Magistrate ought by punishing, and by restraining with force, to purge the Church of offences, so likewise the minister of the worde for his part ought to helpe the magistrate that there may not so many offend. So ought their workings to be contynued, that the one may bee a help, not a hinderance to the other.

4 And truly if a man more secretly wry the words of Christ, he shall easilie perceiue that in these places, is described a stayed state, and a perpetuall order of the Church, not such as endureth but for a time. For it is not meete that we should accuse them to the magistrate, that will nor obey our monitions; which yet should be necessarie if the magistrate succeede into the office of the Church. What is this promise? Shall we say that it is a promise of one or a few yeres? Verily verily I say unto you, whatsoever ye see in deed. Moreover Christ did here institute no new thing, but followed the custome alway observed in the ancients Church of his owne nation: whereby he signified that the Church cannot want the spirituall jurisdiction, which had beene from the beginning. And this hath beene confirmed by the consent of all times. For when Emperors and magistrates began to profess Christ, the spirituall jurisdiction was not by & by abolished: but only so ordered, that it should diminish nothing of the civill jurisdiction, or be confounded with it. And rightfully. For the magistrate, if he be godly, will not exempt himselfe from the common subjection of the children of God, whereof it is not the laft part to submitt himselfe to the Church, judging by the word of God: so farre it is off, that he ought to take away that order of judgement. For what is more honorable (faith Ambrose) for the Emperor, than to be called the sonne of the Church? For a good Emperor is within the Church, not aboue the Church. Therefore they, which to honor the magistrate doe spole the Church of his power, do not only with false exposition corrupt the sentence of Christ, but also doe not slenderly condenmne so many holy bishops which have beene from the time of the Apostles, that they have by false pretence vsluped the honor & office of the Magistrate.

5 But on the other side it is good to see this, what was in old time the true use of the jurisdiction of the Church, and howe great abuse is crept in, that we may know what is to be abrogate, and what is to be restor'd of antiquitie, if we will ouerthrowe the kingdom of Antichrist, and set vp the true kingdom of Christ againe. First this is the marke to be shot at, that offences be prevented, and if any offence be risen vp, that it may be abolisht. In the use two things are to be considered: first, that this spirituall power bee alto-
altogether seuered from the power of the sword: then that it be not executed by the will of one man, but by a lawfull assembly. Both these things were observed in the purest Church. For the holy byshopps did not exercise their power with fines, or imprisonments, or other civil punishmentes: but they used the onely word of the Lord, as they ought to do. For the seuerest revenge, and as it were the uttermost thunderbolt of the church is excommunication, which is not used but in necessity. But this requireth neither force nor strong hand, but is content with the power of the word of God. Finally, the jurisdicition of the old Church was nothing else but a declaration in practice (as I may so call it) of that which Paul teacheth concerning the spiritual power of Pastors. There is (faith he) power gien to vs, whereby we may throwe downe strong holdes, whereby we may make low all height that lifteth vp it selfe against the knowledge of God, whereby we may subdue all thought, & may lead it captive into the obedience of Christ, and we have in readiness a revenge against all disobedience. As this is done by the preaching of the doctrine of Christ: so, least the doctrine should be scorned, according to that which is taught ought they to be judged which profess the selves of the household of faith. But that cannot be done, unknow their being joined with the ministery, a power to call them that are to be privately admonished, or to be more sharply corrected, and also a power to exclude them from the communion of the supper, which cannot be received without prophaning of so great a mystery. Therefore when in another place he faith, that it belongeth not to vs to judge straungers, hee maketh the children subject to the censures of the Church, which may chastize their faultes, and he secretly signifieth that there were then judicall orders in force from which none of the faithfull was free.

6 But such authoritie (as we haue declared) was not in the power of one man, to do every thing according to his own will: but in the power of the assembly of the Elders, which was the same thing in the Church that a Senate is in a citie. Cyprian, when hee maketh mention by whom it was exercised in his time, saith in the whole cleargy with the bishop. But in another place also he writeth, that the very cleargy so governed, that in the mean time the people was not excluded from the hearing of matters. For thus he writeth: Since the beginning of my byshoprick I haue determined to do nothing without the counsel of the cleargy and consent of the people. But this was the common and vsual manner, that the jurisdicition of the Church should bee exercised by a Senate of elders of whom (as I haue saide) there were two sortes: For some were ordained to teaching, and other some were onely judges of matters. By little and little this institution grew out of kinde from the first beginning of it: so that even in the time of Ambrose onely clearkes were judges in ecclesiastical judgements. Which thing he him selue complaineth of in these words: The old Synagoge (faith he) and since that time the Church hath had Elders, without whose counsel nothing was done. Which by what negligence it is growne out of vs, I know not, vnselfe peradventure by the floutherfulnesse or rather the pride of the teachers, while they alone woulde be thought to bee somewhat. Wee see how much the holy man is displeased, that any thing of the better state is decayed, when
Although I was not wholly in favor of the Law, the event has shown that we all too often became the victims of our own destruction. What befell these defiled relics of the ancient building? What became of their influence? To this day, it is a melancholy sight.

First, against law and right, the bishop has claimed to himself alone, that which was given to the whole Church. For it is as if the Consul, driving out the Senate, should take the Empire upon himself alone. But as he is above the rest in honor, so in the whole assembly is more authority than in one man. Therefore it was too wicked a decree, that one man, removing the common power to himself, hath both opened an entry to tyrannous lust, and hath taken from the Church that which belonged to her, and hath suppressed and put away the assembly ordained by the Spirit of Christ.

7. But (as of one evil always growth another) By shops disdaining it as a thing unworthy of their care, have committed it over to others. Hereupon are created officials to serve that roome: I do not yet speake what kinde of men they be, but onely this I say, that they nothing differ from prophane Judges. And yet they still call it a spirituall jurisdiction, where men contend about nothing but earthly matters. Although there were no more euill, with what face dare they call a brawling court the judgement of the church? But there are monitions, there is excommunication. So verily they mock with God. Doeth a poor man owe a little money, he is cited: if he appeare, he is condemned. When he is condemned, if he do not satisfie it, he is monished: after the second monition they proceede one steppe toward excommunication: if he appeare not, he is monished to come, and yeld him selfe to judgement: if he then make delay, he is monished, and by and by excommunicate. I beseech you, what is there any thing like either to the institution of Christ, or to the auncient manner, or to an Ecclesiastical order? But there is also correction of vices, but how? verily they not onely suffer but with secret allowance do after a certain manner cherish and confirm adulteries, wantonnesse, drunkenesse, and such kind of mischievous doings: and not only in the common people, but also in the clergey themselves. Of many they call a fewe before them, either that they should not seeme slouthfull in winking at them, or that they may milke out some money. I speake not of the pillages, robberies, bribes, &c. and other devises that are gathered ther by. I speake not what manner of men are for the most part chosen to this office. This is enough & too much, that when the Romanists do boast that their jurisdiction is spirituall, it is easy to shew that there is nothing more contrary to the order in the institute of Christ, and that it hath no more like censers to the auncient custome than darkness hath to light.

8. Although wee have not spoken all things that might be alleaged for this purpose, and those things that wee have spoken of are knitte vp in fewe words: yet I trust that wee haue so fought it out, that there is nowe no more cause why any man shoulde doubt, whether the spirituall power whereof the Pope with all his kingdom proudly glorieth, is wicked against God: & an unjust tyranny over his people. Under the name of spirituall power I comprehend both boldnesse in framing newe doctrines, wherewith they have turned away the silly people from the naturall purenesse of the wordes of God, and
the wicked traditions wherewith they have snared them, and also the false ecclesiastical jurisdiction which they execute by Suffrages and Officiales. For if we grant unto Christ a kingdom among vs, it is not possible but that all this kind of dominion must immediately be overthrown and fall downe. As for the power of the sword which they also give to themselves, because it is not exercised upon consciences, it pertaineth not to our present purpose to intreat of it. In which behalf yet it is also to note, that they be always like themselves, verily nothing lesse than that which they would be take for, that is to say, Pastors of the Church. Neither doe I blame the peculiar faultes of men, but the common wickednes of the whole order, yea the very pestilence of the order: forasmuch as it is thought that the same should be named vnlesse it be gloriously set foorth with wealth and proud titles. If we require the authoritative of Christ concerning this matter, it is no doubt but that his mind was to debar the ministers of his word from ciuill dominion and earthly government, when he saide. The kings of the Gentils beare rule over them: but you shall not so. For he signifieth not only that the office of Pastor is distinct from the office of a Prince, but that they be things so seuered, that they can not meete together in one man. For whereas Moses did beare both the offices together: First that was done by a rare miracle againe, it was but for a time till thinges were better sette in order. But when a certaine forme was once prescribed of God, the ciuill government was left vnto him, and he was commaunded to resigne the priesthoode to his brother. And worthily. For it is above nature, that one man should suffice to beare both burdennes. And this hath in ages ben diligently observed in the church. And there was never any of the bishops, so long as the true forme of the Church endured, that once thought of vlupring the power of the sword: so this was a common prouerbe in the time of Ambrose, that Emperours rather counted the priesthood than priests the empire. For this which he afterward faith, was emprinted in the minds of all men, that palaces pertained to the Emperour, and Churches to the Priest.

9 But since that way hath ben devisd, whereby bishops might hold the title, honor & riches of their office without burden or care: least they should be left altogether idle, the power of the sworde was given them, or rather they did by usurpation take it upon themselves. By what colour will they defende this shamelesnes? Was this the dutie of Bishops to wrappe themselves with judicall hearing of causes, with the gournementes of cities and provinces, and through large circuites to meddle in businesse so vnpertaining to them: which have so much worke and businesse in their owne office, that if they were wholly & continually occupied in it, and were withdrawn with no callinges away from it, yet they were scarcely able to satisfie it? But (such is their wherelse) they sticke not to boast, that by this meane the Church doth flourish according to her worthinesse, and that they themselves in the mean time are not too much drawn away from the duties of their vocation. As touching the first point: if this be a comely ornament of their holy office, that they be aduanced to such height, that the highest monarques may stande in feare of them: then they have cause to quarrell with Christe, which hath in such sort grievously pinched their honor. For, at least in their opinion
opinion, what could have been spoken more dishonorably than those words: The kings of the Gentiles and princes bear rule over them, but you shall not so? And yet he laid no harder law upon his servants than he first laid and received upon himself. Who (faith he) hath made me a judge or divider among you? We see that he plainly puteth away from him self the office of judging, which he would not do if it were a thing agreeing with his office; wilt not the servants suffer themselves to be brought into that order whereunto the Lord hath yeilded himself subject: As for the other point, I would God they could so prove it in experience as it is easie to speake it. But as much as the Apostles thought it not good, to loose the word of God and minister at tables: thereby, because they will not bee taught, they are convinced, that it is not all one to work to be both a good bishop & a good prince. For if they (which according to the largeness of the gifts wherewith they were endued, were able to suffer much greater care than any men that have beene borne since them) have yet confessed that they cannot at once apply the ministerie both of the wordes and of tables, but that they should faint under the burden: howe colde these that bee men of no valor in comparison of the Apostles a hundred foldexell the industri of the Apostles? Truely, to attempt it was a point of most shamelesse and too presumptuous boldnesse: yet wee see that it hath beene attempted: but with what successes, it is evident. For it could not otherwise come to passe, but that for taking their owne office they should remooue into other mens charge.

And so doubt is not small beginning they have by little and little grownen to so great encrease. For it was not possible that they should at the first step clime vp so high. But sometime with subtiltie & croked craf tic means they pruillie avauanced themselves, so as no man could foresee that it would come to passe till it was done: sometime when occasion serued they did by terror and threatnings wring from princes some augmentation of their power: sometime when they lawe Princes not harde laced to gue, they abused their fond & vnaduised gentlenesse. In olde time if anye controversie happened, the godly, to escape the necessitie of going to lawe, committed the arbitrement to the bishop, because they doubted not his vprightnesse. With such arbitrementes the olde bishops were oftentimes encumbered, which in deed greatly displeased them (as Augustine in one place testifieth) but least the parties should runne to contentious lawing, they did though against their wills take that encumbrence vpon them. These men have of voluntarie arbitrementes, which were altogether differing from the noise of judicall courtes, made an ordinarie jurisdiction. In a little while after when cities and countries were troubled with diversse haarde distresses, they resorted to the protection of bishops, to be safegarded by their faithfull succour: the bishops by maruellous subtiltie, of protectors made themselves Lords. Yea, and it cannot be denied that they have gotten the possession of a great parte by violent seditious partakings. As for the Princes, that willinglie gave jurisdiction to bishops, they were by diversse affections moud thereunto. But admitting that their gentlenesse had some shewe of godlienesse: yet with this their wrongfull liberalitie they did not verie well
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well provide for the profit of the Church, whose auncient and true discipline they have so corrupted, yea (to say truth) have utterly abolished. But those bishops, have abus'd such goodnes of princes to their owne commoditie, haue by thewinge of this one example enough & too much testified y they are not bishops. For if they had had any sparcle of an apostolike spirit, they wold without doubt haue answer'd out of the mouth of Paul: the weapons of cur warfare are not carnal, but spiritual. But they being rais'd with blind gree- dines, have destroy'd both themselues, their succ致ours, & the church.

11 At length the bishop of Rome not contented with meane Lordships, first layd hand vpon kingdoms, & afterward vpon the very empire. And that he may with some color whatsoever it be retain the possession gotte by mere robbery, he sometime boasteth that he hath it by the law of God, he sometime pretendeth the gift of Constantine, sometime some other title. First launfwer with Bernard. Admit that he do by any other reason whatsoever, claime this vnto him, yet hee hath it not by Apostolike right. For Peter could not give that which he had not: but he gave to his successors y which he had, the care of Churches. But when the Lord and master faith, that he is not appointed judge between two, a seruant and a seruant, he ought not to think scorn if he be not judge of all men. But Bernard speaketh of ciuill judgments. For hee ad- deth: Therefore your power is in crimes, not in posessions: because for tho: & not for these ye haue receiv'd the keys of the kingdom of heauen. For which seemeth to theee the greater dignety to forgive sinnes, or to divide landes? There is no comparision. Thee base and earthly things haue Kings & Princes of the earth their judges. Why do ye invade the bounds of other &c. Againe, Thou art made a superiour: (he speaketh to Pope Eugenius) but whereunto? Not to beare lordship, I think. Therefore how much lo- fuer we thinke of our felues, let vs remember that there is a ministryst layd vpon vs, not a lordship giuen vs. Learne that thou haft need of a weede hooke not of a scepiter, that thou maist do the worke of a Prophet. Againe, it is plaine: Lordship is forbidden to the Apostles. Go thou therefore, & presume to usurp to thy self either being a Lord, an Apostleship: or being an Apostle, a Lordship. And by and by after the forme of an apostleship is this, Lordship is forbidden them, ministryst is hidden them. Whereas these things are so spoken of a man, y it is cendifent to al men that the very truth speaketh them, yea whereas the very thing itselfe is manifest without all wordes: yet the Bishoppe of Rome was not ashamed in the Counsell at Orleance to decree that the supreme power of both the swordes belong to him by the lawe of God.

12 As for the gift of Constantine, they that be but meaneably practiced in the histories of those times need not to be taught how much this is not only fabulose, but also to be laughed at. But to passe over histories, Gregory himselfe is both a sufficient & most full witness hereof. For so oft as he speaketh of the Emperour, he calleth him most noble Lord, and himself his unworthy seruant. Againe, in another place: But let not our Lord by the earthly pow- er be the sooner angry with the priestes: but with excellent consideration, for his sake whole seruants they be, let him so rule over them, that he also give them due ingerence. We see howe in common subjection hee woulde be.
be accounted as one of the people. For hee there pleadeth not any other mans cause, but his owne. In an other place, I trust in the almighty God, that he will giue a longe life to our godly Lorde, and will dispose vs vnder your hande according to his merie. Neither haue I therefore alleaged these things, for that it is my purpose throughly to discuss this question concerning the gift of Constantine; but onely that the Readers should se vs the way how childishly the Romanistes do lie, when they go about to challenge an earthly Empire to their bisho(p. And so much the more fowle is ye shamelesnes of Augustine S cenbus, which in such a dispeined cause hath beene so bolde to fell his trauisle, and tongue to the bisho(p of Rome. Vallas (as it was not hard for a man learned, and of a sharp wit) had strongly confuted that fable. And yet (as a man little exercised in ecclesiastical matters) he had not saide al that might haue made for that purpose. S cenbus burst in, and scattered stinking trifles to oppresse the cleare light. And truely he doth no lease coldly handle the cause of his master, than if some merry conceited fellowe faining him felle to do the same, would in deede take Vallas part. But verily it is a worthy cause, for which the Pope should e hire such patrones for mony: and no lease worthy are those hired losels to be deceived of their hope of gaine, as it happened to Eugubinus.

13 But if any man require to knowe the time, since this fained Empire began to rise vp, there are not yet passed five hundred yeares, since the Bishops yet remained in subiection of the Princes, neither was the Pope created without authoritie of the Emperour. The Emperour Henry the fourth of that name, a light and rash man, and of no forecast, of great boldnesse and dissolute life, gave first occasion to Gregory the seuenth to alter this order. For when he had in his court the byshoprickes of all Germany partly to bee sold, and partly layde open for spoile: Hildebrand, which had received displeasure at his hand, caught hold of a goddy colour to revenge himself; but because he seemed to pursue an honest and a godly cause, hee was furthered with ye favour of many. And Henry was otherwise, by reason of his insolent manner of governing, hated of the most part of princes. At the length Hildebrand, which called himselfe Gregory the seuenth, as he was a filthy & naughtie man, bewrayed the malice of his heart, which was the cause that hee was forsaken of many that had confired with him. But he thus much prevailed, that his successors might freely without punishment not onely shake off the yoke, but also bring Emperours in subiection to them. Hereunto was added ye from thence foorth there were many Emperours liker to Henry than to Iulius Cæsar; whom it was no hard thing to subdue, while they sate at home carelesse of all things & slothful, when they had most neede with vertue & lawfull meanes to represse, the greedines of the bisho(pes. Thus we see with what colour that same godly gift of Constantine is shadowed, whereby the Pope faineth that the empire of the West was deliuered vnto him.

14 In the meane time the Popes ceased not, sometime with fraud, sometime with treason, and sometime with force to invade other mens dominions: & the very city it selfe, which before was free, within a hundred & thirty yeares, or there about they brought into their subiection, till they grew to the same power which they haue at this day: & for the obtaining or increasings whereof,
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whereof they have so troubled Christendome by the space of two hundred years, (for they beganne before that they tooke to them the dominion of the Civile) that they have almost destroyed it. In the olde time when under Gregorie the keepers of the goods of the church, did take possession of the lands which they reckned to belong to the Church, and after the maner of feasing to the vnc of the Prince did let titles upon them for token of claime, Gregorie assembling a council of bishops, inuying force against that profane maner, asked whether they did not judge that Clerke accourced which did of his owne will by writing of any title attempt to enter vpon any possession. They all pronounced, accoried. If to clame a peace of ground by writing of a title in Clarke an offence worthy of accourcing: when whole two hundred yeres together Popes do prudie nothing eile but barbel, shedding of blood, destructions of armes, sackings of some cities, racing of other, overthrowes of nation, wastings of kingdoms, onely that they might catch holde of other mens possessions: what cursings can be enough to punish such examples? Truely it is very plain that they seeke nothing lesse than the glorie of Christ. For if they of their owne will doe wholly renigne all the secular power that they haue, therein is no danger to the glory of God, no danger to sound doctrine, no danger to the safetie of the Church: but they are caried blind and headlong with only greediness of dominion: because they thinke nothing lafe, vnlesse they may beare rule with rigorousnesse (as the Prophet faith) and with power.

15 To jurisdiction is annexed immunitie, which the Romish Clergie tooke to themselves. For they thinke it against their dignitiie, if they answer in personal causse before a temporall judge: and therein they thinke both the libertie and dignitiie of the Church to consitt, if they be exempt from comon judgements and lawes. But the old bishops, which otherwise were most rigorous in defending the right of the Church, judged themselues and their order to bee nothing hurt, if they were subiect to them. And the godlie Emperours, without gainseying of anie man, did alwaye call Clarks to their judgement feates so oft as need required. For thus faith Constatine in his Epistle to the Nicomedians: If any of the bishoppes shalld vn dicietly disordor him selfe, his boldnes shall be restrained by the execution of the minister of God, that is by my execution. And Valentinian faith: good bishoppes doe not speake against the power of the Emperour, but doe sincerely both keepe the commandements of God the great king, and also obey our lawes. At that time all men were persuaded of this without controversie. But Ecclesiasticall causes were referred to the judgement of the Bishop. As if any Clerke had offended nothing against the lawes, but only was accused by the Canons; he was not cited to the comon judgement seate, but in his cause had a bishop for his judge. Likewise if there were a question of Faith in controversie, or such a matter as properly pertained to the Church, the judgement thereof was committed to the Church. So is yt to be understanded, which Ambrose wrieth to Valentinian: Your father of honoueroble memorie, not onely answered in worde, but also decreed by lawes, that in a cause of Faith he ought to bee judge that is neither vnfit in office nor vnlike in right. Againe: If we haue regard to the Scriptures or olde examples, who is there that can denie
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that in a cause of Faith, in a cause (I say) of Faith, bishops are wont to judge of Christian Emperors, and not Emperors of bishops? Against I would have come, O Emperour, to your consitiorie, if either the bishops or the people would have suffered me to goe, saying, that the cause of Faith ought to be debated in the Church before the people. He affirmeth verily that a spiritual cause, that is, to say the cause of religion, ought not to be drawn into a temporal court where profane causes are pleaded. Worthy do all men praise his constancie in this behalfe. And yet in a good cause hee proceeded but little, so that if it come to violence and strong hand, hee faith that he will give place. Willingly (faith he) I will not forfake the place committed unto me; but when I am enforced, I know not how to refist: for our armour are prayers and teares. Let vs note the singular modestie & wisdom of the holy man, joyned with stoutnesse of courage and boldnesse. Insine the Emperours mother, because shee could not drave him to the Arrians side, practised to drive him from the government of the Church. And so should it haue come to passe, if hee had come when hee was called to the palace to plea the cause. Therefore hee denieth the Emperour to bee a competent judge of so great a controversy. Which manner of doing both the necessitie of that time, and the continual nature of the matter required, For hee judged that he ought rather to die, than that such an example should by his consent bee gien to posteritie: & yet if violence be offered, he thinketh not of resistence. For hee denieth it to be bishoplike, to defend the faith & right of the church with armes, but in other causes he produceth himselfe ready to doe whatsoever the Emperour shall command him. If hee demand tributes (faith he) wee denieth it not; the lands of the Church doe pay tribute. If hee aske landes, he hath power to claim them, none of vs resisteth. As in the same manner also speaketh Gregorie. I am not ignorant (faith he) of the mind of our most noble soueraigne Lorde, that hee woulde not to intermeddle in causes pertaining to Priests, least hee should in any thing be burdened with our finses. Hee doth not generally exclude the Emperour from judging of Priests: but hee faith that there be certaine causes, which he ought to leave to the judgement of the Church.

16 And by this verie exception the holy men sought nothing else, but that Princes leve zealous of religion shoulde not with tyrannous violence and wilfulnesse interrupt the Church in doing her office. For neither did they disallow, if princes sometime did use their authoritie in Ecclesiastical matters, so that it were done to preserve the order of the Church, not to trouble it, to stablish discipline, not to dissolve it. For with the Church hath not the power of compelling, nor ought to require it (I speake of civill constraining;) it is the office of Godly Kings and Princes to maintain religion with lawes, proclamations, and judicall proceedings. After this manner, when the Emperour Maurice had commanded certaine bishops that they shoulde receiue their fellowe Bishops that were their neighbours and driven out by the barbarous nations: Gregorie confirmeth that commandement, and exhorteth them to obey it. And when hee himselfe is admonished by the same Emperour to come to attonement with John the Bishop of Constantinople, hee doeth in deede render a reason why hee ought not
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The xii. Chapter.

Of the discipline of the Church, or whereof the chief use is in the conferrures and excommunication.

The discipline of the Church, the entreatings whereof we have differed unto this place, is briefly to be declared, that wee may at length passe over to the rest. But that fame for the most parte hangeth upon the power of the keies and spiritual jurisdiction. That this may bee the more easily understood, let vs divide the Church into two principal degrees, that is to say the Clergy, and the people. Clearkes I call the visuall name those that execute publicke ministerie in the Church. First wee will speake of common discipline, to which all ought to bee subject: then we will come to the Clergy, which besides that common discipline, haue several discipline by themselves. But because many for hatred of discipline do abhorne the very name thereof, let them heare this: If no fellowship, yea no house though it haue but a small household, can be kept in right state without discipline, y name is much more necessary in the church, whose state ought to be most orderly of all. Therefore as the doctrine of Christ which bringeth salvation is the soule of the Church, so discipline is in stead of finewes therein: whereby it is brought to passe, that the members of the body hang together every one in his fit place, wherefore who soever do either desire to haue discipline taken away, or hinder the restoring thereof, whether they do it of set purpose or by vnaduisednes, verily they fecke the extreme dissipation of the Church. For what shall betide, if what is lustfull be lawfull to every man? But so would it be, if there were not with the preaching of doctrine adjoyned private admonishments, corrections, & such other helps which sustaine doctrine and suffer it not to be idle: discipline therefore is as it were a bridle wherewith they may be holden backe & tamed which coltishly resist against Christ: or as it were a pricke, wherwith they y are not willing enough may be stirred vp: and sometime, as a fatherly rod, wherewith they which haue more grievously fallen may be chastised mercifully and according to the mildnese of the Spirit of Christ. Sith therefore we doe nowe see at hande certaine beginnings of a horrible wasting in the Church, because there is no care nor order to keep the people in awe, very necessitie crieth out that there is neede of remedy. But this is the onely remedy, which both Christ hath commanded, & hath alway bin vsed among the godlie.

2. The first foundation of discipline is, that private monitions should haue place: that is to say, that if any man of his owne accord doe not his duty, if he beaue himselfe licentiously, or live not honestly, or linae committed any thing worthy of blame, he should suffer himselfe to be admonished: and that every man should study to admonish his brother when occasion shall require. But specially let the Pastors and Priestes bee watchfull to
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do this, whose office is not only to preach to the people, but in every house to admonish & exhort at any time they do not sufficiently persuade by general doctrine: as Paul teacheth, when he reheareth that he taught privately & in houses, and protesteth that he is clean from the blood of all men, because he hath not ceas'd with tears day & night to admonish every one. For doctrine doth then obtain force & authority, the minister not only doth declare to all together what their duty is to Christ, but also hath power & order to require the keeping thereof of the who he marketh to be either not obedient to doctrine, or filthful. If any man do either stubbornly refuse, or in going forward in his faultes, do despite such admonishmentes: when he hath bin the second time admonished with witnesses called to it, Christ commendeth them to be called to the judgement of the church, which is the assembly of Elders : and there they should be more grievously admonished as it were by publike authority; that if he reverence the Church he may submit himself & obey. But if he be not hereby subdued, but do continue in his wickednes, then he commandeth him, as a despiser of the church, to be put away from the fellowship of the faithfull.

3. But because he speaketh here only of secret faults, we must make this distinction: that some sinnes be private, and some publique or openly manifest. Of the first sort Christ faith to every private man, Reproue him betweene thee and him alone. Of manifest sins Paul faith to Timothee. Reproue him before all men, that the rest may have feare. For Christ had saide before, If thy brother haue offended against thee, Which words (against thee) vndelee thou wilt be contentious, thou canst not otherwise vnderstand than vnder thine owne secret knowledge, so that there be noe more proue to it. But the same thing which the Apostle teacheth Timothee concerning the rebuking of them openly that sinne openly, he himselfe followed in Peter. For when Peter sinned eu'n to publike offence, hee did not admonishe him a parted by himselfe, but brought him foorth into the sight of the Church. Therefore this shalbe the right order of doing, if in secrete faultes wee goe forward according to those degrees that Christ hath set: but in manifest faultes, we immediately proceede to the Churches solenme rebuking, if the offence be publike.

4. Let this also be an other distinction: that of sinnes some be defaults, other some be wicked doinges, or hainous offences. To the correcting of this later sort, not only admonishment or rebuking is to be used, but also a seuerer remedy: as Paul theweth which not only chaftised with words the Corinthian that had committed incest, but also punished him with excommunication, so soon as he was certified of his wicked deed. Now therefore we beginne better to see how the spiritual jurisdiction of the Church: which punisheth sinnes according to the word of the Lord, is the best maintenance of health, and foundation of order, & bondes of vnitie. Therefore when the Church doth banish out of her company manifest adulterers, whoremongers, theues, robbers, seditious persons, perjured men, false witnesse, and suche other, againe, obstinate men, which being orderly admonished eu'n of small faultes do scorne God and his judgement, the taketh nothing vpon her self without reason, but exerciseth the jurisdiction guien her of the Lorde.

More-
Moreover, that none should despise such judgement of the Church, or lightly regard that he is condemned by the conflicting voices of the faithful; the Lord hath testified, that the same is nothing else but a pronouncing of his owne sentence, and that whatsoever they doe in earth is confirmed in heaven. For they have the words of the Lord, whereby they may condemn the sower: they have the word of the Lord, whereby they may receive the repentant into favour. They say that trust that without this bond of discipline Churches may long stande, are deceived in opinion: unlesse perhaps we may want that helpe which the Lord foresaw that it should be necessarie for vs. And truly how great is the necessitie thereof, shall be better perceived by the manifold vie of it.

5 There bee three endes which the Church hath respect vnto in such corrections and excommunication. The first is, that they shoule not, to the dishonour of God, be named among Christians, that lead a filthie and sinfull life, as though his holy Church were a conspiracie of naughtie and wicked men. For if the Church is the body of Christ, it cannot bee defiled with such filthie & rotten members, but that some shame must come to the head. Therefore that there should not be any such thing in the Church, whereby his holy name may be spotted with any reproch, they are to be driven out of their household, by whose dishonestie any flaunder might redound to the name of Christians. And herein also is consideration to be had of the Supper of the Lord, it be not profaned with giving it to all without choice. For it is most true, that hee to whom the distribution of it is committed, if he willingly and willingly admit an vnworthy man whom he might lawfull put backe, is as guiltie of Sacrilege, as if he did give abroad the Lordes body to dogges. Wherefore Christesome grievously inuengeth against the priests, which while they feare the power of great men, dare debarre no man. The bloud (faith he) shalbe required at your handes. If yee feare man, hee shall laugh you to scorne: but if yee feare God, ye shalbee reverenced also among men. Let vs not feare maces, nor purple, nor crownes: we have here a greater power. I verily will rather deliuer mine owne bodie to death, and suffer my bloud to be shed, than I will be made partaker of this defiling. Therefore leaft this most holy mysterie be spotted with slander, in the distributing thereof choice is greatly requisite: which yet cannot bee had but by the jurisdiction of the Church. The second end is, leaft (as it is wont to come to passe) with the continual company of the euill, the good should be corrupted. For (such is our readie inclinatiō to go out of the way) there is nothing easier than for vs to be led by euill examples from the right course of life. This vie the Apostle touched, when he commanded the Corinthians to put the incefluous man out of their companie. A little leauen (faith he) corrupteth the whole lumpe of doo. And he foresaw herein so great danger, that hee forbade him euen from all fellowship. If any brother (faith he) among you bee named either a whoremonger, or a covetous man, or a worshipper of Idol, or a drunkard, or an euill speaker, with such a one I grant you not leave so much as to cate. The third end is, that they themselves confounded with shame may begin to repent of their filthinesse. So it is profitable for them alfo to have their owne wickednesse chastised, that with feeling of the rodd they may
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be awaked, which otherwise by tender bearing with them would have become more obstinate. The same thing doth the Apostle meane where he faith Thus: If any do not obey our doctrine, mark him, and keepe no company with him, that he may be ashamed. Againe in another place, when he wrote that he had delivered the Corinthian to Satan, that his spirit might be saved in the day of the Lorde: that is (a) I expound it) that he went into a damnation for a time, that he might be saved for ever. But he therefore faith that he deliuers him to Satan, because the diuile is out of the church as Christ is in the Church. For whereas some do referre it to a certaine vexing of the flesh, I thinkne that to be verie uncertaine.

6 When these endes bee set forth, nowe it remaineth to see howe the Church executeth this part of discipline which consisteth in jurisdiction. First let vs keepe the diuision aboue set, that of sinnes some be publique, and other some be private or more secrete. Publique are those that haue not only one or two witnesses, but are committed openly & with the offence of the whole Church. Secrete I call those, not which are altogether hidden from men, as are the sinnes of hypocrites, for those come not into the judgement of the Church, but those of the meane kind which are not without witnesses, & yet are not publique. The first kind requireth not those degrees which Christ rehearseth: but when any such thing appeareth, the Church ought to do her dutie in calling the sinner & correcting him according to the proportion of the offence. In the second kinde according to the rule of Christ, they come not to the Church till there be also obstinacie added. When it is once come to knowledge, then is that other diuision to be noted betwene wicked doings & defaultes. For in lighter sinnes there is not to be vsed so great severitie, but chastisement of words sufficeth, and the same gentle & fatherly, which may not harden nor confound the sinner, but bring him home to himselfe, that he may more reioyce than be sorrow that he was corrected. But it is meete that hainous offences bee chastified with sharper remedy. For it is not enough if he that by doing a wicked deed, of such example hath grievously offended the Church, should be chastised onely with wordes, but he ought for a time to be deprivd of the communion of the supper, till he have giuen assurance of his repentance. For against the Corinthian Paul writeth not only rebuking of words, but driveth him out of the church, & blameth the Corinthians that he had so long borne him. The old & better Church kept this order, when rightfull government flourished. For if any man had done any wicked deed whereupon was grown offence, first he was commanded to abstaine from partaking of the holy supper, then both to humble himselfe before God, and to testify his repentance before the Church. There were also certaine solemn vioages, which were enjoyned to them that had sinned, to be tokens of their repentance. When they had so done, that the church was satisfied, then by laying on of hands hee was received into fauour. Which receiuing is oftimes called of Cyprian peace, who also briefly describeth this vioage. They do penance (faith he) in a certaine full time: then they come to confession, & by the laying on of hands of the bishop & the cleragie they receive power to come to the communion. Howbeit the Bishop and his cleragie had so the ruling of reconciliation, that they did there-
with all require the consent of the people: as he sheweth in another place.

7 From this discipline there was no man exempted, that even the princes together with the common people did submit themselves to bear it. And rightfully, as it was evident that it was the discipline of Christ, to whom it is meete that all scepters and crowns of kings be submitted. So when Theodotius was deprived by Ambrose of power to come to the communion of the Church committed in Thessalonica, he threw downe all the royal ornament wherewith he was clothed; he openly in the Church bewailed his sinne, which had crept upon him by fraud of other men: he craued pardon with groining and tears. For great kings ought not to think this to be any dishonor to them, if they humbly throw downe themselves before Christ the king of kings, neither ought it to displease them, they be judged by the Church. For sith in their court they heare nothing elie but mere flattery, it is more necessary for them to be rebuked of the Lord by the mouth of the priests. But rather they ought to know, that the priests should not spare them, that the Lord may spare them. In this place I omit to speake by whom this jurisdiction is to bee exercised, because it is spoken of in another place. This onely I addde that is, the lawfull manner of proceeding in excommunicating a man which Paul sheweth: if the Elders do it not alone by themselves, but with the Church knowing & allowing it; that is, in such sort that the multitude of the people may not gouerne the doing, but may mark it as a witness & a keeper: nothing should be done of a few by wilful affection: But the whole manner of doing, beside the calling upon the name of God, ought to haue such gravity, as may reseble a preface of Christ, y it may be vndoubted that he there fitteh for ruler of his own judgement.

8 But this ought not to be passed over, that such severitie becommeth the Church as isjoyed with the spirite of mildnes. For we must alway diligently beware (as Paul teacheth) that he which is punished be not swallowed vp of sorrow; for so should a remedy be made a destruction. But out of the end may better be gathered a rule of moderation. For whereas this is required in excommunication that the sinner should be brought to repentance, and evil examples taken away, least either the name of Christ should be evil spoken of, or other men be provoked to follow them: if we shall have an eie to these things, we shallbe able easilly to judge how farre severitie ought to proceede & where it ought to end. Therefore when the sinner giueth a testimonie of his repentance, & doth by his testimonie, as much as in him lieth, blot out the offence, he is not to be enforced any further: but if he bee enforced, rigorousnes doth then exceed measure. In which behalfe the immeasurable severitie of the old fathers cannot be excused which both disagreed from the prescribed order of the Lord, & also was maruellously dangerous. For when they charged a sinner with solemn penance, & deprivation from the holy communion sometyme for seuen yeres, sometyme foure yeares, sometyme three yeares, sometyme for their whole life: what other thing could follow thereof but either great hypocriſe or most great desperation? Likewise wereas no man had fallen the second time was admitted to seconde penance but was cast out of the Church even to the ende of his life: that was neither profitable nor agreeing to reason. Therefore whosoever shall weigh the matter with foud judge.
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judgement, shall herein perceive want of their discretion. Howbeit I do here rather disallow the publike manner, than accuse all them that said it, whereas it is certain that many of them disliked it: but they did therefore suffer it, because they could not amend it. Truely, Cyprian declareth, how much beside his owne will he was so rigorous. Our patience (faith he) & cæsars & gentlenesse is ready to them that come. I withall all to returne into the Church: I with all our fellow soldiers to be enclosed within the tentes of Christ & in the houses of God the father, I forgive all things, I dissemble many things, for zeal & desire to gather brotherhood together, I examine not with full judgement those things that are committed against God, in pardoning defaults more than I ought, I am myself almost in default, I do with readie and full love embrace them that returne with repentance, confessing their sinnes with humble and plaine satisfaction. Chrysostome is somewhat harder, and yet he faith thus: If God be so kind, why will his Priest seeme so rigorous? Moreover we know what gentleness Augustine vied toward the Donatistes, in so much that he sticked not to receive into bishoprike those that had returned from schism, even immediately after their repentance. But because a contrarie order had grewe in force, they were compelled to leave their owne judgement to follow it.

Men scarce to the Church by excommunication rashely to be condemned in the judgments of me.

But as this mildnes is required in the whole body of the church, that it should punish them that are fallen, mercifully & not to the extremity of rigor, but rather according to the precept of Paul, should confirme charity toward them, so every private man for himselfe ought to temper himselfe to this mercifullnes & gentlenesse. Therefore it is not our part to wipe out of the number of the elect such as are driven out of the Church, or to despaine of them as though they were already lost. We may indeed judge them strangers from the Church, & therefore strangers from Christ: but that is onely during the time they abide in disrue. But if they do shew a greater resemblance of stubbornnes then of gentlenesse, yet let vs comit them to the judgement of the Lord, hoping better of them in time to come than we see in time present, & let us not therefore cease to pray to God for them, & (to comprehend all in one word) let vs not condemn to death the person it selfe, which is in the hand & judgement of God alone, but let vs rather weigh by the law of the Lord of what for every mans works be. Which rule while we follow, we rather stand to the judgement of God then pronounce our owne. Let vs not take to our selues more libertie in judging, vnlesse wee will binde the power of God within boundes, & appoint a lawe to his mercie, at whose pleasure whè he thinke it good, very euil men are turned into very good, strangers are graffed & foreins are chose into the church. And this the Lord doth, thereby to mocke out the opinion of men, & rebate their rashenes: which if it be not restrained, presumeth to take to it selfe power of judging more than it ought.

For whereas Christ promiseth that that shalbe bounde in heavne, which they that be his shal bind in earth, he limiteth the power of binding to the Censure of the church: by which they are excommunicate, are not thrown into everlasting ruine & damnation: but hearing their liues & manners to be condemned, they are also certified of their owne everlasting conden-
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demnation, vnlesse they repent. For excommunication herein differeth from accursing, that accursing taking away all pardon doth condemne a man and adiudge him to eternal destruction: excommunication rather.reuengeth and puniseth maner. And though the same doe also punish the man, yet it doth so punish him, that in forewarning him of his damnation to come, it doth call him backe to salvation. If that be obtained, reconciliation & restoring to the communion is readie. But accursing is either very seldome or never in vse. Therefore, although ecclesiasticall discipline, permiteth not to live familiarly, or to have friendly conversation with them that be excommunicate: yet we ought to endeavoure by such means as we may, that returning to amendment, they may return to the fellowship and vnitie of the Church: as the Apostle also teacheth. Do not (saith he) thinke them as enemies, but correct them as brethren. Vnlesse this gentleness be kept as well privately as in common, there is danger left from discipline we foorth-with fall to butchery.

11. This also is principally required to the moderation of discipline, which Augustine entreateth of in disputing against the Donatistes: that neither private men, if they see faules not diligently enough corrected by the Council of elders, should therefore by and by depart from the Church: nor the Pastors themselves, if they cannot according to their hearts desire purge al things that neede amendment, should therefore throw away the minifterie, or with vnwonted rigoroussnesse trouble the whole Church. For it is most true which he writeth: that he is free & discharged from curse, whoseuer he be that either by rebuking amendeth what he can: or what he cannot amend, excluding, sauing the bond of peace: or what he cannot exclude, sauing the bond of peace, he doth disallow with equitie, and beare with it's fatines. Here render the reason thereof in another place: because all godly order & manner of ecclesiasticall discipline ought alway to have respect unto the vnitie of the Spirit in the bond of peace: which the Apostle commandeth to bee kept by our bearing one with another, and when it is not kept, the medicine of punishment beginneth to be not only superfluous, but also hurtfull, and therefore easeth to be a medicine. He that (faith he) doth diligently thinke upon these things doth neither in preferring of vnitie neglect the seueritie of discipline, nor doth with immeasurablelneffe of correction breake y bonde of fellowship. He sanctly deede, that not onely the Pastours ought to trauaile to this point, that there may remaine no fault in the Church, but also that euery man ought to his power to endeavoure thereunto: & he plainly declareth that he which neglecteth to monithe, rebuke, & correct the eui, although he do not sinne them, nor sinne with them, yet is gilte before the Lord. But if he be in such degree, that he may also seuer them from the partaking of sacraments, and doth it not, now he sinneth not by another eui, but by his own. Only he willerth it to be done, with ving of discretion, which the Lord also requireth, leaft while the cares be in rooting out, the corn be hurt. Hereupon he gathereth out of Cyprian. Let a man therefore mercifully correct what he can: & what he cannot, let him patiently suffer, & with loute grone and lament it.

12. This he faith because of the precelines of the Donatistes, who when The precifens of the Donatistes.
they saw faults in the Churches which the bishops did in deede rebuke with words, but not punish with excommunication, (because they thought that they could this way nothing preuaile) did sharply inuey against the bishops as betrayers of discipline, and did with an vngodly schisme diuide the fleshe from the flocke of Christ As the Anabaptiftes doe at this day, which when they acknowledge no congregation to be of Christ, vnlesse it doe in euery point shewe with angelike perfection. 

Such faith Augustine not for hatred of other mens wickednes, but for desire to maintaine their owne contentions, do count either wholly to draw away, or at leaft to diuide the weake people naiere with the bonart of their name, they swelling with pride, mad with stubbornnes, traiterous with flaunders, troublesome: with seditions, leaft it should openly appeare that they want the light of truth, do pretend a shadow of rigorous feueritie: and those things which in scripture are commanded to be done with moderate healing for correcting of the faults of brethren, preferring the syncerenes of love, and keeping the vnnie of peace, they abufe to facriedge of schisme & occasiion of cutting off. So doth Satan transforme himselfe into an angell of light, when by occasion as it were of iust feueritie he perfwadeth vmerciful fructfie, conceiting nothing else but to corrupt & break the bond of peace & vnnie: which bond remaining fast among Christians, all his forces are made weake to hurt, his traps of treasons are broken, & his counells of overthrowing do vanish away.

13 This one thing he chiefly commendeth, that if the infection of sin have entred into the whole multitude, then the feuer mercy of liueye discipline is necessarie. For (faith he) the deuises of separation are vaine, and hurtful & full of facrilege; because they are vngodly & proud, & do more trouble the weake good ones, than they amend the stout eui ones. And which he there teacheth other, he himselfe also faithfully followed. For writing to Aurelius bishop of Carthage, he complaineth that drunkenness which is moste condemned in scriptures, doth range vnpunished in Africa; & hee aduise\d him, that assembling a Councell of bishops he shoulde provide remedie for it. He addeth by and by after, These things (as I thinke) are taken away not roughly, nor hardly, nor after an imperious manner, but more by teaching than by commanading, more by admonishing than by threatenning. For so muft we deal with a multitude of sinners, but feueritie is to be exercized vp-pon the sinnes of few. Yet he doth not meane that Bishops shoulde therefore winke or hold their peace at publique faults, because they cannot severely punish them: as he himselfe afterward expoundeth it: But he willeth that the measure of correction be so tempered, that so farre, as may be, it may rather bring health then destruction to the body. And therefore at length he concludeth thus: Wherefore both this commandement of the Apostle is in no wise to be neglected, to feuer the eui, when it may be done without peril of breaking of peace: & this is also to be keepe, y bearing one with another, we should endeavour to preserve vnnie of the Spirit, in the bond of peace.

14 The part that remaineth of discipline, which properly is not contained in the power of keies, standeth in this, & according to the necessitie of times the pastors should exhorte the people either to falling, or to common suppli.
supplications, or to other exercises of humility, repentance, & faith, of which things there is neither time, nor measure, nor form prescribed by the word of God, but is left in the judgement of the church. The observing of this part also, as it is profitable, so hath alway bin used of the old church even from y verie Apostles. Howbeit the Apostles themselves were not the first authors of them, but they took example out of the law & the Prophets. For we see that there so oft as any weightie businesse happened, the people were called together, common prayers enioyned, & fasting commanded. Therefore the Apostles followed that which both was not new to the people of God, & they foresawe that it should be profitable. Likewise is to be thought of other exercises, where with the people may either be stirred vp to their dutie, or be kept in awe and obedience. There are examples eche where in holy histories, which we neede not to gather together. In summe this is to be holdèd that so oft as there happeneth any controversie of religion, which must be determined either by a Synode or by ecclesiastical judgement, so oft as they be about choosing of a minifter, finally, so oft as any hard matter or of great importance is in doing: againe, when there appeare tokens of the wrath of God, as pestilence, & warre, & famine: this is a holy ordinance & profitable for all ages, that the Pastors should exhort the people to common fasting, & to extraordinary prayers. If any man doe not allowe the testimonies which may be alleaged out of the old testament, as though they were not meete for the Christian Church, it is certaine that the Apostles also did the same. Howbeit of prayers I thinke there will scarcely any be found that will muse any question. Therefore let vs say somewhat of fasting: because many when they understand not what profit it hath, do judge it not to be necessary: some also do utterly refuse it as superfluous: and when the vse of it is not well known, it is easie to slide into superstition.

15 Holy & true fasting hath three endes. For wee vs it, either to make leane and subdue the flesh, that it should not waxe wanton, or that we may be better disposed to prayers & holy meditations, or that it should be a testimonie of our humbling before God, when we be willing to confesse our giltnesse before him. The first end hath not so often place in common fasting, because all men have not like estate of body, nor like health: therefore it rather agreeith with private fasting. The second end is common to both, for as well the whole Church as every one of the faithfull hath neede of such preparation to prayer. The third also is likewise common. For it shall sometime befal that God shal strike some nation with warre, or pestilence, or with some calamite. In such a common scourge the whole people must accuse themselves, and openly confesse their owne giltnesse. But if the hand of the Lord do strike any private man, he ought to do the same, either alone, or with his own family. That standeth chiefly in the affection of the mind. But when the minde is affected as it ought to be, it is scarcely possible, but that it will break out into outward teuffling: and then chiefly if it turne to common edifying, that al together in openly confessing their sinne should yeeld praine of righteousness to God, and every one mutually exhorte other with their example.

16 Wherefore fasting, as it is a signe of humbling, hath more often vse publikely.
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publicly, than among private men, howsoever it be common, as is already faide. Therefore as touching the discipline whereof we now entreate: so oft as we must make supplication to God for any great matter, it were expedit to commaunde fasting together with prayer: So when the Antiochians laide hands upon Paul & Barnabas, that they might the better commend to God their ministry which was of so great importance, they joined fasting with prayer: So both they afterward, when they made ministers over churches, were wont to pray with fasting. In this kinde of fasting they had regard to none other thing, but that they might bee made fressher and more vncombered to pray. Verily this we finde by experience, that when the bellie is full, the minde is not so lifted vp to God, that it can both with heartie and fervent affection be caried to prayer, and continue in it. So is that to be understande which Luke reheareseth of Anne, that shee feared the Lorde in fastinges and prayers. For hee doth not set the worshipping of God in fasting; but signifieth that the holy woman did after that manner exercise her selfe to continuance of prayer: Such was the fasting of Nehemias when he did with earnestly bent zeale pray to God for the deliverance of his people. For this cause Paul saith that the faithfull do well, if they abstaine for a time from their wedding bed, that they may the more freely apply prayer and fasting: Where joining fasting to prayer in stead of a helpe, he putteth vs in minde that it is of no value but so farre as it is referred to this ende. Againe, when in the same place hee giueth a rule to married folkes, that they shoulde mutually render good will one to another, it is plaine that hee doeth not speake of daily prayers, but of such prayers as require a more carnest intentiuceneffe.


Nechem. 1:4.

1. Cor. 7:5.

Publicke fasting in the publicke calamities of the Church.

17. Againe, if either pestilence, or famine, or warre beginne to range abroad, or if any calamite otherwise seem to hang ouer any country & people; then also it is the duty of Pastors to exhort the Church to fasting, y they may humbly beseech the Lord to turne away his wrath. For he giueth warning that he is prepared and in a maner armed to reuenge, when hee maketh any danger to appeare. Therefore as accused men in time past with long hanging beard, with vncombed haire, with blacke array, were wont humbly to abase themselves, to procure the mercie of the judge: so when we are accused before the indgement seat of God, it behoveth both for his glorie, & for common edification, and also is profitable and healthfull for vs, that we should in piteous array crave to escape his severitie. And that this was vsed among the people of Israel, it is easie to gather by the wordes of Joel: For when he commandeth a trumpeter to be sounded, the congregation to be gathered together, fasting to be appointed, and the rest that follow he speaketh of thinges received in common custome. Hee had a little before said, that examination is appointed of the wicked decees of the people, and had declared that the day of judgament was nowe at hande, and had summoned them being accused to plade their cause: then hee cried out that they shoulde haft to sacke cloth and ashes, to weeping and fasting: that is, that they shoulde also with outwarde testifyinges throwe themselves downe before the Lorde. Sacke cloth and ashes, peradventure did more agree with those times: but there is no dout that the calling together, and weeping,
and fasting & such like do likewise pertain also to our age, so oft as the state of our things doth so require. For by it is a holy exercise, both to humble men, and to confess humility, why should we lesse vs it than the olde people did in like necessitie? We read in that not only the people of Israel, which were informed and instructed by the worde of GOD, but also the Ninivites which had no doctrine, but the preaching of Jonas, fasted in token of sorrow. What cause is there therefore why we should not doe the same; But it is an outwarde ceremonie, which was with the rest ended in Christ. Yea rather even at this day it is, as it alway hath beene, a verie good helpe to the faithfull, and a profitable admonition, to stirre vppe themselues, that they should not with to great carelesnesse & sluggisnesse more & more profane God when they are chastified with his courges. Therefore Christ when hee exhorted his Apostles for that they fast not, doth not say that fasting is abrogate; but he appointeth it to times of calamitie, & joyneth it with mourning. The time shall come (faith he) when the bridegrome shall be taken away from them.

18 But that there should be no error in the name, let vs define what fasting is. For we do not here understande by it only abstinence and sparing in meate and drinke, but a certaine other thing. The life of the godly ought in deed to be tempered with honest sparing & sobrie, for soe neere as is possible it may in the whole course thereof beare a certaine resemblance of fasting. But beside this there is an other fasting for a time, when we withdraw any thing of our woted diet, either for one day or for a certaine time, and do charge our selves with a straiter and severer abstinence in diet than ordinarie. This consisteth in three things, in time, in qualitie of meates, & in smallnes of quantitie. I mean by time, that we should vs those doings fasting, for which fasting is ordained. As for example, if a man fast for common prayer, that he come emptie unto it. Qualitie standeth in this, that all daintinesse should be absent, & being content with common & baser meates, we should not stirre vp appetite with delicates. The rule of quantitie is in this, that wee eate more sparingly and lese than we be wont, onely for necessitie, and not alfo for pleasure.

19 But we must alway principally beware, that no superstitioncreep vapon vs, as it hath heretofore happened to the great hure of the Church. For it were much better that there were no vs at all of fasting than that it should be diligently kept, and in the meanetme be corrupted with false & hurtfull opinions, whereby the world sometime falleth, yt unless the Pastors do with great faithfulness and wisdome prevent it. The first point therefore is, that they should alway enforce that which Joel teacheth, that they should cut their hearts and not their garmentes: that is, that they should admonish the people, that God doth not greatly esteem fasting of vs selfe, yt unless there bee an inward affection of the heart, a true mistaking of sinne and of himselfe, true humbling, & true sorrow through the tears of God: yea that fasting is profitable for no other cause, but for that it is joyned to these as an inferior helpe. For GOD abhorreth nothing more than when men in setting signes and an outwarde shewe in stead of innocencie of heart do labor with false color to deceie themselues. Therefore Esaiie most sharely instrueth against
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against this hypocrite, that the Iews thought that they had satisfied God, when they had only fasted, howsoever they did nourish vngodlines and vn-
clean thoughts in their heart. Is it (saith he) such a fasting which the Lord requireth and so forth as followeth. Therefore the hypocrical fasting is not only an vnprofitable & superfluous weareyng, but also a great abomina-
tion. An other euill necesse vnto this is chiefly to be taken heed of, that it be not for a meritorious worke, or a forme of worshipping God. For
sith it is a thing of it selfe indifferent, & hath no value but by reason of those
ends which it ought to have respect vnto, it is a most hurtfull superstition,
to confound it with the workes commanded of God and necessaries of them,
selues without other respect. Such was in olde time the doctrine of the Mani-
cheer whom when Augustine conturseth, he doth plainly enough teach,
that fasting is to be made by no other ends than those which I haue spoken of,
and is no otherwise allowed of God, unlese it be referred to the same.
The 3rd error is in deed not so vngodly, yet it is perillous: to require
the keeping of it more precyseely and rigorously as it were one of the chief
dueties, and so to aduaunce it with immeasurable praifes, that men shoulde
thinke they haue done some excellent thing when they have fasted. In
which behalfe I dare not altogether excuse the olde fathers, but that they
have sowed some seedes of superstition, and giuen occasion to the tyranie
which hath risen since. There are founde in deed sometymes in them
found and wise sentences of fasting, but afterward we nowe and then meete
with immeasurable praifes of fasting which aduaunce it among the chief
vertues.

20 And at that time the superstitious observinge of Lent was such where
grown in virc; because both the common people thought that they did ther-
insome notable seruice to God: and the Pastors did commend it for a holy e
folowing of Chri$t whereas it is playne, that Chri$t did not fast to prectrib
an example to other, but that in so beginning the preaching of the Gospel,
he might in very deed prove that it was no doctrine of men, but descende
d from heauen. And it is maruelous, that so grosse an error, which is
confused with so many and so euerent reasons, could creepe into men of so
sharpe judgement. For Chri$t did not fast oft (which hee must needes haue
done if he would haue set forth a lawe of yearely fasting) but only once whi
he prepared himselfe to the publishing of the Gospel. And hee fasted not
after the manner of men, as it was meete that he shoulde haue done if hee
would haue prouoked men to follow him: but rather he shewed an exam-
ple, whereby he may rather drawe men to wonder at him than stirre them
up to followe him. Finally there is none other cause of this fasting, than
of that which Moses fasted when he receiued the lawe at the hande of the
Lorde. For fith that miraicle was shewed in Moses to stablish the authority
of the Lawe, it ought not to have beene omitted in Chri$t, lest the Gospel
should token to giue place to the lawe. But since that time it never came in
any mans minde vnder colour of following of Moses to require such a forme
of fasting in the people of Israel. Neither did any of the holy Prophetese and
fathers follow, when yet they had minde and zeale enough to godly exer-
cises. For, that which is saide of Elias, that hee passed fortie daies without
meat
meate and drinke, tended to no other ende but that the people should know that he was stirted up to be a restorer of the law from which almost al \textit{Israel} had departed. Therefore it was a mere wrongful zeale & ful of superstition, y they did set forth fasting with the title & color of following of Christ. Howbeit in the manner of fasting there was then great diuersitie, as \textit{Cassiodorus} rehearseth out of \textit{Socrates} in the ninth booke of his historie. For the \textit{Romans} (faith he) had but three weeks, but in these three there was a continual fasting, except on the Sunday and Saturday. The \textit{Slavonians} and \textit{Grecians} had sixe weikes: other had seuen: but their fasting was by diueded times. And they disagreed no leffe in difference of meates. Some did eate nothing but bread and water: some added herbes: some did not forbeare fishe and fowles: some had no difference in meates. Of this diuersitie \textit{Augustine} also maketh mention in the latter Epistle to \textit{Januarie}.

21 Then followed worse times, and to the preposterous zeale of the people was added both ignorance and rudenesse of the Bishops, and a luft to beare rule, and a tyrannous rigor. There were made wicked lawes, which straine conscience with pernicious bonds. The eating of flesh was forbidden, as though it defiled a man. There were added opinions full of sacrifice one vpon an other, til they came to the botome of all errors. And that no puerusionse should be omitted, they began with a most fonde pretence of abstinence to mocke with God. For in the most exquisite deitines of fare is sought the praye of fasting; no delicates doe then suffice, there is neuer greater plentie, or diuersitie or sweetnesse of meates. In such and so gorgious preparation they think that they serve God rightly. I speake not how they neuer more fowly glute themselves, than when they would bee counted most holy men. Briefely, they count it the greatest worshipping of God to absteyne from flesh, and (these excepted) to flowe full of all kind of deities. On the other side they think this extremest vngodlineesse, and such as scarcely may be recompened with death, if a man taue none but little a pece of bacon or vnsauery flesh with brownie bread. \textit{Hierome} tellethe, that euen in his time were some where with such follies did mock with God: which because they would not eat oyle, caused most diuertie meates from every place to be brought them; yea to oppress nature with violence, they abstained from drinking of water, but cauased sweete and costly supplings to be made for them, which they did not drinke out of a cup, but out of a shell. Which fault was then in a fewe, at this day it is a common fault among all rich men that they fast to no other ende but that they may banke more sumptuously and deintily. But I will not wast many wordes in a manner not doubtfull. Only this I say, that both in fasting and in all other partes of discipline, the Papists so haue nothing right, nothing pure, nothing well framed and orderly, whereby they may haue any occasion to be proud, as though there were any thing remaining among them worthy of praise.

22 There followeth another parte of discipline, which peculliarly belongeth to the clergie. That is conteined in the canons which the olde Bishops haue made over themselues and their order. As these be; y no clercke shoulde give himselfe to hunting, to dicing, nor to banketting: that none should
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Shoude occupy vsurie, or marchandise: that none shoule be present at wanton dauncings and such other ordinances. There were also added penalties whereby the authority of the canons was stablished, that none shoule break them unpunished. For this ende to every byshop was committed the government of his owne clery, that they shoule rule their clearkes according to the canons, and hold them in their dutie. For this ende were ordained yearly overseeings and Synodes, that if any were negligent in his dutie, he shoule be admonished: if any had offended, he shoule be punished according to the measure of his offence. The bishops also themselves had yearly their prouincial Synodes, and in the olde time yearly two Synodes, by which they were judged if they had done any thing beside their dutie. For if any byshop were too harde or violent against his clergie, they might appeale to those Synodes, although there were but one that complained. The severest punishment was that he which had offended should be remoued from his office, and for a time be deprived of the communion. And because his fame was a continuall order, they never vied to dismisse any Synode, but they appointed a place and time for the next Synode. For, to gather a generalc Council, pertained to the emperour onely, as all old summonings of Councils do testify. So long as this seueritic flourished, y clearks did require in word no more of y people, than themselves did perform in example and deed. Yea they were much more rigorous to themselves than to y people. And verily so it is meete, that the people should be ruled with a gentler and looser discipline, as I may so term it: but the clearks should vie sharper judgements among themselves, and should leffe beare with themselves, than with other men. How all this is growne out of yse, it is no neede to rehearse, when at this day nothing can be imagined more unbridled and distolute than the clergy, and they are broken forth to so great licentiousnes, that the whole world crieth out of it. That all antiquitie should not seeme to be utterly buried among them, I grant indeede that they doe with certaine shadowes deceive the eyes of the simple: but those are such as come no nearer to the auncient manners, than the counterfating of an ape approcheth to y which men do by reason and aduise. There is a notable place in Xenophon, where he teacheth how howly the Persians had swarwed from y ordinances of their Elders, and were fallen from the rigorous kind of life, to softnes and daintines, yet they couered this shame, saying that they diligently kept y ancient visages. For when in the time of Cyrus sobriety and temperance so farre flourished that men needed not to wepe, yea and it was accounted a shame: with posterty this continued a religious observation, that no man shoule draw snoute out of his nostrilles, but it was lawfull to sucke it vp, and feede with in euen till they were rotten the flinking humors which they had gathered by gluttonous eating. So by the olde order it is vnlawfull to bring winepots to the borde: but to swill in wine that they neede to be caried away drunken is tolerable. It was ordered to eat but once in a day: this these good sufferers have not abrogate, but they gaue leaue to continue their sursettinges fro mid day to midnight. The custome was that men shoule make an ende of their dayes journey fasting: But it was at liberty and vsted the custome, for...
for avoiding of weariness, to shorten their journey to two hours. Wherefore the Papistes shall pretend their bastaarde rules, to shew themselves to be like to the holy fathers: this example shall sufficiently reprove their fond counterfeiting, that no painter can more lucely express it.

23. In one thing they bee too rigorous and vnentreatable, that they giue not leave to Priestes to marrie. But how great libertie there is among them to use whoredom vnpunished, is not needfull to be spoken: and bearing them bolde vpon their stinking vnmarried life, they have hardened themselves to all wicked doings: But this forbidding doeth plainly shewe, how pestilent all their traditions are, forasmuch as it hath not only spoileied the Church of good and faire Priesters, but also hath brought in a horrible sinate of miscarries, and thrown many soules into the gulf of desperation. Truely whereas marriage hath bee forbidden to Priestes, that same hath bee done by wicked tyrannie, not onely against the worde of God, but also against all equitie. First to forbidde that which the Lord had left at libertie, was by no meanes lawfull for men. Again, that God hath expressly provided by his worde that this libertie should not be broken, is to evident that it needeth no long demonstration. I speake not how Paul in many places willeth a Bishoppe to bee the husband of one wife. But what could bee more vehemently spoken, than where hee prounginceth by the holy Ghost, that there shalbe in the last times wicked men that shall forbidde marriage: and bee calleth them not onely deceivers, but duelers? This therefore is a Prophecy: this is a holye Oracle of the holye Ghost, wherewith hee willed to armte the Church aforesayde against daungers, that the forbidding of marriage is the doctrine of duels. But they thinke that they have gayly escaped when they wret this sentence to Montanus, the Tattars, Encratites, and other olde heretikes. They only (say they) condemned marriage: but wee doe not condemne it, but debarre the cleargie from it, for whom we thinke it not to bee conuenient. As though albeit this prophesie was first fulfilled in those aforefaide men, it might not also bee applied to these: or as though this childish fondle suttetlie were worthe the hearing, that they say that they forbidde it not, because they forbid it not to all. For it is all one as if a truante woulde affirme that it is not an vnjust lawe, with vnjustice whereof one parte alone of the Citie is oppreseed.

24. They object, that the Priest doth by some marke differ from the people. As though the Lorde did not also foresee this, with what ornamentes Priestes ought to excell. So they accuse the Apostle of troubling the order and confounding the comelinesse of the Church, which when he portrayed the absolute forme of a good Bishop durst set marriage among the other gifts which he required in him. I know how they expound this, namely that none is to be chosen that hath had a second wife. And I grant that this is not a new exposition: but that it is a false exposition, appareth by the text itself, because he by & by after feteth out of what qualities the viues of Bishops & Deacons ought to be. Paul reckeneth marriage amonge other vertues of a Bishop, the men teach that it is an intolllerable fault: in the order of the cleargie. And, on Gods name, not contented with this general dispraise they call
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call it in their canons uncleannesse and defiling of the flesh. Let every man think with himselfe out of what workshop these things be come: Christ vouchsauneth so to honour marriage that he wil let it bee an image of his holy conioying with the Church. What could be spoken more honourably to set out the dignitie of Marriage? With what face therefore shall that bee called vnclene or defiled wherein thineth a likenesse of the spiritual grace of Christ?

25. But nowe when their forbidding so evidently sighteth with the word of God, yet they finde in the Scriptures wherewith to defende it. The Leuitical Priests were bound to lie a sunder from their wifes, so oft as it came to their turns to minifie, that they might handle the holy things pure & undefiled. Therefore it were very vncomely, that our holy things, both they be both much more noble and daily, should be handled of married men. As though there were alone person of the minister of the Gospel, as was of the Leuitical Priesthood. For they, as figures, represented Christ, which being the mediator of God & men should with most absolute purenesse reconcile the Father vnto vs. But when sinners could not in every behalf express the figure of this holiness, yet that they might with certain grosse draughts yeld a shadowe of him, they were commanded to purifie themselves beyonde the manner of men, when they came to the Sanctuarie: namely because they then properly figured Christ, for that as pacifiers to reconcile the people to God they appeared at the tabernacle the image of the heavenly judgment seate. Forasmuch as the Pastors of the church doe not bear this person at this day, therefore they are vainly compared with them. Wherefore the Apostle doth without exception boldly pronounce, that marriage is honorable among all men, but that for whomersongers and adulterers abideth the judgement of God. And the Apostles themselves did with their owne example approve that marriage is not vnmeete for the holiness of any office be it never so excellent. For Paul witnesseth that they did not onely keepe wifes, but also carried them about with them.

26. Again it was a marvellous shamelesness that they durst set out this comelines of chastitie for a necessary thing, to the great reproch of the old Church: which when it is abounded with singular learning of God, yet excelled more in holiness. For if they passe not upon the Apostles, ( as they are wont sometime stoutly to despise them ) what I beseech you will they doe to all the olde fathers, whose it is certaine to have not onely suffered but also allowed marriage in the order of Bishops? They forsooth did nourish a filthyprophaning of holy things, forasmuch as so the mysteries of the Lorde were not rightly reverenced among them. It was moved in deed in the Nysene Synode to have vnmarried life commanded: as there always want not some superstitious men, which doe ever invent some newe thing, to bring themselves in admiration. But what was decreed? The sentence of Paphnutius was assented to, which pronounced that a mans lying with his owne wive is chastitie. Therefore marriage remained holy among them: neither did it turne them to any shame nor was thought to spot the miniterie.

27. Then followed times, in which too superstitious observation of sin-
single life grew in force. Hereupon came those often and unmeasurable advanced praises of virginitie, so yarely scarcely any other verue was thought among the people to be compared with it. And although marriage was not condemned for unclean, yet the dignity thereof was so diminished, and the holiness of it obscured, that hee seemed not to aspire with a courage strong enoough to perfection, that did not reframe himselfe from it. Hereupon came those cannons whereby it was first forbidden that they which were come to the degree of Priests should not contract marriage: then, that none should be taken into that order but unmarried men, or such as did for-sake marriage together with their wives. These things, because they seemed to procure reverence to Priesthood, were (I grant) even from antiquitie receiv'd with great well liking. But if the adversaries object antiquitie against me, first I answer that this libertie remained both under the Apostles and in certaine ages after them, that Bishops might be married: that the Apostles themselves and other Pastors of great authoritie which succeeded in their places, lived the same without sticking at it. The example of that ancienner Church ought worthily to be of greater weight with vs, than that we should thinke that to be either unlawfull orDicciously for vs which was then with praife receiv'd and vs'd. Secondly I fay that that age which for immeasurable affectio to virginity began to be partial against marriage, did not so lay upon Priests the lawe of unmarried life, as though it were a thing necessary of itself, but because they preferred unmarried men above the married. Finally I answer that they did not so require it they did with force and necessity constrain them to continence which were not fit to keepe it. For when they punished whoredomes with most seuerelawes, of them that contracted marriage they decr'd no more but that they should give over the execution of their office.

28 Therefore whensoever the defenders of this new tyranie shall seeke the pretence of antiquitie to defend their unmarried life: so oft we shall answer them with requiring the, that they restore the old chastneffe in their Priests: that they remove adulterers and whoremongers: that they suffer not those in whom they suffer not honest & chaste life of marriage bed, to run unpunished into all kinde of lust: that they call againe the discontinued discipline, whereby all wantonneffes may be restrained: that they deliuer the Church from this so wicked filthineffe, where with it hath beene long deformed. When they have granted this, then they must againe be put in mind that they boast not that thing for necessarie, which being of it selfe at libertie hangeth upon the profit of the Church. Yet I say not this for that I think that in any condition place is to be given to those canons which lay bond of unmarried life upon the order of Priests: but that the wiser sort may understand what face our enemies doe flaunder holy marriage in Priests by oblicing the name of antiquitie. As touching the fathers, whose writings remaine, even they when they speake of their owne judgement, except Hierome, did not with so great spightfulness deface the honestie of marriage. We shalbe content with one commendation of Chrys. some: because he, thith was a principall estemer of virginitie, cannot be thought have beene more laudABLE than other in commendation of marriage. Thus he faith: H. H. H.
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The first degree of chastitie is pure virginitie: the seconde is faithfull marriage. Therefore the seconde kinde of virginitie is the chast love of matrimonic.

The xiii. Chapter.

Of vowes, by rash promising vobereof, eech man hath miserably entangled hymselfe.

It is verily a thing to be lamented, that the Churche, for whom libertie was purchased with the inestimable price of the bloud of Christ, hath been so oppressed with cruel tyrannie, and almost overwhelmed with a huge heape of traditions: but in the mean time every mans private madnesse sheweth, that not without most just cause there hath bene so much permitted of God to Satan and his miniflers. For they thought it not enough, neglecting the commandement of Christ, to beare any burdens whatsoeuer were laide vpon them by false teachers, vnaile they did also eche man procure to himselfe severall burdens of his owne, and so with digging pittes for themselves should drowne themselves deeper. This was done while they strined in deuing of vowes, by which there might be added to the commo bondes a greater and straighter binding. Sith therefore wee haue taught, that by their boldnes which have born rule vnder the tite of Pastors in the Church, the worshipping of God hath bene corrupted, when they shared filly confiences with their vnlawfull laws: here it shall not be out of season to adioyne another euill which is neere vnto it, that it may appeare that the worlde according to the peruerseuenesse of his owne disposition, hath alwaies, with such stoppes as it could, put away the helpe whereby it should have bene brought to God. Nowe, that it may the better appeare that very grieuous hurt hath bene brought in by vowes, let the readers kepe in mind the principles above set. For first we haue taught, that whatsoeuer may be required to the framing of life godly and holliy, is comprehended in the lawe. Again, we haue taught that the Lorde, that he might thereby the better call vs away from deuing of newe works, hath enclousd the whole praife of righteousuenesse in the simple obedience of his will. If these things be true, it is easie to judge that all fained worshippinges, which wee intende to our felues to defere the fauour of God, are not acceptable to him howe much soever they please vs. And truely the Lorde himselfe in many places doth not onely openly refuse them, but also grieuously abhorrre them. Hereuppon arieth a doubt of those vowes which are made beside the expresse worde of God, what account is to be made of them, whether they may rightly bee vowed of Christian men, and howe farre they binde them. For the same which among men is called a promise, in respect of God is called a vowe. But to men we promise those things either which we thinke wil bee pleasant vnto them, or which we owe of duteie. Therefore there ought to bee a much greater heedful observaution in vowes which are directed to God himselfe, with whom we ought to deale most earnestly. In this point superstition hath in all ages maruellously ranged, so that men without judgement, with
without choice, did by & by vow vnto God whatsoever came in their mind, or into their mouth. Hereupon came those follies, yea, monstrous absurdities of vowes among the heathen, whereby they did too insolently mocke with their Gods. And I would to God that Christians also had not followed this their boldness. It ought not in deede to have beene so; but wee see that in certaine ages past nothing hath beene more vstill than this wickednesse, that the people eich where despising the lawe of God did wholly burne with mad greedinessse to vowe whatsoever had pleased them in their dreame. I will not haeccefully enforce, nor particularly rehearse how hainousely and how many waies herein men have offended: But I thought good to say this by the way, that it may the better appeare, that we doe not move question of a needelesse matter, when we intent of vowes.

2. Nowe if wee will not erre in judging which vowes be lawfull, & which be wrongfull, it behooueth to weigh three things: that is to say, who it is to whom the vowe is made: who wee bee that make the vowe: last of all, with what mind wee vowe. The first point hath respect to this, that wee should thinke that wee haue to doe with God, whom our obedience so much delieth, that he pronounceth all wilworships to be accursed, how gay and glorious soever they bee in the eyes of men, If al voluntarie worships, which wee ourselves devise without commandement, be abominable to God, it followeth that no worship can be acceptable to him but that which is allowed by his word. Therefore let vs not take so great libertie to our felues that wee dare vowe to God that which hath no testimonie how it is esteemed of him. For whereas that which Paul teacheth, that it is sinne whatsoever is done without Faith, extendeth to all doinges, then verily it chiefly hath place, when thou directest thy thought the stright waie to God. But if we fall and erre euin in the smallest things, (as Paul there dispuzeth the difference of meats) where certaintie of faith thineth not before vs: howe muche more modestie is to be vded, when wee attempt a thing of greatest weight? For nothing ought to be more earnest vnto vs than the duties of religion. Let this therefore be the first consideration in vowes, that wee neuer come to the vowing of any thing, but that conscience haue first certainely determined it, attempteth nothing rashly, But it shall then be free from danger of rashnesse, when it shall haue God going before it, and as it were enforming it by his word what is good or vnprobable to be done.

3. In the other thing which we haue faide to be here to bee considered, this is conceived, that wee measure our owne strengthes, that we haue an eie to our vocation, that we neglect not the benefite of libertie which God hath giuen vs. For hee that voweth that which either is not in his power, or disagreeth with his vocation, is rash: and he that despiseth the bouldnesse of God, whereby hee is appointed Lord of all things, is vnthankfull. When I say thes, I doe not meane that any thing is so set in our owne hand, that standing upon confidence of our owne strength wee may premise the same to GOD. For it was most truely decreed in the Council at Arau-

The first thing to be respected in vowes is the person of God to whom they are made.

Colossians 2:23.

Romans 14:23.

The second thing to be regarded in the making of a vow, is the measure of their strength that make it.

Concil. Araus.

by Cap. 12.

But sith some things are by Gods goodnes giuen vs, and other some things
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Rom. 12.3. 
1. Cor. 12.11.

by his equity denied vs; let every man (as Paul commaundeth) have respect to the measure of grace giuen vnto him. Therefore I doe here mane nothing else, but that voyes must bee tempered to that measure which the Lorde prescribeth there in his giuing; least if thou attempt further than he permitteth, thou throwe thy selbe downe headlong with taking too much vpon thee. As for example. When those murthers, of whome mention is made in Luke, vowed that they woulde raffe of no meate tilll Paul were slaine: although the deuife had not bee wicked, yet the raffiness of selue was not to bee suffered, that they made the life and death of a man subject to their power. So Jepthethe suffered punishment for his folly, when with headlong heathe conceived an unaduised voye. In which kinde vnmarried life hath the cheese, place of madde boldnesse. For sacrificing Priestes, Monkes, and Nonnes, forgetting their owne weaknesse, thinkthemselves able to kepe vnmarried life. But by what Oracle are they taught that they shal haue chastitie throughout all their life, to the very ende whereof they vowe it? They heare the worde of GOD concerning the universall state of men, It is not good for man to bee alone. They understand, and woulde to God that they did not seele, that sinne remaining in vs is not without most sharpe pricke. With what confidence dare they shake off that general calling for all their life long: whereas the gifts of continencie is ofter grunted for a certaine time as opportunitie requisite? In such stubbornnesse let them not looke for God to bee their helper: but let them rather remember that which is saide. Thou shalt not tempt the Lorde thy God. And this is to tempte God, to endeauour against the nature put in vs by him, and to despise his present gifts as though they nothing belonged vnto vs. Which they not onely doe: but also marriage it selue, which God thought it not against his majestie to infringe, which hee hath pronounced honourable in all men, which Christ our Lorde hath sanctified with his presence, which hee vouchsaft to honour with his first miracle, they dare call desling, onely to aduaunce with marvellous commendations a certaine vnmarried life of what fort soever it bee. As though they themselves did not shew a cleare example in their life, that vnmarried state is one thing, and virginitie another: which their life yet they most shamelesly call Angellike, doing herein verily too great inuiron to the Angels of GOD, to whom they compare whoremongers, adulterers, and some what else much worse and filthier. And truely here need no arguments when they are openly confuted by the thing it selue. For wee plainly see, with how horrible paines the Lorde doeth commonly take vengeaunce of such arrogancie, and contempt of his gifts by too much trust in themselves. I spare for shame to speake of the more secrete faultes, of which even this that is already perceived is too much. It is our of controversie that we ought to vowe nothing, that may hinder vs from seruing of our vocation. As if a householder shouelde vowe, that hee will leave his wife and his children and take other charges in hande: or if hee that is fit to beare office, when hee is chosen doe vowe that he will be a private man. But what is meant by this, that our libertie should not bee despised, hath some difficulties if it bee not declared. Therefore thus in fewe wordes I expounde it. Sith God hath made
To Salvation.  Lib. 4. 420

vs Lords of all things, & hath so made them subject into vs that we should use them all for our commodities: there is no cause why we should hope that it shall be an acceptable work to God if we yeade our selves into bondage to the outward things which ought to be a help unto vs. I say this for this purpose, because many do hereby seeke praise of humility, if they see themselves with many obseruations, from which God not without cause willed vs to be free & discharged. Therefore if we will escape this danger, let us always remember that we ought not to depart from that order which the Lorde hath ordained in the Christian Church.

4 Now I come to that which I did set in the third place: that it is much material with what minde thou makest a vowe, if thou wilt have it allowed of God. For sith the Lorde regardeth the heart, not the outward shewe, it commeth to passe that the selfe same thing, by changing the purpose of the mind, doth sometime please him, and is acceptable unto him, and sometime highly displeaseth him. If thou so vowe the abstaining from wine, as though there were any holinesse in it, thou art superstitious: if thou have respect to any other ende which is not eill, no man can disallow it. But in my judgement there be foure ends, to which our vowes shalbe rightly directed: of which for teachings sake I referre two to the time past, and the other two to the time to come. To the time past belong those vowes, wherby we do either testify our thankfulness to God for benefites receiued; or to crave the turning away of his wrath, we our selves doe punish our selves for the offences that we have committed. Let vs call the first sort, if you will, the exercises of thanksgiving, the other of repentance. Of the first kinde we have an example in the tithes which Jacob vowed, if the Lorde did bring him home safe out of banishment into his countrey. Againe, in the olde Sacrifices of the peace offerings, which godlie kinges and captains, when they tooke in hande righteous warre, did vowes that they would pay if they had obtained the victorie, or at least when they were oppressd with any great distresse, if the Lorde had delivered them. So are all those places in the Psalmes to bee understood which speake of vowes. Such vowes maie at this day alsoe be vsed among vs, so oft as the Lord hath deliuered vs either out of any calamity, or from a hard sickness, or from any other danger. For it is then not against the dutie of a godlie man, to consecrate to God his vowed oblation, as a solemnne token of his reknowledging, lest he should seeme vnthankful towards his goodnesse. Of what sort the seconde kinde is, it shall suffice to shewe with one onlye familiar example. If anie by the vice of glutonie be fallen into anie offence, nothing withstandeth but that to chastise his intempersance he maie for a time forsake all deitie meates, and may doe the same with a vowe adioyned, that hee may binde him selfe with the straiter bonde. Yet I doe not so make a perpetuall lawe to them that have like wisde offended: but I shewe what is lawfull for them to doe, which shall thinke suche a vowe profitable for themselves. I doe therefore so make suche a vowe lawfull, that in the meanete time I leaueth it at libertie.

5 The vowes that are applied to the time to come, partly (as we have already said) doe tend to this end that we may be made the water and partly that
Of the outwarde meanes

that as it were by certaine spurre was we may be pricked forward to our dutie. Some man seeth himselfe to be so inclined to some certaine vice, that in a thing which otherwise is not evil he cannot temper himselfe from falling forth with into an evil; he shall doe nothing inconveniently if he doe for a time by vowe cut off from himselfe the vse of that thing. As if a man knewe that this or that apperell of body is perillous vnto him, and yet entrised with desire he earnestly seuer it, what can he do better, than if in putting a bridile vpon himselfe, that is in charging himselfe with necessitie of abstaining from it, he deliver himselfe from all doubting? Likewise is a man bee forgetfull or slowe to necessarie duties of godliness, why may he nor by taking a vowe vpon him both awake his memorie and shake off his slouthfulnes? In both I graunt that there is a forme of childifh schooling; but euen in this that they are helpe of weekenesse, they are not without profit vset of the rawe & vn-perfect. Therefore we shall say that those vowes are lawfull which have respect to one of these ends, specially in outward things, if they both be vn- held with the allowance of God, and do agree with our vocation, & be measured by the power of grace giuen vs of God.

6 Now also it is not hard to gather what is generally to be thought of all vowes. There is one common vowe of all the faithfull, which being made in baptisme we doe confirme and as it were establish by Catechisme and receiving of the Supper. For the Sacramentes are as charters, by which the Lord deliuereth to vs his mercie and thereby everlasting life, and we againe on our behalves doe promisse him obedience. But this is the forme or verily the summe of the vowe, that forsaking Sathan we yeeld our soules into service to God, to obey his holy commandements, and not to follow the perverse defires of our flesh. It ought nor to be doubted but that this vowe, with testimonie of the Scripture, yea and is required of all the children of God, is both holy and profitable to saluation. And it maketh not to the contrary, that no man in this life performeth the perfect obedience of the law which God requireth of vs. For by this forme of covenanting is comprised within the covenant of grace, vnder which is contained both forgivenes of sins and the Spirit of sanctification: the promise which we there make is joined both with beseeching of pardon and with craving of helpe. In judging of particular vowes, it is necessarie to keepe in minde the three former rules, whereby we may safely weigh of what sort cevere vowe is. Neither yet thinke that I so commend the verie same vowe which I affirme to be holy, that I woulde have them to be daylie. For though I dare teach no certaine rule of the number or time; yet if any man obey my counsell, he shall take vpon him none but sober and for a time. For if thou ofteentimes breake foore into making of manie vowes, all religiousnes will with verie continuance growe out of estimation with thee, and thou shalt come to a bending readinesse to fall into superstitio, if thou bindest thy selfe with a perpetuall vowe, either for great paines and tediousnesse thou shalt vnde it, or being wearied with long continuance thou shalt at one time or other be bolde to breake it.

7 Nowe aliso it is plaine with how great superstitio in this behalfe the world hath in certaine ages past bin possesed. One man vowed ye he would abstaine
abstain from wine: as though abstaining from wine were of itself a worship acceptable to God. An other bound himself to fasting, an other to abstaining from flesh for certaine daies, in which he had with vaine opinion fained to be a singular holines above the rest. And some things also were vowed much more childish, although not of children. For this was holden for a great wisdome, to take upon them vowed pilgrimages to holier places, and sometime either to go at their journey on foot, or with their body halfe naked, by their werines the more merite might be gotten. These & such other, with incredible zeale whereof the world hath a while swelled, if they be examined by thofe rules, which we haue above fet, halfe be found not only vaine & trifling, but ful of manifest vngodlines. For howsoever the flesh judge, God abhorreth nothing more than fained worshippings. There are beside this foule pernicious & damned opinions, hypocrisies when they have such trifles thinke they have gotten no small righteousnes; they repose the sum of godlinesse in outwarde obseruations, they despife all other that are leffe careful of such things.

§ To reckon vp all the particular formes, is nothing to purpose. But forasmuch as the monkish vows are had in greater reverence, because they seeme allowed by the common judgement of the Church, of those it is good to speake briefly. First lef any should by prescription of long time defend monkerie, such as it is at this day, it is to be noted that in old time there was in monaftries a far other order of living. Such as were disposed to exercize themelues to greatest leueritie and patience, went thither. For what manner of discipline they say that the Lacedemonians had under the lawes of Lycurgus, such was at that time among the monks, yea and much more rigorous. They slept vpon the ground: their drinke was water: their meate was bread, herbes, and rotes: their chiefes dainties were in oyle and eches. They abstained from all delicate diet and trimming of body. These things might seeme above trueth, if they were not written by wittenes that saw & proued them, as Gregorie Nazianzen, Basile, and Chrysostome. But with such introductions they prepared themselves to great offices. For, that the colleges of monkes were then as it were the seede plots of the order of minifteres of the Church, both these whom we haue now named are a proofe plaine enough (for they were all brought vp in monaftries and from thence called to the office of bishops) and also many other singular and excellent men in their time. And

Augustine sheweth that this was also vfed in his time, that monaftries yeelded clerkes to the Church. For he speaketh thus to the monkes of the Ifle of Caprarea: But you brethren we exhort in the Lord, that ye kepe your purpose & continue to the end: and if at any time our mother the Church shall require your travaile, do ye neither with gredy pride take it vp of you, nor with flattering slothfullnesse refuse it, but with a meek heart obey to God. Neither pretend ye your own quiet leasure, aboute the necessitie of the church, to whom if no good men would have ministered in her travaile, you should not have founde howe you should have beene borne. He spake of the minifterie, by which the faithfull are spiritually borne againe. Also to Aurelius. There is both occasion of falling given to themseles, and most haynous wrong done to the order of the Clergy, if forlakers of monaftries be.
be chosen to the soldiership of the Clergy: when euery of those remaine in the monasterie, wee vse to take into the Clergy none but the most approoved & best. Unlesse perhaps as the common people say, hee is an euill piper but a good faide: So it shall also be esteingly said of vs, he is an euill monke, but a good Clerke. It is too much to be lamented, if we lift vp monkes into such a ruinous pride, & thinke Clerkes worthy of so great reproach, whereas sometime eué a good monke maketh not a good clerke, if he have sufficient eontinece and yet want necessarie learning. By these places it appeareth, y godly men were wont with the discipline of monkes to prepare the sences to the government of the Church, that they might the fitter and better instructed take so great an office upon them. Not that they all attainted to this end, or yet telled toward it, when for the most part they were unlearned men: but such were chosen out as were meete for it.

9 But chiefly in two places he painteth out unto vs the forme of the old monkerie. In the booke of the maner of the Catholicke Church, where he setteth the holinesse of that profession against the sclaunders of the Manichees, and in an other booke which he entitelled of the work of monkes, where he inuetyeth against ceretaine degendred monkes, which beganne to corrupt that order. I will here so gather a summ of those things which hee saith, that so neere as I may I will wise his owne words.

Desipising (faith he) the enheatments of this world, gathered into one most chaste and holye life, they spende their time together, liuing in prayers, readings, and disputations. not swelling with pride, not trouble some me with stubborneffe, not wanne with enuiouffe. None possesteth anie thing of his owne, none is burdenous to any man. They get by working with their handes those things wherewith both their body may be fedde, and their minde may not be hindered from God. Their worke they deliver to them whom they call Deanes. Those Deanes despising all things with great carefulness make account thereof to one whom they call Father. Those fathers not onely most holy in maner, but also most excellent in godlye doctrine, high in other things, do with no pride provide for them whom they call children, with great authoritie of them in commanding, and great willingnes of the other in obeying: They come together at the very last time of the day, euerie one from his dwelling, while they be yet fasting, to heare that Father, and there meeete together to euery one of these fathers at the least three thousand men, (he speakeyth chiefly of Egypt, and of the East) then they refresh their body, so much as sufficient for life and healthfulnesse, every man restraining his desire, nor to take largely euery of those things that they have present very spare & vile. So they do not euery abstaine from flesh & wine, so much y they may be able to tame their lustes, but from such things which doe so much more greedily provoke appetite of the belly and throat, how much they seeme to other, to be as it were cleaner, by colour whereof of the filtie desire of exquisite meares, which is not in flesh, is woot to be fondly and foolishly defended. Whatsoever remaineth as aforesayd, every monke (as there remaineth oftentimes much of the workes of their handes and pinching of their face) is with greater care distributed to the poore, than it was gotten by them that distribute it. For they doe in no wise travaile that they may have abundance of these things, but they by all
by all means endeavour that that which they have abounding may not remain with them. Afterward when he hath rehearsed the hardnes, whereof he himselfe had seen examples both at Millaine and else where: among these things (saieth hee) no man is enforced to hard things which hee cannot bare: no man is charged with that which he refuseth: neither is hee therefore condemned of the rest, because he confesseth himselfe to want strength in following of them: for they remember how much charitie is commended: they remember that all things are cleane to the cleane. Therefore all their diligence watcheth, not to the refuting of kindes of meate as vn cleane, but to tame lust, and to retaine the love of brethren. They remember, meate for the bellie; and the bellie for meates, &c. Yet many strong do abstaine for the weakes sake. Many of them have no neede to do thus: but because it pleaseth them to sustaine themselves with bater diet and nothing sumptuous. Therefore they themselves, which being in health do forbear, is consideration of their health compuls, when they are sicke do take without any fare. Many drinke no wine, & yet they thinke not themselves defiled with it: for they most gently cause it to be gluen to the sainter, and to them that cannot get the health of their bodie without it: and some which foolishly refuse it, they doe brotherly admonish that they be not with vaine superstition sooner made weaker than holier. So they diligently exercise godliness but they knowe that the exercising of the body pertaineth but to a short time. Charitie is chiefly kept: to charitie the diet, to charitie the speech, to charitie the apparel, to charitie the countenance is fitted. They meet and conspire into one charitie. To offend it, is accounted as haynous as to offende God. If any refiit charitie, he is cast out and shunned. If any offende charitie, he is not suffered to abide one day. For as much as in these worde, as in a painted table, that holy man seemeth to haue set out what maner of life monkerie, was in olde time, although they were somewhat long, yet I was content to enterlase them here: because I saw that I should haue bene somewhat longer if I had gathered the same things out of diuerfe, how much so ever I studied for briefenesse.

But my purpose here is not to go through this whole matter, but only by the way to point out, not only what maner of monkes the old Church had, but what maner of thing the profession of monkes was at that time: so as the sound witted readers may judge by the comparison, what face they haue which all age antiquitie to maintaine the present monkerie. Augustine when he depainteth vnto vs a holy & true monkerie, would haue to be absent all rigorous exacting of those things which by the word of the Lord are left vs at libertie. But there is nothing, y is at this day more severely required. For they count it a milchhete that can never be purged, if any do never so little swarte from the prescribed rule, in colour or fashion of garment, in kind of meate, or in other trifling & cold ceremonies. Augustine stoutly maintaineth: y it is not lawfull for monkes to live idle vs other mens. He denieth y there was ever in his time any such example of a well ordered monafterie. Our men vs the chiefes part of their holiness in idlenesse. For if you take idlenes from them, where salve y contemplative life whereby they boast y they excel at other men, & approach nere vnto Angels. Finally, Augustine rec-

The difference be-

De opera

The differences between Popish monkes, and the monkes of the olde Church.
Cap. 13. Of the outwarde meanes

quiere such a monkerie, as should be nothing but an exercise & help to the duties of godlines which are commended to all Christians. What when he maketh charitie the chiefe, ye & almost only rule thereof, doe we thinke he praiseth a conspiring, whereby a fewe men being bound together, are seuered from whole body of the church: But rather willeth them with their example to give light to other to keep the vnite of church. In both these points there is so much difference of the monkyery at this present, that a man can scarcely find anything more vnike, I will not say contrarie, For our monks not contented with that godlines, to the studie of which alone Christ com-
mandeth them; are his continually to apply, doe I imagine I wote not what new godlines, by meditation whereby they may be perfecter than other.

II. If they deie this, I would know of them why they vouchsafe to give to their owne order alone the title of perfection, & take away the same from all the callings of God. Neither am I ignorant of that sophistical solution, it is not therefore so called because it doth containe perfection in it, but because it is the best of all other to attaine perfection. When they are disposed to boast themselves before the people, when to shewe vnskillful and vnware yong men, when to maintain their priviliges, when to aduance their owne dignitie to the reproch of other, then they boast they are in the state of perfection. When they are so nigh druen that they cannot defend this vaue arrogancie, then they flie to this starting hole, that they have not yet attained perfection, but that they are in the same state wherein they aspire vnto it about other. In the meanes time that admiration among peo-
ple remaineth, as though the only monks life were angelike, perfect, and cleared from all fault. By this pretence they make most vainfull markers, but that fame moderation lieth buried in a fewe bookees, Who doth not see this is an intollerable moekerie? But let vs so reason with them, as though they gave no more to their profession that to call it a state of attaining perfection. Verily in giving it this name, they do as by a speciall mark make it differing from other kinds of life. And who can abide this, that so great honor should be givun away to an ordinance that is nowhere by any one syllable allowed: and that by the same all other callings of God, which are by his owne holy mouth not only commauded, but also commended with notable titles of praise, are by the same accounted vnworthie? And how great wrong (I be-
ceth you) is done to God, when I wote not what new found thing is preferred above all the kindes of life ordained by himselfe, and praised by his owne testimonie?

II. But go to, let them say that it is a launter which I haue before saide, that they are not contented with the rule prescribed of God. Yet though I holde my peace, they themselfes do more than enough accuse themselfes. For they openly teach, that they take upon them more burden than Christ laid vpon him; because forsooth they promeile to kepe the counsels of gospel concerning louing their enemies, not courting of reuenge, not swearing, &c. To which things Christians are not generally bound. Herein what antiquitie will they therefore against vs? This never came in any of the olde fathers mindes. They all criue with one voice that there was no one little worde at al vttured of Christ, which ought not necessarily to be obeyed. And with-

Only monksish lives termed perfection in the Papacy.

Popish monks proud and vaine-glourous as if they sould profess perfection shew not the law of Christ, which require so be in all men. Matt. 5. 14.
nothing lese the monkish perfection means by Christ in saying, if thou wilt be perfect, sell all that thou hast and give. Matt. 19, 21

Nothing lese the monkish perfection means by Christ in saying, if thou wilt be perfect, sell all that thou hast and give.

Matt. 19, 21

13 But they bring another profe of their perfection, which they thinke to be most strong for them. For the Lorde saide to the young man that asked him of the perfection of righteousness, If thou wilt be perfect, sell all that thou hast and give it to the poore. Whether they do so or no, I do not yet dispute: but graunt them that for this present. Therfore they boist that they be made perfect by forsaking al theirs. If the summe of perfection stande in this, what meaneth Paul when he teacheth, that he which hath distributed all his goods to the poore, ynellie he haue charitie, is nothing? What manner of perfection is this, which if charitie be absent, is brought with man to nothing? Here they must needes answere, that this is the chiefest in deed, but not the only worke of perfection. But here also Paul crieth against them, which sticke not to make charitie the bonde of perfection, without any such forsaking. If it be certaine that betweene the maister and the disciple is no disagreemt, and the one of them clearely denieth the perfection of man to consist in this that he should forfaie all his goods, and againe affirmeth, that perfection is without it: we must see bowe that saying of Christ is to be taken, If thou wilt be perfect, sell all that thou hast. Nowe, it shall be no darke sense, if we weigh (which we ought alway to marke in all the preachinges of Christ) to whom these wordes be directed. A young man asketh, by what worke he shall enter into everlasting life. Christ, because he was asked of worke, sendeth him to the lawe, and rightfully: for it is the way of eternall life, if it be considered in it selfe, and is no otherwised able to bring salvation vnto vs but by our owne peruersitie. By this answer Christ declared, that he teacheth no other rule to frame life by, than the same that had in old time been taught in the lawe of the Lorde. So did he both give witness to the lawe of God, that it was the doctrine of perfect righteousness: and therewithall did meete with scalders, that he should not seeme by any newe rule of life to stirre the people to forsaking of the lawe. The young man being in deed, not of an euell minde, but swelling with vaine confidence, answered that he had from his childhoode kept all the commandements of the law. It is most certaine that he was an infinite space distant from that to which he boaste, that he had attained. And if his boasting had beene true, he had wanted nothing to the highest perfection. For we haue before shewed, that the lawe containeth in it selfe perfect righteousness: and the same appeareth hereby, that the keeping of it is called the way of eternall salvation. That he might be taught to knowe how little he had profited in that righteousness, which he had too boldly answered, that he had fulfilled, it was profitable to shewe out a familiar fault of his. When he aboundeth in rickeffe, he had his heart

Luke 20, 26

To Salutation. Lib. 4.
Cap. 13. Of the outwärde meanes

fastened vpon them. Therefore, because he felt not this secret wound, Christ daunced him. Go (faith he) fell all that thou hast. If he had beene so good a keeper of the lawe as he thought he was, he would not have gone away sorrowful when he heard this worde. For who so loneth God with all his heart, whatsoever disagreeth with the loue of him, he not only taketh it for doing, but abhorreth as bringing destruction. Therefore whereas Christ commandeth the couteous riche man to leave all that he hath, it is all one, as if bee should commaunde the ambitious man to for sake all honours, the voluptuous man all delights, and the vychait man all the instrumentes of lust. So conferences that are touched with no feeling of generaall admonition, must bee called backe to the particular feeling of their owne eull. Therefore they do in vaine drawe this speciall case to generall exposition, as though Christ did set the perfection of a man in forsaking of goods; whereas he meant nothing else by this saying, than to drive the young man that stood to much in his owne conceite, to seeke his owne fore, that he might understand that he was yet a great way distant from perfect obedience of the lawe, which otherwise he did falsely take vpon him. I grant that this place hath beene euil understood of some of the fathers, and that thereupon grew this courting, of wilfull pouertie, whereby they only were thought to be blessed, which forsaking all earthly things, did dedicate themselves vnto Christ. But I trust that all the good & not contentious men wil be satisfied with this my exposition, so that they shall no more doubt of the meaning of Christ.

14 Howbeit the fathers thought nothing leste, that to stablish such perfection, as hath since beene framed by the cowled sopathers, thereby to raise vp a double christianity. For 
ya doctrine ful of sacrilege was not yet borne, which copareth the profession of monkery to baptism, yea & openly affirmeth, it is a forme of second baptism. Who can doubt that the fathers with all their heart abhorred this blasphemy? Now as touching that last thing, which Augustine faict hath bee among the olde monks, that is, 
ythey applied theselues wholly to Charitie: what neede I to shewe in wordes that it is most far from this new profession? The thing it selfe speakest, that all they that goe into Monasteries depart from the Church. For why? Do not they seuer themselves from the lawfull fellowship of the faithful, in taking to themselves a peculiar ministrie and privy ministrie of Sacramentes? What is it to dissole the communion of the Church, if this be not it? And (that I may follow the comparision which I beganne to make, and may once conclude it) what have they in this behalfe like to the olde monks? They althoughe they dwelt seuerally from other men, yet hadde not a seuerall Church; they did partake of the Sacramentes together with other; they appeared at solemn assemblies; there they were a part of the people. These men, in erecting to themselves a prattice altar, what have they ells done but broken the bond of vnitie? For they have both excommunicate themselves from the whole body of the Church, and have deisfigh the ordinarie ministrie, whereby the Lord willed to have peace & charity kept among his. Therefore how many ministries there be at this day, I say ther be so many assemblies of schismatikes, which troubling the order of the church, are cut off from the lawfull fellowship of the faithful. And this departing should not bee secret, they haue giuen
To Salutation. Lib. 4. 424

given to themselves divers names of sects. Neither were they ashamed to boast of that, which Paul doth so detest that he can not sufficiently amplify the hainousnes of it. Unless perhaps we thinke that Christ was divided of the Corinthians, when one gloried of one teacher, & an other of an other; & that now it is done without any injury to Christ, in stead of Christians we heare some called Benedictines some Franciscanes, some Dominicans; and that they are so called, that they themselves when they court to be severally known from the common sort of Christians, do with great pride take these titles to them for the profession of their religion.

15 These differences which I have hitherto rehearsed betwene the old monkes and the monkes of our age, are not differences in maners, but in the profession itself. Therefore let the readers remember that I have rather spoken of monkery then of monkes, & have touched those faultes, not which stick in the life of a few of them, but which can not be feuered from their very order of living it selfe. But what difference is in their maners, what neede I particularly to declare? This is certaine, there is no degree of men more defiled with all filthynesse of vices; no where more are factions, hatreds, affections of parties, ambitions whettet than among them. In deed in a few monasteries they live chastly, if it be to be called chastly where lust is so farre kept downe that it be not openly stilled spoken of yet a man shall scarcely find every tenth monastry which is not rather a stoves than a holy house of chastity. But what honest sparing is in their diet? Swine be none otherwise fatted in fisces. But least they should complain that I handle them too vncertely, I go no further. Howbeit in those fewe things which I have touched, whosoever knoweth the thing it selfe will confess that there is nothing spoken accuerlike. Augustine, when according to his testimonie monkes excelled in so great chastity, yet complaineth that there were many vagabonds, which with cuill traites & deceits wiped simple men from their money, which with carrying about the reliques of martyrs did vs filthy merchandising, yea & in stead of the reliques of martyrs did vs thus for the bones of any other dead men, & which with many such wicked doings slandered the order. As hee reporteth that hee saw no better men then them which haue profited in monasteries, so he lamenteth that hee hath seene no worse men than those that did profited in monasteries. What would he say if at this day hee sawe all monasteries to swell, and in a manner to burst with so many and so dispaired vices? I speake nothing but that which is well known to all men. Yet doeth not this dispaire pertaine to all without any exception at all. For as there was never rule & discipline of living so holily established in monasteries, but that there remained some drones much vnlike the rest: so I doe not so that monkes are at this day so run out of kinde from that holy antiquity, but that they have yet some good men in their flocke. But they lye hidden a fewe & scattered in that huge multitude of naughty & wicked men: & they are not only despised, but also lewdly railed at, & sometime cruelly handled of other, which (as the Milesians prove) be it thinketh that there ought to be no place for any honest man among them.

16 By this comparison of the olde and present monkerie, I trust I have brought to passe that which I purposed, that it may appeare that our cowled men

A greater difference in the manners of these new and those ancient monkes.

Somewhat worse even in the worse profession of monkerie which was of old.
men do falsely pretende the example of the first Church for defence of their profession: for as much as they no less differ from them then ayes from men. In the mean time I sticke not to declare, that even in that olde forme which Augustinian comendeth, there is somwhat which little pleaseth me. I grant that they were not superstitious in exacting the outward exercises of rougher discipline, but I say that there wanted not to much affectation & wrongful zeal. It was a godly thing, for theking their goods, to be without all earthly carefulnesse; but God more esteemeth care to rule a houfeholde godly, when a holy houfholder being loose and free from all courtsiousnes, ambition, & other desires of the flesh, trauailith to this purpose to serve God in a certain vocation. It is a godly thing to play the Philosopher in wildernesse far from the company of men: but it agreeeth not with Christian gentlenesse as it were for hatred of mankind to fly into desert and solitarynesse, & therewithall to forsake those duties which the Lorde hath chiefly commanded. Although wee graunt that there was no other euill in that profession, yet this verily was no small euill, that it brought an unprofitable and perillous example into the Church.

17 Nowe therefore let vs see what manner of vowes they be, wherewith monkes at this day are professed into this godly order. First, because their minde is to institute a newe and sided worshipping to deserve Gods favour: I concluded by the things aforesaid spoken that whatsoever they vowe is abominable before GOD. Secondly without any regard of Gods calling, without any his allowance, they inuent for them such a kinde of lyuing as pleaseth themselues. If yee that it is a rafhe and therefore an unlawfull enterprise: because their conscience hath nothing whereupon it may vpholde it selfe before GOD, and whatsoever is not of faith, is sinne. Moreouer when they binde themselues to many perusercise and wicked worshippinges, which the monkery at this day containeth in it, I affirm that they be not consecrate to God, but to the Deuill. For why was it lawfull for the Prophete to say, that the Israelites offered their children to Deuils and not to God: only for this that they had corrupted the true worshipping of God with prophanee Ceremonies; and shal it not bee lawfull for vs to say the same of monkes, which with their cowle do put vp themselfes a share of a thousande wicked superstitions? Nowe what sorte of vowes are there? They promise to GOD perpetuall virginitie, as though they hadde bargayned with God before, that he should deliuer them from neede of mariage. There is no cause why they should allege, that they do not make this vowe but trustyng vpon the grace of GOD. For sith hee pronounceth that he giueth it not to all men, it is not in vs to conceiue a confidence of a speciall gift, Let them that haue it, see it. If at any time they feel themselves to be troubled of their flesh, let them flee to this helpe by whose only power they may resift. If they preuaile not, let them not despise the remedy that is offered them. For they by the certaine word of God are called to mariage, to whom power of continence is denied. Continence I call, not whereby the body is onely kept cleane from whoredome, but whereby the minde keepeth chastitie unspotted. For Paul commandeth not onely outwarde wantonnesse, but also the burning of the minde, to be auyded. This (say they)
they) hath from further time of memorie beene observed, that they which would dedicate themselves wholly to the Lord, should binde themselves to the vowe of continence. I grant in deede that this manner hath also bin of auncient time receiued: but I do not grant that that age was free from all fault, that whatsoever was then done must be taken for a rule. And by little & little this vnappeasable seueritie crept in, that after a vowe made there was no roome for repentance. Which is euident by Cyprian. 

If virgins faue of faith dedicate themselves to God, let them continue shamefully, and chastly without any faining. So being strong and fedfast, let them looke for the reward of virginitie. But if they will not or cannot continue, it is better that they shoulde marrie than with their delightes fall into the fire. What reproches would they now spare to teare him withall, that woulde with such equitie temper the vow of continence? Therefore they are departed farre from that auncient manner, which will not onely admit no moderation or pardon if any be founde vnable to performe his vow: but they do without all shame pronounce that he sinneth more greeuously if he remedie the in-temperance of the flesh with taking a wife, than if he defile both his body & soule with whoredome.

18 But they still enforce the matter, and goe about to shew that such a vowe was vfed in the Apostles time: because Paul faith that the widowes which having beene once receiued into the Publike ministerie did marrie, denied their firft faith. But I do not deny to them, that the widowes, which bounde themselves and their services to the Church, did therewithall take vpon them the bond of continual vnmarried life: not because they repofed any religion therein, as it afterwards began to be vfed: but because they could not beare that office but being at their owne libertie and loose from yoke of marriage. But if, when they had once gien their faith, they looked backe to newe marriages, what was this else but to shake off the calling of God? Therefore it is no marvel that with such desires he faith that they waxe wanton against Christ. Afterwards to amplifie the matter he saith, that they do so not perfore that which they have promiseth promiseth to the Church, that they do so breake and make void their firft Faith giuen in Baptisme: in which this is comprehended, that every man should answer his calling. Unless perhaps you had rather understande it thus, that having as it were lost all shame, they did from thence foorth cast away all care of honestie, did giue foorth themselves to all wantonesse and vnchastitie, and did in licentious and dissolute life reenble nothing leffe than Christian women: which sence I like verie well. Therefore we aunswere, that these widdowes which were then receiued to publike ministerie, did lay vpon themselves a bond to continue vnmarried: if they afterwards married, wee easilly perceiue that that happened to them which Paul speaketh of, that casting away shame they became more wanton than becometh Christian women. That so they not only finned, in breaking their faith giuen to the Church, but swarreied from the common law of godly women. But first I denye that they did professe vnmarried life for any other reason, but because marriage agreed not with their ministerie which they tooke in hand: and I denye that they did bind themselves at all to single life, but so far as the necessitie of their voca-
Cap. 13.  Of the outwärde meanes

tion did heare. Againe I doe not graunt that they were so bounde, but that it was also better for them to marrie, than either to be troubled with the prickings of the flesh, or to fall into any vncautious. Thirdly I say that that age is appointed of Paul, which is commonly out of danger: specially sixt he commandeth them only to be chosen, which contented with one marriage have alreadie shewed a token of their continencie. And we do for no other reason disallow the vow of vnmarrie life, but because it is both wrongfully taken for a seruice of God, and it is rashly vowed of them to whom power of continencie is not gien.

19. But how was it lawfull to drawe this place of Paul to Nunnnes? For there were created deaconisles, not to delight God with singing & with musing not understood, but by rest of their time idle; but that they should execute publike ministration toward the poor, that they should with all studie, earnestnes & diligence, endeavour themselves with the dutie of charitie. They did not vow vnmarrie life, to yeld thereby any worship to God because they abstained from marriage: but onely because they were thereby the more vncombed to execute their office. Finally they did not vow it, either in the beginning of their youth, or yet in the middest of their flowing age, that they might afterward learn too late by experience into how great a headlong downfall they had thrown themselves: but when they seemed to have pased all danger, then they vowed a no lese safe than holy vowe. But (not to enforce their first two points) I say it was not lawfull to have women received to vowe continencie before the age of three score yeares: forasmuch as the Apostile admeteth onely women of fixtie yeares old, & commandeth the yonger to marrie & bring forth children, Therefore, neither that release made of 12. yeares, and then 20. and afterward of thirtie yeares can be any way excused: and much lese is it tolerable, that sillie maides, before that they can by age knowe themselves, or have any experience of themselves, are not onely trained by fraude, but constrained by force and threatenings to put on those cursed snares. I will not rarifie vpon confuting the other two vowes. Onely this I say: besides this that they bee intangled with not a fewe superstitions, (as the matter is nowadayes): they seeme to bee made to this purpose, that they which vow them should mock both God and men. But least we should seeme too maliciously to shake vp every small parcel, wee will be content with that general confusion which is aboue.

20. What manner of vowes be lawfull and acceptable to God, I thinke is sufficiently declared. Yet because sometime vnskillfull and fearfull controversies, even when they mislike or disallowe any vowe, do nevertheless doubt of the binding, & are gravely troubled, when they both dread to break their faith given to God, & on the other side they feare lest they should more sin in keeping that they are to be succoured, that they may wind theselues out of this distress: But to take away all doubt at once: I say that all vowes being not lawfull, nor rightly made, as they are nothing worth before God, so ought to be void to vs. For if in contrastes of men those promises only do bind, in which he with whom we cștract, would haue vs bound; it is an absurdistie, that we should be drue to the keeping of those things which god doth
not require of vs specially with our works are no otherwise right, but when they please God, & when consciences have this testimonie that they please him. For this remaineth certaine, whatsoever is not of faith, is sinne. Whereby Paul meaneth, that the works which is taken in hande with doubting, is therefore faultie, because faith is the roote of all good works, by which we are assured that they be acceptable to God. Therefore if it bee lawful for a Christian man to goe about nothing without this assurednesse: if by fault of ignorance they have taken any thing in hande, why should they not afterward give it over when they be delivered from errors? Sith wooves vnaduisedly made are such, they do not onlie nothing bind, but are necessarily to be undone. Yea, what if they are not onelie nothing esteemed, but also are abominable in the sight of God, as is above shewed? It is needlesse to discourse anie longer of a matter not needfull. This one argument seemeth to mee to be enough to pacifie godlie consciences and deliver them from all doubt: y whatsoever works do not flow out of the pure fountaine and be not directed to the lawfull end, are refused of God: and for refused that he no lesse forbidseth vs to goe forward in them, than to beginne them. For hereupon followeth, that those wooves which proceed of error and superstition, are both of no value before God, and to be forsaken of vs.

21 Moreover he that shall know this solution, shall haue wherewith he maye defende against the saunders of the wicked, them that depart from moncerie to some honest kind of life. They are grievously accused of breach of Faith & perjurie, because they haue broken (as it is commonly thought) the insoluble bonde wherwith they were bound to God and to the Church. But I say, there was no bond where God doth abrogate, which man confirmeth. Moreover, admitting that they were bound, when they were holden intangled with not knowing of God, and with errore nowe since they are lightened with the knowledge of the truth, I say that they are therewithall free by the grace of Christ. For if the cross of Christ haue so great effectuallnesse, that it loseth vs from the curse of the law of God, wherewith we were holden bound, how much more shall it deliver vs from foreigne bonds, which are nothing but the snaring nets of Satan? To whomsoever therefore Christ shineth with the light of his Gospell, it is no doubt but he loseth them from all snares which they had put upon themsellues by superstition. Howbeit they want not yet another defence, if they were not fit to live vnmaried. For if an impossible vow be a sure destruction of the soule, whom the Lord would have saued and not destroied: it followeth that we ought not to continue therein. But how impossible is the vowe of continence to them that are not indued with a singular gift, wee haue alreadie taught, and experience speaketh it though I holde my peace. For neither is it vnownen with how great filthiness, almost all monasteries doe swarme. And if anie of them seeme honest, and more shamefull then the rest, yet they are not therefore chaft because they supprasse and keepe in the fault of vnchastitie. So verily God doth with horrible examples take vengeance on the boldnes of men, which forgetting their owne weakness, do against nature couet that which is denied them, and despising the remedies which the Lorde had given them at hand, do trust that they can with stubbornesse and obstinacie overcome the
Cap. 14. Of the outwarde meanes
disease of incontinence: For what else shall we call it but stubbornesse, when
one being warned that he needeth marriage, and that the same is giuen him
of the Lord for a remedy, doth not onely despise it, but also bindeth himself
with an oth to the despising of it?

The xiii. Chapter.

Of Sacramentes.

B e side the preaching of the Gospell, an other helpe of like sort is in the
Sacramentes: of which to have some certaine doctrine taught, is much
behouesfull for vs, whereby we may learne both to what end they were or-
dained, and what is nowe the use of them. First it is meete to consider what
is a Sacrament. It seemeth to mee that this shall bee a plaine and pro-
per definition, if we say that it is an outwarde signe, wherewith the Lorde
sealeth to our consciences the promises of his good will toward vs, to sustain
the weakenesse of our faith: and we againe on our behalfe doe testify our
godliness toward him as well before him and the Angels as before men.
We may also with more briefenesse define it otherwise, as to call it a testimo-
nie of Gods favoure toward vs confirmed by an outward signe, with a mu-
tual testifying of our godliness toward him. Whetheroeuer you choose
of these definitions, it differeth nothing in sense from that definition of Aug-
gulfine, which teacheth that a Sacrament is a visible signe of a holy thing,
or a visible forme of imvisible grace: but it doeth better and more certainly
express the thing it selfe. For whereas in that briefenesse there is some dark-
nes, wherein many of the vnskillfull sort are deceived. I thought good in
moe words to give a fuller sentence, that there should remaine no doubt.

2. For what reaon the old writers vsed this worde in that sense, it is not
hard to see. For so oft as the old translator would rede in Latine this Greek
worde Mysterion mysterie, specially when divine matters were intreated of,
hee translated it Sacrament. So to the Ephesians, That hee might make
knowen unto vs the Sacrament of his will. Againe, if yet yee haue hearde
the distribution of the grace of God, which is giuen to mee in you, because
according to revelation the sacrament was made knowne to me. To the Co-
lossians, The mysterie which hath bin hidden from ages & generations, but
now is manifested to his Saints, to whom the Lorde would make known
the riches of this Sacrament, &c. Againe, to Timothy, A great Sacra-
ment of godliness: God is openly shewed in the flesh. He would not say a
secrete, lest he shoulde seeme to say somewhat vnder the greatnesse of the
things. Therefore hee hath put Sacrament in stead of Secret, but of a ho-
ly thing. In that signification it is sometime found among the ecclesiastic-
call writers, And it is well enough knowne, that those which in Latine are
called Sacraments, in Grecke areMysteries; which expressing of one thing
in two seuerall words endeth all the contention. And hereby it came to passe
that it was drawne to those signes which had a renewinge representation
of high and spiritual things. Which Augulfine also noteth in one place.
It were long (faith he) to dispute of the diversitie of signes, which when they
pertaines to divine things, are called Sacraments.

3 Now of this definition which we have set, we understand that a Sacrament is never without a promise going before it, but rather is adjoyney as a certaine addition hanging to it, to this ende that it should confirm & seal the promise it self, & make it more approved vnto vs, yea after a certain manner ratified. Which meanes the Lord foreseeeth to be needfull first for our ignorance and dulness, and then for our weaknesses: & yet (to speake properly) not so much to confirm his holy worde, as to establish vs in the Faith thereof. For the true肉 of God is by it selfe found & certaine enough, and cannot from any other where receive better confirmation than from it selfe. But our Faith, as it is small and weake, vnlesse it be stayd on every side, and by all meanes vpholden, is by and by shaken, staggereth, yea, and fainteth. And herein verily the mercifull Lord, according to his great tender kindeenesse temporeth himselfe to our capacitie: that, whereas we be naturally men, which alwaye creeping vpon the ground and stickeing fast in the flesh, doe not thinke nor so much as conceiue any spirittuall thing, he vouchfauceth euén by these earthly elements to guide vs vnto himselfe, and in the flesh it selfe to set forth a mirrow of spirittuall good things. For if wee were vnbodyl (as Chrysestone saith) hee woulde haue giuen vs the verrie same things naked and vnbodyl. Nowe because wee haue soules put within bodies, he giueth spirittuall things vnder visible things. Not because there are such gifts planted in the natures of the things which are set foorth to vs in the Sacramentes: but because they were signed by God to this signification.

4 And this is it which they commonly say, that a Sacrament consisteth of the worde and the outward signe. For wee must understande the worde to bee, not that which being whispered without meaning and faith, with one ly noise as it were with a magickal enchantment hath power to consecrate the element: but which being preached made th vs to understand what the visible signe meaneth. Therefore that which was usuallly done vnder the tyrannie of the Pope, was nor without a great profaning of the mysteries. For they thought it enough, if the Priest, while the people stood amazedly gazinge at it without understanding, did mumble vp the forme of consecration. Yea, they soe purpose provided this, that no whit of doctrine should thereof come to the people: for they spoke all things in Latine before unlearned men. Afterward superstition brake out so farre, that they beleued that the consecration was not formally made, vnlesse it were with a hoarse whispering sounde which fewe might heare. But Augustine teacheth farre otherwise of the Sacramentall worde. Let the worde (faith hee) bee added to the element, and there shall bee made a Sacrament. For whence commeth this so great strength to the water, to touch the bodie and wash the soule, but by the worde making it? not because it is spoken, but because it is beleued. For in the verrie worde it selfe the sounde which passeth is one thing, and the power which abideth is an other. This is the worde of Faith which wee preach, saith the Apostle. Whereupon in the Acts of the Apostles it is saide, by faith cleansing their hearts. And Peter the Apostle saith, So baptisme also saueth vs not the putting away of the filthines of the flesh,

flesh, but the examination of a good conscience. This is the word of faith which we preach by which without doubt, that it may bee able to cleanse. Baptisme also is halowed. You see how it requireth preaching, whereupon faith may grow. And we neede not to trauell much in proofe hereof, forasmuch as it is clear what Christ did, what he commanded vs to doe, what the Apostles followed, what the purer Church observed. Yea euen from the beginning of the world it is known, that so oft as God offered any signe to the holy fathers, there was added an inseparable knot of doctrine, without which our senses should be made amazed with bare beholding. Therefore when we heare mention made of the Sacramentall word, let vs understand the promise, which being with a loude voice preached of the minister, may leade the people thither as it were, by the hande, whither the signe tendeth and directeth vs.

5 Neither are some to be heard which trauel to fight against this, with a double horned argument rather suttle than sound. Either (say they) we knowe, or we know not, that the wordes of God which goeth before the sacrament, is the true will of God. If wee knowe it, then wee learne no newe thing of the sacrament which followeth after. If wee knowe it not, then neither will the sacrament teach it: whose whole force standeth in the worde. Wherunto let this briefely be for an answer: that the seales which are hanged at patentes and other publicke instruments, taken by themselfes are nothing, for as much as they should be hanged in vaine if the parchement had nothing written in it: yet they do not therefore not confirme and seal that which is written, when they are added to writings. Neither can they say that this similitude is lately fainde by vs, which Paul himselfe vsed, calling Circumcision a seale, where he purposilly traueleth to prooue, that Circumcision was not righteousnesse to Abraham, but a sealing of that couenant, by faith whereof he had alreadye bene iustified before. And what, I beseech you is there that may much offend any man, if we teach that the promise is sealed with sacraments, when of the promises themselves it is evident that one is confirmed with another? For as every one is manifest, so is it more fit to uphold faith. But the Sacraments do both bring most cleare promises, and have this pecurial more than the word, that they lively represent them to vs as it were painted out in a table. Neither ought that distinction any thing to moue vs, which is went to be objected, betwenee Sacraments and seales of patents: that whereas both consist of carnall elements of this worlde, those cannot suffice or be meece to seale the promises of God, which are spiritual and everlasting, as these are wont to be hanged to, for sealing of the grants of Princes concerning fading and fraile things. For a faithful man, when the sacramentes are present before his eyes, sticketh not in that fleshly sight, but by those degrees of proportion, which I have spoken of, hee rigeth vp with godly consideration to the high mysteries which lie hidden in the Sacraments.

6 And with the Lorde calleth his promises, couenantes: and his Sacramentes, seales of couenantes: a similitude may well bee brought from the couenantes of men. What can a low killed worke, if wordes were not vsed, yea vnlesse they went before? For lowes are many times killed without any more int-
inward or higher mysterie. What can the giving of a man's right hand do, ifth ofentimes handes are matched with enmitie? But when wordes have gone before, by such signes the lawes of leages are stablished, although they were first conceiued, made, and decreed in wordes. Therefore Sacramentes are exercises which make the credit of the worde of God certainer vnto vs: and because we are carnall, they are delivered vnder carnall things, that so they should instruct vs according to the capacitie of our dullnesse, and guide vs by the hande as schoolemaisters guide children. For this reason Augustine calleth a Sacrament, a visible word: because it representeth the promises of God as it were painted in a table, & setteth them before our sight cunningly expressed & as in an image. Other similitudes also may be brought, whereby Sacraments may be more plainly set out, as if we call them pillers of our Faith. For as a building standeth & resteth vpon the foundation: yet by setting vnder of pillers, it is more surely stablished: so, Faith resteth vpon the worde of God, as vpon a foundation: but when Sacramentes are added, it standeth yet more soundly vpon them as vpon pillers. Or if wee call them looking glasse, in which we maie behold the riches of the grace of God, which he giueth vs. For (as we haue alreadie said) he doeth in them manifestly shewe himselfe to vs, so much as is giuen to our dulnesse to know, and doeth more expressely testifie his good will and loue towardes vs than by his worde.

7 Neither doe they reason fisly enough to the purpose, when they labour to prove hereby that they are not testimonies of the grace of God, because they are alfo giuen to the wicked, which yet do thereby feele God nothing more fauourable to them, but rather procure to thefelues more grievous damnation. For by the same argument neither should the Gospell, which is heard and despised of manie, be the testimony of the grace of God: nor yet Christ himself, which was seene and known of manie, of whom verie fewe receiued him. The like wee maie also see in patentes. For a great parte of the multitude laugheth at and scorneth that authentike sealke, howsoever they know that it is proceeded from the Prince to sealke his will withall: some regard it not as a thing not pertaining to them: some also abhorr eit: so that considering this so egall relation of both, that same similitude which I haue above vfed, ought more and more to be liked. Therefore it is certain that the Lorde doeth offer vnto vs mercie and a pledge of his grace both in his holi worde and in the Sacramentes: but the same is not receiued but of them which receive the word and Sacraments with sure faith: like as Christ is offered of the father vnto salvation, to all, yet he is not acknowledged and receiued of all. Augustine in one place minding to declare the same, saide that the euelnesse of the worde is shewed forth in the Sacrament: not because it is spoken, but because it is beleued. Therefore Paul, when hee speakeoth to the faithfull, so entreateth of Sacraments that he includeth the communion of Christ in them, as when he faith: alle ye that are baptised, haue put on Christ. Again, we are all one bodie and one spirite, which are baptised in Christ. But when hee speakeoth of the wrongfull vs of Sacramentes, he giueth no more to it than to colde and voide figures. Whereby hee signifieth, that howsouer the wicked and hypocrites with their peruerse fauolf
do either oppress or darken or hinder the effect of the grace of God in the Sacraments, yet that withstandeth not but that where and so oft as it pleaseth God, both they may bring a true testimonie of the communicating of Christ, and the Spirit of God himselfe may deliver & perform that which they promise. We determine therefore that Sacramentes are truly called testimonies of the grace of God, and as it were certaine syllables of the good will which he beareth toward us: which by sealing it unto vs, doe by this means sustaine, nourish, conforme, and encrease our faith. As for the reasons which some are wont to object against this sentence; they are too trifling and weak. They say, that if our Faith be good, it cannot be made better; for they say that it is no faith, but which without shaking, steadfastly, and without withdrawing, resteth upon the mercie of God. It had beene better for such to pray with the Apostles that the Lorde would encrease their Faith, than carelessly to pretend such a perfection of faith, which never any of the sons of men hath obtained, nor any shall obtaine in this life. Let them answer, what manner of faith they think that he had which saide: I beliere Lorde, helpe my vnbelieuynesse. For even that faith, howsoever it was but a begun faith, was a good faith, and might bee made better when vnbelieuynesse were taken away. But they are confuted by no certainer argument than by their owne conscience. For if they confesse the selues sinners; (which whether they will or no they cannot deny) they must needs impute the same to the imperfection of their faith.

8 But (saie they) Philip aunswered the Eunuch, that he might be baptized, if he beleued with all his heart. What place here hath the confirmation of Baptisme, where faith filleth the whole heart? Again I ask them whether they do not feel a good part of their heart void of faith: whether they doe not daily acknowledge newe encrases, The heathen man gloried that he waxed old with learning, Therefore we Christians be thrise miserable, if we waxe olde with profiting nothing, whose faith ought to go forward by all degrees of ages, till it growe into a perfect man. Therefore in this place to beleue with all the heart, is not perfectly to beleue Christ, but onely from the heart and with a sincere minde to embrace him: not to be full with him, but with fervent affection to hunger, and thirst, and fight toward him. This is the manet of the Scripture, to say that that is done with the whole heart, which it meaneth to be done sincerely and heartily. Of this sort are these sayinges: I have in all my heart sought thee: I will confesse the thee in all my heart, and such other. As on the other side, where he rebuketh guilefull and deceitfull men, he saith to reproch them with heart and heart. Then they say further, that if faith be encreased by Sacramentes, the holy Ghost is given in vaine, whose strength and worke it is to begin, maintaine, and make perfect faith. To whom indeede I graunte, that faith is the proper & whole worke of the holy Ghost, by whom being enlightened wee knowe God and the treasure of his goodness, and without whose light our mind is so blind, that it can see nothing, so senselesse, that it can smell nothing of spiritual things. But for one benefit of God which they fet forth, we consider three. For first the Lord teacheth & instructeth vs with his worde; then he strengtheneth vs with Sacramentes:last of all he shineth into our mindes with the light
light of his holy spirit, and openeth an entry for the word and sacraments into our hearts, which otherwise should but strike our eares, & be profit before our eyes, and nothing move the inward parts.

9 Wherefore as touching the confirmation and increase of faith, I would have the reader warned (which I think I have already in plain words expressed) that I do so assigne that ministerie to the sacraments, not as though I thought that there is perpetually in them I wrote not what secret forces, by which they may of themselves be able to further or confirm faith: but because they are ordained of the Lord to this end, that they should serve to the establishing and increasing of faith. But then only they do truly performe their office, when that inward schoolemaster the spirit is come to them, with whose only power both the hearts are pierced, & affections are moved, and the entry let open for the sacraments into our soules. If hee be absent, sacraments can do no more to our minds, than if either the brightness of the Sunne should shine vpon blind eyes, or a voyce founde to deafe eares. Therefore let make diuision betwene the spirit and sacraments, that the power of working remaine with the spirit, and to the sacraments bee left only the ministration, yea and the same void and trifling without the working of the spirit: but of much effectualnesse, when he inwardly worketh and putteth forth his force. Nowe it is plaine in what sort according to this sentence, a godly minde is confirmed in the faith by sacraments: that is to say, euen as the eyes see by the brightness of the Sunne, and the eares hear by the sounde of a voyce: of which neither the eies shoulde anie whit perceiue any light, vnielss they had a sight in themselues that might naturally be enlightened, and the eares should in vaine be knocked at with anie crying whatlocuer it were, vnielss they were naturally made and fitte to heare. But if it be true, which ought at once to be determined among vs, that what the sight worketh in our eies to seeing of the light, what the hearing worketh in our eares to the perceiuing of a voyce, the same is the worke of the holy Ghost in our hearts, both to the conceiuing, and susteyning, and cherishing and stablisshing of faith: then both these things doe likewise follow: that the sacramentes do nothing at al profit without the power of the holy Ghost: & that nothing withstandeth but that in hearts already taught of that schoolemaster, they may make faith both stronger and more encresed. Onely this difference there is, that the power of hearing and seing is naturally set in our eares and eies: but Christ beside the measure of nature doth by special grace worke the same in our minde.

10 Whereby those objections also, which comber some men, are dissolued: That if we ascribe to creatures either the increase or confirmation of faith, there is wrong done to the Spirit of God, whom we ought to acknowledge the onely authour thereof. For neither doe we in the mean time take from him either the praise of confirming or increasing it: but rather we affirm, that even this that he increaseth and confirmeth faith, is nothing else but that his inward enlightening to prepare our minde to receive that confirming which is set forth by the sacraments. But if it be, it is too darkely spoken, it shall be made very clear by a similitude which I will bring. If thou purpose with words to perswade a man to doe anie thing, thou wilt

Search
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search out all the reasons, whereby he may be drawn to thy opinion, and may be in a manner subdued to obey thy counsel. But thou hast hither-to nothing prevailed, vnlesse he likewise have a percing & sharpe judgemet, whereby he may weigh what pith is in thy reasons, vnlesse also he have a tractable wit & readie to harken to teaching: finally vnlesse he have conceived such an opinion of thy faithfulness and wisdom, as may be to him like a certaine forejudgement to cause him to subscribe. For both there are manie stubborne heads, which a man can never bowe with any reasons: and also where credite is suspected, where authoritie is despised, little good is done even with the willing to learne. On the other side let all those things be present, they will truely bring to passe the hearer, to whom thou giuest counsel, will obey the selfe same counsels which otherwise he would have laughed to scorne. The same worke allo the spirite worketh in vs. For least the worde should beare our cares in vaine, least the Sacramentes should strike our eies in vaine, he sheweth vs that it is God which speaketh therein, hee softneth the stubbournes of our heart, & frameith it to the obedience which is due to the worde of the Lorde. Finally he conuicieth those outward words and sacraments from the carenes into the soule. Therefore both the word and the Sacraments do confirm our faith, when they set before our eies a good will of the heauenly father toward vs, by knowledge of whom both the whole stedfa Cette of our faith standeth fast, & the strength of it encreaseth: the spirit confirmeth it, when in engraving the same confirmation in our minds he maketh it effectuall. In the meane time the father of lights can not bee forbidden, but as he enlighteneth the bodily eies with the beames of the sunne, so he may enlighten our mindes with sacramentes, as with a brightnesse set meane betwene.

11 Which propertie the Lord taught that there was in his outward word, when in the parable he called it feede. For as feede, if it fall vpon a deseerte and untilled peece of ground, wil do nothing but die: but if it be thrown vpon arable lande well manured and tilled, it will bring forth her fruit with very good encrease: so the word of GOD, if it light vpon a stiffe necke, it will grow barren as that which is fowen vpon sand: but if it light vpon a soule manured with the bande of the heauenly spirite, it will be most fruitfull. But if there be like reason of feede and of the worde: as we say that our feede corne both springeth and encreaseth, and groweth vppe to ripeness: why may wee not saye that faith taketh out of the worde of GOD, both beginning, encrease, and perfection? Paul verie wel expresseth both these things in sundry places. For when he goeth about to put the Corinthians in remembrance how effectuall God vfed his travaile, he glorisheth that he hath the ministerie of the Spirite, as though the power of the holy Ghost were with an vnseparable knot joyned with his preaching, to enlighten and thoroughly moue the minde. But in an other place when he mindeth to admonish them, of what force the worde of God is of it selfe being preached by man, hee compar eth the ministers them selues to husbandmen, which when they haue bestowed their labour and travaile in tilling the earth haue no more to do. But what shoulde tilling, and sowing, & watering profit vnlesse that which is fowen should receive liuelinesse by heauenly benefite? Therefore?
Therefore he concludes, that both he that planteth and he that watereth are nothing: but that all things are to be ascribed to God, which alone giveth the increase. Therefore the Apostles do in their preaching ytter the power of the spirit, so far as God voucheth the instrumentes ordered by himselfe to the setting forth of his spiritual grace. Yet we must kepe still, that distinction, that we remember, what man is able to do by himselfe, and what is proper to God.

12 Sacraments are so confirmations of our faith, that many times when the Lord meaneth to take away the confidence of the very things that are by him promised in the Sacraments, he taketh away the sacramentes themselves. When he spoyleth and thrusteth away Adam from the gift of immortalitie, he fayeth: Let him not eate of the fruit of life, lest he live for ever. What faith he? Could that frute restore to Adam his corruption, from which he was now fallen? No. But this is all one as if he had saide: Lest he should enjoy a vaine confidence if he keepe the signe of my promise, let that be taken away from him which might bring him some hope of immortality. After this manner when the Apostle exhorteth the Ephesians to remember that they were fore in gifts of the testaments, strangers from the fellowship of Israel, without god, without Christ, he fayeth, that they were not partakers of Circumcision. Whereby he doth (by figure of tranfomation) signifie that they were excluded from the promise itselfe, which had not received the signe of the promise. To their other objection, that the glorie of God is conveyed to creatures, to whom so much power is ascribed, and that whereby it is so farre diminished, we have in readiness to answer that we see no power in creatures. Oney this we say, that God voucheth means and instruments, which he himselfe seeketh to be expeditious: that all things may seare his glorie, forasmuch as he is Lorde and Judge of all. Therefore as by bread and other nourishments he feedeth our body: as by the sunne he enlighteneth the world: as by fire he warmeth; yet neither bread, nor the sunne, nor fire, are any thing but so farre as by those instrumentes he doeth distribute his blessings vnto vs: so spiritually he nouriseth faith by the Sacramentes, whose onely office is to set his promises before our eyes, to be looked upon, yea to be pledges vnto vs of them. And as it is our duty to fasten none of our affiance in other creatures, which by the liberalite and bountiousnesse of God are ordained to vs, and by the ministerie whereof he giueth vs his giiftes, nor to have them in admiration, & prayse them as causes of our good: so neither ought our confidence to sticke fast in the Sacramentes, nor the glorie of God to be removed vnto them: but leaving all things, both our faith and confession ought to rise vp to him the author both of the sacraments and of all things.

13 Whereas some bring an argument out of the verie name of a Sacrament, it is nothing strong. A Sacrament (say they) whereas it hath among allowed authors many significations, yet it hath but one which agreeth with the signes: that is, whereby it signifieth that solemne oath which the soule maketh to his capitaine when he entereth into profession of a soldier. For as by that othe of warfare new soldiery do bind their faith to the capitaine, & profess to be his soldiers; so by our signes we profess Christ our capitaine, and
Of the outwarde meanes, and do testifye \\ we serue vnder his banner. They adde similitudes to make thereby the matter more plaine. As a gowne made the Romanes feuerally knowen from the Greeks which did weare cloakes: as the verie degrees of men at Rome were discerned by their feuerall signes: the degree of Senators from the degree of knightes, by purple coate & piked shoees: againe a knight from a commoner, by a ring: so we beare our signes that may make vs feuerally knowne from profane men. But by the things aforesaid is it euident enough that the olde writers, which gauue to the signes the name of Sacraments, had no regard of how this worde was vied among Latine writers, but for their owne purpose gaved this new signification, whereby they signified onely holy signes. But if wee wil searche the matter more deeply, it may seeme that they have with the same relation applied this worde to such a signification, wherewith they have removed the name of faith to that fene wherein it is nowe vied. For whereas faith is a trueth in perfouming promisses: yet they have called faith an ascribed, or sure persuaion which is had of the trueth itselfe. Likewise whereas a sacrament is the fouldiers part whereby he voweth himselfe to his captain: they haue made it the captains parte, whereby he receiue the fouldiers into roomes of service. For by the sacrament the Lord doth promise that hee shall be our God, and that we shall be his people. But we passe ouer such subtleties: for asmuch as I thinke I haue proued with arguments plaine enough, that they had respect to nothing else but to signifie that these are signes of holy and spiritual things. We receiue in deed the similitudes which they bring of outwarde tokens: but wee doe not that which is the last point in the sacramentes, is by them set for the chief, yea, and onely thing. But this is the first point, that they should serue our faith before God: the later point that they should testifie our confession before men. According to this later consideration these similitudes haue place. But in the meane time let that first point remaine: because otherwise (as we haue alreadie proued) the mysteries should be but colde, vnlesse they were helps to our faith, and additions to doctrine ordained to the same vse and ende.

Againe we must be warned, that as these men doe weaken the force, and utterly overthrowe the vse of sacraments: so on the contrarie side there be some, which faile to sacraments I wot not what secrete virtues, which are no where read to be put in them by God. By which error the simple and vn-skillfull are dangerously deceived, while they are both taught to secke the gifts of God where they cannot be found, and are by little and little drawn away from God, to embrace mere vanitie in stead of his vertue. For Sophistical schooles haue taught with great content, that the Sacramentes of the newe lawe, that is to saye those which are nowe in vse in the Christian Church, do justifie and give grace, so that we doe nor lay a stoppe of deadly sinne. It cannot be expressed how pernicious and pestilent this opinion is, and so much the more, because in many ages heretofore, to the great losse of the Church it hath prevailed in a great part of the world. Truely it is vertely diuellish. For when it promiseth righteousness without faith, it driueth soules headlong into destruction: then because it fetcheth the caufe of righteousness from the sacraments, it bindeth the miserable minde of men alreadie
readie of their owne accord to muche bending to the earth, with this super-
sfition that they rather rest in the sight of a bodily thing than of God him-
self. Which two things I would to God we had not so prooved in experience,
so little neede they any longe proove. But what is such a sacrament taken
without faith, but the most certaine destruction of the Church: For whereas nothing
is to be looked for thereof without the promis, & the promis doeth no like
threaten wrath to the vnlawfull, than it offereth grace to the faithful: he is de-
ceived that thinketh that there is any more given to him by the sacraments,
than that which being offered by the worde of God, he receiued by faith.
Whereupon another thing also is gathered, by the affiance of salvation han-
geth not upon the partaking of the sacrament, as though justification con-
sisted therein: which wee know to be receiued in Christ onely, and to be com-
minicated vnto vs no lesse by the preaching of the Gospel, than by the seal-
ling of the sacrament: and that without that it cannot wholly stand. So true
is that which Augustine also writeth, that invisible sanctification may be with-
out a visible signe, and agayne that a visible signe may be without true sancti-
fication. For (as he also writeth in another place,) men do put on Christ some-
time vntill the receiuing of a sacrament, sometime even vntill the sanctific-
ation of life. And that that point may be common both to good and to cuill:
but this other is proper to the good and godly.

Hereupon cometh that distinction if it bee well understood, which
the same Augustine hath often noted, betweene a sacrament, and the thing
of the sacrament. For it not only signifieth, that the figure and truth are
there contained, but that they do not so hang together, but that they may be
feuered: and that euin in the verie conioyning the thing must alwaye be dis-
cerned from the signe, that wee giue not to the one that which belongeth to
the other. He speaketh of the separation, when he writeth that by sacraments
do worke in the onely elect that which they figure. Againe, when he writeth
thus of the Iewes: When the sacraments were common to all, the grace
was not common, which is the power of the sacraments. So nowe also
the washing of regeneration is common to all: but the grace it selfe, whereby
the members of Christ are regenerate with their head, is not common to all.
Againe, in another place of the Supper of the Lord, We also at this day re-
ceive visible meate: But the sacrament is one thing, and the power of the sac-
rament another thing. What is this, that many receiue of the altar and
dy, and in receiuing do dy? For the Lordes morsefull was poyson to Judas:
not because he receiued an euill thing, but because he being euill receiued a
good thing euillie. A little after: The sacrament of this thing, that is of the
vnity of the bodie and bloud of Christ, is somewhere prepared on the
Lordes table dayly, somewhere by cerneine distances of daies: and there-
of is receiued vnto life to some, and vnto destruction to some. But the thing
it selfe whereof it is a sacrament, is receiued vnto life to all men, but vnto
destruction to no man, who souer is partaker of it. And a little before hee
had saide, Hee shall not dy which eateth: but hee which partaketh to the
power of the sacrament, not to the visible sacrament: which eateth within, not
without: which eateth with heart, not hee which pressteth with tooth. Thus
you heare euery where, that a sacrament is so seuered from his owne true

To Salutation. Lib.4. 431

Liber.4.de
quaest. vet. te-
flament.
Li.5.de bap.
cap.14.
cont.Donat.
De bap.par.
In Pfal.77.
In Th. hom.

The hidden grace
not alwayes or-
ned with the visi-
ble signe of the
sacraments.
by the vnworthinesse of the receiver, there remaineth nothing but a vaine & vnprofitable figure. But thou maist haue not a signe void of truth, but the thing with the signe, thou must conceiue by faith, which is there enclosed. So how much thou shalt by the sacraments profite in communicating of Christ, so much profit shall thou take of them.

16 If this be somewhat darke because of the shortenesse, I will set it out in mo wordes. I say that Christ is the matter, or (if thou wilt) the substance of all sacraments: for as much as in him they have all their perfectnesse, and do promise nothing without him. So much lesse tolerable is the error of Peter Lombard, which doth expressly make them causes of rightousnesse and salvation, whereof they are partes. Therefore bidding all causes farewell which mens vnto fasting and inimical, wee ought to stay in this one cause. Therefore how much we be by their ministerie holpen to the nourishing, confirming, and encreasing of the true knowledge of Christ in vs, and to the possessing of him more fully, and to the enjoying of his riches, so much effectuallenesse they haue with vs. But that is done when we doe with true faith receive that which is there offered. Do the wicked the (wilt thou say) bring to passe by their vnthankfulnesses, that the ordinances of God be voide and turne to nothing? I answere that that which I haue saide, is not so to bee taken, as though the force and truth of the sacrament did hang vp the state or will of him that receiued it. For that which God hath ordained remaineth steadfast and keepe still his nature, howsoever men doe variue. But if it is one thing to offer, another to receive: nothing withstandeth but that the signe hauelo by the word of God may be in deed that which it is called, and keepe his owne force: and yet that there come thereby no profite to an euill doer and wicked man. But Augustine doeth in few words well affoile this question. If (faith he) thou receiuest carnally, it ceaseth not to be spiritual: but it is not to thee. But as Augustine hath in the aforesaid places shewed that a sacrament is a thing nothing worth, if it be seuered from the truth thereof: so in another place he giueneth warning that euin in the vtrie conjoining needeth a distinction, lest we sticke too much in the outward signes. As (faith he) to follow the letter, & to take the signes in stead of the things, is a point of seurele weaknesse: so to expounde the signes vnprouitably is a point of euill wandring error. Hee nameth two faultes which are here to bee avoided: The one when we do take the signes as though they were giuen in vaine, and when with abacing or diminishing their secrete significations by our enviousnesse, wee bring to passe that they bring vs no profite at all. The other, when in not raising our minds beyond the visible signe, wee giue away to the Sacrament the praysie of all those good things which are not giuen vs but of Christ onely, and that by the holy Ghost, which makest vs parte-kets of Christ himselue: and in deed by the helpe of the outward signes: which if they allure vs to Christ, when they bee wrested an other way, the whole profite of them is vnworthilye ouer-thrown.

17 Wherefore let this remaine certaine, that there is no other office of the sacraments than of the worde of God which is to offer and sette forth Christ vnto vs, and in him the treasures of heauenly grace: but they auail
or profit nothing, but being receiv'd by faith: even as wine, or oyle, or any other liquor, though you pour it on largely, yet it will run beside and perish, vnless e the vessels mouth be open to receive it, and the vessel though it bee wette rounde abont on the outside, shall nevertheless remaine emptie and voyde within. Beside this we must beware, leaft those things which haue bin written by the olde writers somewhat too gloriously to amplifie the dignitie of sacraments, should lead vs away into an error neere to this: namely that we should thinkke that there is some secret power knit & fastened to the sacraments, y they may of themselves give vs the graces of the holy Ghost, like as wine is gien in a cup: whereas only this office is appointed to them by God, to testifye and establish to vs the good will of GOD towards vs, and do profite no further vnlesse the Holy Ghoste ioyneth himselfe to them, which may open our minde and heartes, and make vs partakers of this testimonie, when in also do clearely appeare divers and seuerall graces of God. For the sacraments, as we haue above toucht, are that thing to vs of God, which to men are messengers of joyfull things, or earnestes in stablising of bargains: which doe not of themselves give any grace, but doe tell and shew vs, and (as they be earnestes & tokens,) do ratifie vnto vs those things that are given vs by the liberalitie of God. The Holy Ghoste (whome the sacraments do not in common without difference bring to al men, but whom the Lorde peculiarly giueth to them that be his) is he that bringeth the graces of GOD with him, which giueth to the sacramentes place in vs, which maketh them to bring forth fruite. But although we doe not deny that God himselfe with the most present power of his Spirit is present with his own institution, least the ministration which he hath ordeyned of the sacramentes should be fruitlesse and vain; yet we affirme that the inward grace of the Spirit, as it is seuered from the outward ministerie, so ought to be seuerally weighed and considered. God therefore truly perfourmeth in deed whatsoever he promiseth and figureth in signes: neither do the signes want their effect, that the author of them may be prooved true and faithfull. The question here is onely whether GOD worketh by his owne and by inward power (as they call it) or do resigne his office to outward signes. But wee affirme, that whatsoever instruments he use, his originally working is nothing hindered thereby. When this is taught concerning the sacramentes, both their dignitie is honorably set out, and their vse is plainly shewed, and their profitableuaie is abundantly reported, and the best meane in all these things is retaine, that neither any thing be giuen to them which ought not, nor againe any thing be taken from them which is not convenient to be taken from them. In the meane time that gained deuise is taken away, whereby the cause of justification and power of the holy Ghost is inclosed in elementes as in vessels or waggons, and that principal force which hath bee omitted of other is expressly set out. Here also it is to be noted, that God inwardly worketh y which the minister figureth and testifieth by outward doing: leaft that be drawn to a mortal man, which God claimeth to himselfe alone. The same thing also doth Augustine wisely touch, Howe (faith he) doth both Moses sanctifie, and God? Not Moses for GOD: but Moses with visible sacramentes by his ministerie, but GOD with inuincible grace.

Quesitio, ver. timis libro 31 cap. 84.
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Grace by his holy Spirit: where also is the whole fruite of visible sacraments. For without this sanctification of invisible grace, what doe those visible sacraments profit?

18 The name of sacraments, as we have hitherto entreated of the nature of it, doth generally containe all the signes that ever God gav in to me, to certify and assure them of the truth of his promises. Those he sometime willcd to remaine in natural thinges, sometime he delivered them in miracles. Of the first kinde these bee examples, as when he gav to Adam and Eue, the tree of life for an earnest of immortalitie, that they might assure themselves of it, so long as they did eate of the fruite thereof. And when he did set the heavenly bowe for a monument to Noe and his posteritie, that hee would no more from thence forth destroy the earth with overflowing of water. These Adam & Noe had for sacramentes. Not that the tree did give them immortalitie, which it could not give to it self: nor that the Bowe (which is but a striking backe of a sunne-aine upon the clouds against it) was of force to hold in the waters, but because they had a marke grauen in them by the worde of God, that they should bee examples and seals of his testamentes. And the tree was a tree before, and the bowe a bowe. When they were written vpon with the worde of God, then a newe forme was put into them, that they should beginne to be that which they were not before. That no man should thinke these things spoken without cause, the bowe it selfe is at this day also a witness of that covenant, which God made with Noe: which bowe so oft as we behold, we reade this promise of God written in it, that the earth shall never be destroyed with overflowing of waters. Therfore if any fond Philosopher, to scorn the simplicitie of our faith, doe affirm that such varietye of colours doeth naturally arise of refelcted beamses and a cloude sette against them: lette vs graunnt it in deed, but let vs laugh to scorn his senselesse folie, which doth not acknowledge God the Lorde and governour of nature: which at his owne wil vs feth all the elementes to the service of his owne glorie. If he had emprinted such tokens in the sunne, the starrs, the earth, stones, and such like, they should all have beene sacramentes to vs. Why are not vncoyned & coyned silver both of one value, if they are both one metal? even because the one hath nothing but nature: when it is stricken with a common marke, it is made money, and receiueth a newe vallatie. And shoall not God be able to mark his creatures with his word, that they may bee made sacramentes, which before were naked elements? Of the second kinde these were examples, when hee shewed to Abraham a light in a smoking ouen: when hee watered the flesse with dewe, the earth remaining drye: againe hee watered the earth, the flesse beeing untouched, to promise victorie to Gideon: when he drewe the shadowe of the dial ix. liues backward, to promise safetie to Ezechias. These things, when they were done to relieue and stablish the weakenesse of their faith, were then also sacramentes.

19 But our present purpose is, to discourse peculiarly of those sacramentes, which the Lorde willed to bee ordinarie in his Church, to nourish his worshippers and seruantes into one faith and the confession of one faith. For (to vs the wordes of Augustine) men can bee congealed together into
into no name of religion either true or false, unless ye be bound together with some fellowship of visible signes and sacraments. Sith therefore the most good father foresawe this necessitie, hee did from the beginning ordaine certaine exercises of godlineesse for his seruauntes, which afterwaerde Satan by turning them to wicked and superstitious worshippinges, hath many waies depraued and corrupted. Hereupon came those solemn professions of the gentiles into their holy orders, and other bastarde vlages: which although they were full of error and superstition, yet they also were therewith a proofe that men could not in profession of religion bee without such outward signes. But because they neither were grounded vpon the worde of God, nor were referred to that true faith whereunto all signes ought to bee directed, they are vnworthie to bee rehearsed where mention is made of the holy signes which are ordained of God & have not swarued from their foundation, that is, that they should be hel pes of true godlineesse. They consist not of bare signes, as were the boawe and the tree, but vpon Ceremonies: or rather the signes that bee here giuen are Ceremonies. But as it is aboue saide, that they be on the Lordes behalfe testimonies of grace & salvation: so they be againe on our behalfe marks of profession, by which wee openly sweare to the name of God, for our partes binding our faith vnto him. Therefore Chrysostome in one place fity calleth them couenantings whereby God bindeth himselfe in league with vs, and wee bee bounde to purerennesse and holinesse of life, because here is made a mutuall forme of couenanting betwenee God and vs. For as the Lorde therein promiseth that hee will cancel and blot out whatsoever guiltinesse and penaltie we haue gathered by offending, and doth reconcile vs to himselfe in his only begotten sonne: so wee againe on our behalfe do by this profession bind our selues vnto him to the following of godlineesse and innocencie: so that a man may rightly say, that such sacraments are ceremonies, by which God will exercise his people first to the nourishing, stirring vp, and strengtheninge of faith inwardly, then to the testifying of religion before men.

20 And even these sacraments also were diuerse, after the diuerse order of time, according to the distribution whereby it pleaseth the Lorde to shewe himselfe after this or that manner to men. For to Abraham and his posteritie Circumcision was commaunded whereunto afterward purifyings and Sacrifices, and other Ceremonies were added out of the lawe of Moses. These were the Sacramentes of the Iewes vntill the comming of Christ: at which comming those being abrogate, two sacramentes were ordaine d, which nowe the Christian Church vth Baptsisme, and the Supper of the Lord. I speake of those that were ordaine d for the vs of the whole Church. For as for the laying on of hands, whereby the ministers of the Church are entered into their office, as I doe not unwillingly suffer it to bee called a Sacrament, so I doe not reken it among the ordinarie Sacramentes. As for the rest which are commonly called Sacramentes, what they are to bee accounted, wee shall see by and by. Howebeit the olde Sacramentes also had respect to the same markes, whereunto ours doe tende, that is, to direct, and in a manner lead by the hand to Christ: or rather as images to represent him, and shewe him foorth to be known. For whereas wee have already die

1. Cor. 1. 20. 

die taught, that they are certaine scales wherewith the promises of God are sealed: and where it is most certain, that there was never offered any promise of God to men but in Christ: that they may teach vs of some promise of God, they must needs shewe Christ. Whereunto pertaineth that heavenly patern of the tabernacle and of the worshipping in the lawe, which was given to Moses in the mount. One onely difference there is, that those did shadowe out Christ being promised, when he was yet looked for: these doe testify him already given and delivered.

21 When these things shal be particularly and eache one severally declare, they shall bee made much plainer. Circumcision was to the lawe a signe, whereby they were put in minde, that whatsoever commeth of the seede of man, that is to say the whole nature of man is corrupt, and hath neede of proyning. Moreover it was a teaching, and token of remembrance whereby they should confirme themselves in the promise given to Abraham, concerning that blessed seede in whom all the nations of the earth were to bee blessed, from whom they had their owne blessing to bee looked for. Nowe that healthfull seede (as we are taught of Paul) was Christ, in whom alone they hoped that they should recover that which they had lost in Adam. Wherefore Circumcision was to them the same thing which Paul saith that it was to Abraham, namely the seal of the righteousnesse of faith: that is to saye, the seede whereby they should be more certainly asur'd, that their faith, wherewith they looked for that seede, should bee accounted to them of God for righteousness. But we shall yet on a better occasion in an other place goe through with the comparison of Circumcision & Baptisme. Baptisme and purifying did set before their eyes their owne uncleanness, filthnese and pollution, whereby they were desiled in their own nature: but they promised another washing, wherein they should be washed and washed away. And this washing was Christ, with whose blood we being washed doe bring his cleannesse into the sight of God, that it may hide all our desillnes. Their Sacrifices did accuse them of their owne wickednesse, and therewithall did teach, that it was necessarie that there should bee some satisfaction, which should bee paid to the judgement of God. That therefore there should bee some one cheefe Eithoppe, a mediator betweene God and men, which should satisfie God by shedding of bloude, and by offering of a Sacrifice which should suffice for the forgiveness of sinnes. This cheefe Priest was Christ: hee himself shed his owne bloude: hee himselfe was the Sacrifice: for hee offered himselfe obedient to his father vnto death: by which obedience hee tooke away the disobedience of man, which had provoked the displeasure of God.

22 As for our sacramentes, they doe so much more clearely presenge Christ vnto vs, as hee was more neerely shewed to men, since he hath been truly delivered of his father such as he had beene promised. For baptisme doth testify vnto vs that we are cleansed & washed, the Supper of thanksgiving testifieth that wee bee redeemed, In water, is figured washing: in bloude, satisfaction. These two things are founde in Christ, which (as faith) came in water and bloude, that is to say that hee might cleane and redeeme. Of which thing the spirit of God alfo is a witness. Yea there

The sacraments of the newe testament baptisme & the supper of the Lord, wherein Christ sheweth more clearely than in the sacraments of the old.

1. John. 5. 6.
are three witnesses in one, Water, Blood, and Spirit: In water and blood we have a testimony of cleansing and redeeming: but the Spirit, the principal witness, bringeth unto us assured credite of such witnessing. This high mystical hath notably well shewed us in the cross of Christ, when water and blood flowed out of his holy side: which side for that cause Augustine rightfully called the fountain of our Sacraments: of which yet we must entreat somewhat more at large. There is no doubt but that more plenteous grace also of the Spirit doth here shew us forth it selfe if you compare time with time. For that pertaineth to the glory of the kingdome of Christ, as we gather out of many places, but specially out of the 7. Chapter of John, in which sense we must take that saying of Paul, that under the law were shadowes, but in Christ is the body. Neither is it his meaning to spoile of their effect the testimonies of grace, in which Gods will was in the old time to prooue himselfe to the Fathers a true speaker, even as at this day he doeth to us in Baptisme and in the holy Supper. But onely his purpose was by waie of comparison to magnifie that which was given vs, least any should thinke it marvellous, that the Ceremonies of the lawe were abolished by the coming of Christ.

23 But that same Schoole doctrine (as I may also briefly touch this by the way) is utterly to be hilles out, whereby there is noted so great a difference between the Sacramentes of the old and new law, as though those did nothing but shadow out the grace of God, and these doe presently give it. For the Apostle speakereth no less honourably of those than of these, when he teacheth that the Father did cause the same spiritual meat, which we eate, and expoundeth that same meat to be Christ. Who dare make that an empirie signe, which delivered to the Iews a true communion of Christ? And the gronde of the cause which the Apostle there handeleth, doeth plainly fight on our side. For, that no man trusting upon a colde knowledge of Christ, and empty title of Christianitie, and outward tokens, should presume to despise the judgement of God: he sheweth forth examples of Gods feuertie to be seen in the Iews: that we should knowe that the same paines which they haue suffered, hang over vs, if wee followe the same faults. Now that the comparison might be fitte, it behoved that he should shew that there is no vnequalnesse betweene vs & the in those good things whereof hee did forbid vs to boast falsely. Therefore first hee makest vs equal in the Sacramentes, and leaueth vs not so much as any smal piece of prerogatire, that might encourage vs to hope of escaping unpunished. Neither verily is it lawfull to give any more to our Baptisme, than hee in another place giueth to circumcision, when he calleth it the scale of the righteousnesse of Faith. Whatsoever therefore is at this day giuen vs in our Sacramentes, the same thing the Iews in olde time receiued in theirs, that is to say, Christ with his spiritual riches. What power our Sacramentes haue, the same they also felt in theirs: that is to say, that they were to them scales of Gods good will towardes them, into the hope of eternall salvation. If they had beene apt expostors of the Epistle to the Hebrues, they would not have so beene blinded. But when they reade there, that sinnes were not cleansed by the Ceremonies of the lawe, ye the old shadowes had no auai.
Cap. 14. Of the outwarde meanes

ling force to righteousness: they neglecting the comparison which is there handled, while they tooke holde of this one thing, that the law of itself nothing profited the followers of it, thought simply that the figures were voide of truth; but the Apostles meaning is to bring the ceremonial lawe to nothing, vntill it come to Christ, vpon whom alone hangeth all the effectuallnesse of it.

What is spoke in scripture to diminish the estimation of circumcision, the same in like occasion and sense might as well be faide of baptism.

1. Cor. 10. 5
Col. 2. 11.

But they wil object those things which are read in Paul concerning the circumcision of the letter, that it is in no estimation with God, that it giveth nothing, that it is vaine. For such sayings seeme to preffe it downe farre beneath Baptisme. Not so. For the verie same might rightfully bee faide of baptism. Yea and alio the same is faide, first of Paul himselfe, where he sheweth that God regarde not the outwarde washing whereby wee enter into profession of religion, vntill the minde within be both cleansed and continue in cleannesse to the ende: againe of Peter, when he testifieth that the truth of baptism standeth not in the outwarde washing, but in a good witnessing of conscience. But he seemeth also in another place vterly to despire the circumcision made with hande, when he compareth it with the circumcision of Christ. I answer that even in this place nothing is abated of the dignitie of it. Paul there disputeth against them, which required it as necessarie when it was now abrogate. Therefore he warneth the faithfull, that leaving the olde shadowes they should stonde fast in the truth. These maisters (faith he) instantly call vpon you, that your bodies may be circumciued. But yee are spiritually circumciued according to the soule and bodie. Ye haue therfore the deliverance of the thing in deed, which is much better than the shadowe. A man might take exception to the contrary and say that the figure is not therefore to be despyed because they had the thing in deed: for so much as the putting off of the olde man, of which he there spake, was also among the Fathers, to whom ye outward circumcision had not bin superfuous: He preuenteth this objection, when he by and by addeth, that the Colossians were buried with Christ by Baptisme. Whereby he signifieth that at this day Baptisme is the same to Christians, which circumcision was to the old people: and therefore that circumcision cannot bee enioyned to Christians without wrong done to Christ.

But that which followeth and which I euen nowe alleaged, is harder to assoyle, that all the Jewish ceremonies were shadowes of things to come, and that in Christ is the body: but most hard of all is that which is intreated in many Chapters of the Epistle to the Hebrues, that the blood of beasts, attained not to coéciences; that the law had a shadow of good things to come, not an image of things: that the followers of it obtained no perfection of the Ceremonies of Moses & such other. I goe back to which I haue already toucht, that Paul doth not therefore make the ceremonies shadowish, because they had no foud thing in them; but because the fulfilling of them was after a certaine manner hanged in suspence vntil the deliuering of Christ. Againe I saie that this is to be vnderstanded not of the effectuallnesse, but rather of the manner of signifying. For till Christ was manifestly shewed in the flesh, all the signes did shadowe him out as absent, howsoever hee did inwardly vter to the faithful the presence of his power and of himselfe.
To Salvation.

Lib. 4: 435

But this we ought chiefly to marke, that in all those places Paul doth not speak simply, but by way of contention. Because he striu'd with the false Apostles, which would have godliness to consist in the Ceremonies only without any respect of Christ: to confute them, it sufficeth only to intreate, of what value Ceremonies are by themselves. This marke also the author of the Epistle to the Hebrewes followed. Let vs therefore remembe, that here is disput'd of Ceremonies, not as they be taken in their owne and natural signification; but as they be wrested to a false and wrongfull exposition: not of the lawfull use of them, but of the abuse of superstition. What meaneth it therefore if ceremonies being sever'd from Christ, are unclothed of all force? For all signes whatsoever they be, are brought to nought, when the thing signified is taken away. So when Christ had to doe with them which thought that Manna was nothing else but meat for the bellie, hee applieth his speech to their grosse opinion, and faith that he ministreth better meat, which may feede foules to hope of immortalitie. But if you require a plainer solution, the summe of all tendeth to this: First, that all that furniture of ceremonies, which was in the lawe of Moses, is a vanishing thing and of no value, vrs'de to be directed to Christ. Secondly, that they so had respect to Christ, \\nand yet when they at length were manifestly shew'd in the flesh, they had their fulfilling. Finally that it behooved that they should be taken away by his comming, as a shadowe vanisheing away in the cleare light of the sunne. But because I do yet differ from longer discourse of that matter unto that place where I have purposed to compare baptism with circumcision, therefore I do now more sparingly touch it.

26 Perhaps also those immeasurable praises of Sacraments, which are read in old writers concerning our signes, deceived those miserable Sophisters. As this of Augustine. That the Sacramentes of the olde lawe did one ly promise the Saviour, but ours do giue salvation. When they marked not that these and such other formes of speakeing were spoken: they also published their excessive doctrines, but in a cleane contrarie sense from the writing of the olde fathers. For Augustine meant no other thing in that place than as the same Augustine wrote in another place, That the Sacramentes of the law of Moses did fo err of Christ, but ours do tel of him present. And against Paulinus. That those were promises of things to be fulfilled, these were tokens of things fulfilled: as if he should say, that those figured him when he was looked for, but ours do it as were him present which hath beene already deliver'd. Moreover he speaketh of the manner of signifying, as also he sheweth in another place. The lawe (faith hee) and the Prophets had Sacramentes, foretelling of a thing to come: but the Sacraments of our time do testify that that is already come, which those did declare to be to come. But what he thought of the thing and effectuallnesse, hee expandeth in many places: as when he faith, that the Sacraments of the Lawes were in signes, diverse: but in the thing signified, equall with ours: diverse in visible forme, but equal in spiritual power. Again: in diverse signes is all one faith: so in diverse signes, as in diverse wordes: because wordes change their foundes by times: and truely wordes are nothing but signes. The Fathers did drinke the same spirituall drinke, for they dronke not the same bodily drinke.
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See ye therefore, Faith remaining one, the signes varied. To them the rock was Christ: to vs that is Christ which is set upon the altar. And they dronke for a great Sacrament, the water flowing out of the rocke: what we drinke, the faithfull knowe. If thou consider the visible forme they dronke an other thing: if an understandable signification they dronke the same spiritual drinke. In another place, in the mysterie the same is their meate and drink which is ours: but the same in signification, not in forme: because the selfe same Christ was figured to them in the rocke, and shewed to vs in the flesh. Howbeit in this behalfe also we graunt that there is some difference. For both sacramentes doe teftifie that the fatherly good wil of God and the graces of the holy Ghost are offered vs in Christ: but our Sacraments teftifie it more clearely and brightly. In both is a delivering of Christ: but in these more plenteous and fuller, namely as that difference of the olde and newe Testament beareth, of which we have intreated before. And this is it that the same Augustine meant (whom we more often alledge as the best and faithfull est witness of all the olde writers) where he teacheth that when Christ was reveale, sacraments were ordained both in number fewer, in signification higher, in force more excellent. Of this thing also it is expedient that the readers briefly be warned, that whatsoever the scribes have trisingly taught concerning the worke wrought, is not onely falle, but disagree with the nature of the sacraments, which God hath ordained, y the faithfull being voide and needie of all good things should bring nothing thither but beggerie. Whereupon followeth that in receiving them, these men do nothing whereby they may deserve praise: or that in doing (which in this their respect is mereely passiu)e no worke can be acribed vnto them.

The xv. Chapter.

Of Baptisme.

Baptisme is a signe of the entring wherewith we are received into fellow- ship of the Church, that being graffed into Christ, we may bee reckned among the children of God. Now it was giuen vs of God to this end, (which I haue taught to be common to all the mysteries) first, that it should serve to our faith with him, and to our confession before men. Wee will orderly declare the manner of both purposes. Baptisme bringeth three things to our Faith, which also must bee severally intreated of. This is the first which the Lorde setteth out vnto vs, that it should be a token and proofe of our cleansing: or (to expresse my minde better) it is like to a certaine sealed charter, whereby he confirmeth vnto vs, that all our sinnes are so defaced, cancelled, and blotted out, that they may never come in his sight, not be rehearsed, not be imputed. For he willeth that all they that beleue, should bee baptised into forgiveness of sinnes. Therefore they which thought that baptism is nothing else but a marke and token whereby we profess our religion before men, as sooldiers bare the consuance of their captain for a mark of their profession, weigh not that which was the cheefe thing in Baptisme. That is this, that we should receive it with this promise, that whosoever be-
beleeue & are baptised, shall be saued.

2. In this sense is that to be understood which Paul writeth, that the Church is sanctified of Christ her spouse, and cleansed with washing of water in the word of life. And in another place, that we are saued according to his merrie by the washing of regeneration and of the renewing of the holy Ghost. And that which Peter writeth, that baptism is saueh v$. For Pauls will was not to signifie, that our washing and saluation is perfectly made by water, or that water containeth in it selfe the power to cleane, regenerate, and renew. Neither did Peter meane the caufe of saluation, but onely the knowledge and certainie of such gifts to be received in this Sacrament; which is euidently enough expressed in the wordes themselves. For Paul kniwweth together the words of life, and baptism of water: as if he had said, that by the Gospel the message of washing & sanctifying is brought vs, that by baptism such message is sealed. And Peter immediately adioyneth, that that baptism is not the putting away of the filthines of the flesh, but a good conscience before God, which is of Faith. Yet baptism promiseth vs no other cleansing, but by the sprinkling of the bloud of Christ: which is figured by water, for the likeness of cleansing and washing. Who therefore can faie, that we be cleansed by this water, which certainly testifieth that the bloud of Christ is our true and onely washing? So that from nowe where else can be fetched a surer reason to confute their blinde errour which referre all things to the power of the water, than from the signification of Baptisme itselfe: which doeth withdrawe vs as wel from that visible element which is set before our eyes, as from all other meanes, that it may bind our minde to Christ alone.

3. Neither is it to be thought that Baptisme is applied onely to the time past, that for newe fallings, into which we fall backe after Baptisme, we must seeke newe remedies of cleansing in Ioure not what other Sacramentes, as though the force of Baptisme were wore out of vs. By this errour it came to passe in olde time, that some would not be baptised but in the uttermost peril of life, and at their last gaspings, that so they might obtaine pardon of their whole life. Against which waywarde subtle pouision the olde Bishops so oft inveigh in their wrightinges. But thus we ought to thinke, that at what time soever we be Baptised, we are at once washed and cleansed for all our life. Therefore so oft as we fall we must go backe to the remembrance of baptism, & therewith we must armie our mind, that it may be alway certaine & assured of the fouguenes of sinnes. For though when it is once minisftred, it seemeth to be past, yet by later sinnes it is not abolishe. For the cleannes of Christ is therein offered v$, that alway flourishe, is oppressed with no spots, but overwhelmeth & wipeth away all our filthines: yet ought we not to take thereof a libertie to sinne in time to come (as verily we be not hereby armed to such boldnes): but this doctrine is given onely to them, which when they have sinned, doe themselves oppressed & under their sins, that they may haue wherewith they may raise vp & comfort themselves, lest they should fall into confusion & desperation. So Paul faith, that Christ was made to vs a propitiator, v$ to the fouguenes of faults going before. Wherein he denieth not that therein is obtained perpetuall & continuall forguences of sinnes

Baptisme a c o
formation of the washing out of all sinne and not onely of sinnes past before we be baptised.
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euen vnto death; but he meaneth that it was given of the Father, onely to poor sinners, which wounded with the searing iron of conscience, doe sigh to the Phisition, To these the mercie of God is offered. They which by escap-
ing of punishment do hunt for matter & libertie to sinne, doe nothing but prouoke to themselves the wrath and judgement of God.

4 I know in deede that it is commonly thought otherwise: that by the benefit of repentance & of the keies we do after Baptisme obtaine forgiveness of the power of the keies, whereof they speake, doth so hang upon baptisme that it ought in no wise to be seuered. The sinnes receive euery forgiveness by the minisiterie of the Church, namely not without the preaching of the Gospel. But what manner of preaching is that? That we bee cleansed from sinnes by the bloud of Christ. But what signe & testimonie is there of that washing, but Baptisme? We see therefore how that absolution is referred to Baptisme. And this error hath bred vs the fained Sacrament of penance, of which I haue touched somewhat before, & the residue I will make an end of in place fit for it. But it is no marueile if men, which according to the grossenesse of their wit were immeasurable faftied to outward things, haue in this behalf also bewrayed that fault, that not contented with the pure institution of God, they did thrift in newe helps faftied of themselues. As though baptisme itself were not a Sacrament of repentance. But if repentance be commended to vs for our whole life, the force also of baptisme ought to be extended to the same bounds. Wherefore it is also no doubt but that all the godly throughout all their life long, so oft as they be vexed with knowledge in conscience of their own sinnes, dare call back themselves to the remembrance of baptisme, that thereby they may confirme themselves in the affiance of that onely & continuall washing which we haue in the blood of Christ.

5 It bringeth also another fruitle, because it theeweth vs our mortification in Christ, & new life in him. For (as the Apostle faith) we are baptised into his death, being buried together with him into death, that we may walke in newnesse of life. By which words he doth not only exhort vs to the following of him (as though he did say, that we are by baptisme put in minde, that after a certaine example of the death of Christ, we should die to our lustes: and after the example of his resurrection, we should be raised vp to righteousness;) but he fetcheth the matter much deeper: that is to say, that by baptisme Christ hath made vs partakers of his death, that we may bee graffed into it. And as the graffe receiueth substance and nourishment of the roote into which it is graffed: so they that receive baptisme with such faith as they ought, do truly feel the effectuallnesse of the death of Christ in the mortifying of their flesh: and therewithall also they feel the effect of his resurrection in the quickening of the Spirite. Hereupon bee gathereth matter of exhortation: that if wee be Christians, wee ought to be dead to sinne, and to liue to righteousness. This selle same argument he vseth in another place that we bee circumcised, and have put off the old man, since that we be buried in Christ by Baptisme. And in this selle, in the same place which we haue before allsgaded, he called it the washing of regeneration and of re-

A second use of baptisme to shew us our mortification and newnesse of life.

Rom. 6:3.

Col. 2:12.

Tit. 3:5.
nuing. Therefore first free forgiuenesse of sinnes and imputation of righteousnes is promised vs, and then the grace of the holy Ghost, which may reforme vs into newnesse of life.

6 Last of all our faith receiveueth also this profit of baptisme, that it certainly testifieth vnto vs, that we are not onely graffed into the death & life of Christ, but that we are fo united to Christ himselfe that wee are partakers of all his good things. For therefore he hath dedicated and hallowed Baptisme in his owne bodie, that he might have it common with vs, as a most strong bond of the vnite and fellowshipp which he vouchsafe to enter into with vs: so that Paul prouech thereby that we be the children of God, because we have put on Christ in baptisme. So we see that the fulfilling of baptism is in Christ, whom also for this reason we call the proper object of baptisme. Therefore it is no maruëe if it be reported that the Apostles baptised into his name, which yet were commannded to baptise into the name of the Father also and of the holy Ghost. For whatsoever gifts of God are set forth in baptisme, are found in Christ alone. And yet it cannot bee, but that hee which baptiseth into Christ, doth therefore call upon the name of the Father and of the holy Ghost. For we are therefore cleansed with his bloud, because the mercifull Father according to his incomparable kindnes, willing to receive vs into favour, hath set him a mediator in the midst to procure vs favour with him. But regeneration we so onely obtaine, by his death and resurrection, if being sanctified by the Spirit we be endued with a newe and spiritual nature. Wherefore both of our cleansing & regeneration we obtaine and after a certaine maner distinctlie perceive the cause in the Father, the matter in the Sonne, and the effect in the holy Ghost. So John first baptised, so afterward the Apostles, with the baptisme of repentance into the forgiuenesse of sinnes: meaning by this word repentance, such regeneration and by forgiuenesse of sinnes, washing.

7 Whereby also it is made most certaine, yt the ministerie of John was altogether the same which was afterward committed to the Apostles. For the diverse hands wherewith it is ministrif, make not the baptisme diuers: but the same doctrine sheweth it to be the same baptisme. John and the Apostles agreed into one doctrine: both baptised into repentance, both into the forgiuenesse of sinnes, both into the name of Christ, from whom was both repentance and forgiuenesse of sinnes. John said yt he was the Lambe of God, by whom the sinnes of the world should be taken away: where hee made him the sacrifice acceptable to the Father, the propitiator of righteousnes, the author of saluation. What could the Apostles adde to this confession? Wherefore let it trouble no man, that the old writers labor to feuer the one from the other, whose voice we ought not so much to esteeme that it maye shake the certificate of the scripture. For who will rather harken to Chrysostome denying that forgiuenesse of sinnes was comprehended in the baptisme of John, than to Luke contrariwise affirming yt John preached the baptisme of repentance into the forgiuenesse of sinnes? Neither is that suttletie of Augustine to be receuied, that in the baptisme of John sinnes were forgiuen in hope, but in the baptisme of Christ they are forgiuen in deed. For whereas the Evangelist plainly testifieth, that John in his baptisme promised the
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the foruinenes of finnes: what need we to abate this títle of commendatiō,
when no necessitie compelleth vs vnto it? But if any man seekē for a differ-
rence out of the worde of God, he shall finde none other but this, that John
baptised into him that was to come, the Apostles into him that had already
presented himselfe.

8 As for this that more abundant graces of the Spirit were poures out
since the resurrection of Christ, it maketh nothing to stablishe a diversitie of
baptismes. For the baptism which the Apostles ministred while he was yet
conceaued in earth, was called his: yet it had no larger plentifulness of the
spirit, than the baptism of John. Yea, even after his ascension, the Spirit
was not giuen to the Samaritans aboue the common measure of the faith-
ful before the ascension, although they were baptised into the name of Je-
sus, till Peter and John were sent vnto them to lay their handes vpon them.
This onely thing, as I thinke, deceived the olde writers, that they sayde
that the baptism of John was but a preparation to the baptism of Christ,
because they reade, that they were baptised againe of Paul, which had once
received the baptism of John. But how much they were therein deceiver,
thal els where be plainly declared in place fit for it. What is it therefore
that John said, that he baptised in deede with water, but that Christ shoulde
come which should baptize with the holy Ghost, and with fire? This may in
fewe wordes be asfoyled. For he meant not to put difference betweene the
one baptisme and the other, but he compared his owne person with the
person of Christ, saying that himselfe was a minister of water, but Christ
was the giver of the holy Ghost, and should declare his power by visible
miracle. The same day that he should sende the holy Ghost to the Apostles
under syrie tongues. What could the Apostles boast of more than this? What
more could they also that baptised at this day? For they be onely ministers of
the outward signe, and Christ is the author of the inward grace: as the same
olde writers themselves do euerwhere teach, & specially Augustine, whose
principlall stay against the Donatistes is this, that what a one founuer he be
that baptisteth, yet onely Christ is ruler of it.

9 These things which we have spoken both of mortification & of wa-
sshe, are shadowed out in the people of Israel, whome for the same cause
the Apostle faith to have beene baptised in the cloud and in the sea. Mor-
tification was figured, when the Lord deliuering them out of the hande of Pha-
rao and from cruell bondage, made for them a way through the red sea, and
drowned Phraao himselfe, and the Aegyptians their enemies, that followed
them harde at their backes, and were euene in their necks to overtake them.
For after the same maner also he promiseth to vs in baptism, and by a signe
giuen heleweth vs, that we are by his power brough forth and deliuered out
of the thralldome of Aegypt, that is to say out of the bondage of sinne: that
our Phraao is drowned, that is to say the diuel, although euene to alfo hee
easeth not to exercisē & weares vs. But as that Aegyptian was not throwē
downe into the bottome of the sea, but being ouerthrown on the shore, did
yet with terrible fight make the Israelites afraid, but could not hurt them: so
this our enemie yet in deede threatneth, theelweth his weapons, is felt, but
cannot overcome. In the cloud was a signe of cleansing, for the the Lord
covered
covered them with a cloude cast over them, and gave them refreshing cold, least they should faint and pine away with too cruel burning of the sunne: so in baptism we acknowledge our selves covered and defended with the blood of Christ, least the seueritie of God, which is in deede an intollerable flame, should lie vpon vs. But although this mysterie was then darke & knowen to fewe; yet because there is none other way to obtaine salvation, but in those two graces, God would not take away the signe of them both from the old fathers, whome he had adopted to be heiris.

10 Nowe it is cleere, how fals that is which some haue lately taung, & wherein some yet continue, that by baptism we bee loosed and deliuered from original sinne, and from the corruption which was from Adam spread abroad into his whole posteritie, and that we bee restored into the same righteousnes and purenes of nature, which Adam should have obtained, if he had stood fast in the same vrittynesse where in he was first created. For such kinde of teachers never understood what was original sinne, nor what was original righteousnesse, nor what was the grace of baptism. But wee haue alreadie proved, that original sinne is the peruersenesse and corruption of our nature, which first maketh vs gilrie of the wrath of God, and then also bringeth forth workes in vs, which the Scripture calleth the workes of the flesh. Therefore these two points are severally to be marked, namely that we being in all partes of our nature defiled and corrupted are alreadie for such corruption only, holden worthily condemned & conscienciously before God, to whom nothing is acceptable but righteousnes, innocencie and cleannesse. Yea, & verie infants themselves bring their owne damnation with them for their mothers wombe. Who although they haue not yet brought forth the fruite of their iniquitie, yet haue the seede thereof inclosed within them. Yea, their whole nature is certaine seede of sinne, therefore it cannot but be hateful and abominable to God. The faithfull are certified by baptism that this damnation is taken away, and drownen from them: forasmuch (as we haue alreadie saide) the Lord doth by this signe promise vs that full and perfect forgiveness is granted both of the fault which should have been imputed to vs, & of the paine which we should have suffered for the fault: they take hold also of righteousnesse, but such as the people of God may obtaine in this life, that is to say by imputation only: because the Lord of his owne mercie taketh them for righteous and innocent.

11 The other point is, that this peruersenesse never ceaseth in vs, but continually bringeth forth new fruite, namely those workes of the flesh which we haue before described: none otherwise than a burning fornace continually bloweth out flame & sparcles, or as a spring infinitely casteth out water. For lust neuer vterly dieth & is quenched in men, vntill being by death delivered out of the bodie of death, they haue vterly put off themselues. Baptisme in deede promiseth you our Pharaois drowned, & the mortification of sin: yet not so yt it is no more, or may no more trouble vs, but only that it may not overcome vs. For so long as we live enclosed within this prifon of our body, the remnants of sinne shall dwell in vs: but if we holde fast by faith the promise giuen vs of God in baptism, they shall not beare rule nor regnie. But let no man deceiue himselfe: Let no man flatter himselfe in his owne
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owne evil, when he heareth that sinne alway dwelleth in vs. These things are not spoken to this end, that they should carelessly sleepe upon their sins; which are otherwise too much inclined to sinne: but onely, that they should not faint & be discouraged, which are tickled and pricked of their flesh. Let them rather think that they are yet in the way, and let them beleue ye they have much profited, when they see that there is daily somewhat minified of their lust, & they have attained thisther whither they travaile, namely to ye last death of their fleshe, which shall be ended in the dying of this mortal life. In the mean time let them not cease both to strive valiantly, and to encourage them to go forward, and to stirre them vp to full victory. For this also ought more to whet on their endeavours, that they fee ye after that they have long travailed, they have yet no small businesse remaining. This we ought to hold: we are baptised into the mortifying of our flesh, which is begun by baptism into vs, which we daily follow: but it shalbe made perfect when wee shall remove out of this life to the Lord.

12. Here we say no other thing, than the Apostle Paul in the seuenth Chapter to the Romans most clearly setteth out. For after that he had disputed of free righteousness, because some wicked men did thereof gather, that we might live after our owne lust; because we should not be acceptable to God by the deservers of works: he addeth, that al they that are clothed with the righteousness of Christ, are therewith regenerate in Spirit, & that of this regeneration wee have an earnest in baptism. Hereupon he exhorteth the faithful, that they suffer not sinne to haue dominion in their members. Now because he knewe that there is alway some weakenesse in the faithfull: that they should not therefore be discouraged, he adioyneth a comfort, that they are not vnder the lawe. Because againe it might seeme, that Christians might grow infidel, because they are not vnder the yoke of the lawe, he entreath what manner of abrogating that is, and therewithall what is the vs of the lawe: which question he had nowe the second time differed. The summe is, that we be delivered from the rigor of the lawe, that wee should cleaue to Christ: but that the office of the lawe is, that wee being conuinced of our peruersenes should confess our owne weakenesse and misterie. Nowe forasmuch as that peruersenesse of nature doeth not so easily appeare in a prophone man, which followeth his owne lustes without feare of God: he setteth an example in a man regenerate, namely in himselfe. Hee faith therefore that he hath a continuall wretshing with the remnants of his flesh, and that he is halden bounde with miserable bondage, that he cannot confecrate himselfe wholly to the obedience of the law of God. Therefore he is compelled with groaning to crie out. Unhappy am I. Who shall deliver me out of this body subiecte to death? If the children of God be helden captiue in prison so long as they live, they must needs be much carefully grieued with thinking vpon their owne peril, vnlesse this feare be met withal. Therefore he adioyneth to this vs a comfort, that there is no more damnation to them that are in Christ Iesus. Where he teacheth, that they whom the Lord hath once received into favour, engrafted into the communi-
of sinne, yea and carie sinne about within them, yet are acquitted from guiltines & condemnation. If this be the simple and natural exposition of Paul, there is no cause why we should seeme to teach any new vnwonted thing.

13 But Baptisme so beraeth our confession before men. For it is a marke, whereby we openly professe that we should be accounted among the people of God: whereby we testify that we agree with all christians into the worshipping of one God and into one religion: finally whereby we openly affirm our faith, that not only our hearts should breath out the praise of God, but also our tongue, and all the members of our body shou'de sounde it out with such vertue as they be able. For so as we ought, all our things are employed to the service of the glorie of God, whereof nothing ought to be void, and other may by our example be stirred vp to the same endeavours. Hereunto Paul had respect, when he asked the Corinthians whether they had not beene baptized into the name of Christ: meaning verily, that even in this that they were baptized into his name, they avowed themselves into him, swore to his name, and bound their faith to him before men, that they could no more professe any other, but Christ alone, y难得e they would forsake the profession which they had made in baptism.

14 Now with it is declared what our Lorde had regard vnto in the institution of baptism: it is plain to judge what is the way for vs to vfe and receiue it. For so farre as it is giuen to the raising, nourishing and confirming or our faith, it is to be taken as from the hande of the author him selfe: wee ought to hold it certaine and fully perswaded, that it is he which speaketh to vs by the signe, that it is he which cleanseth vs, washeth vs, & putteth away the remembrance of our sinnes, that it is he which maketh vs partakers of his death, which taketh away from Satan his kingdom, which extreeth the forces of our lust, yea which growth into one with vs, that being cloathed with him we may be reckoned the children of God: that these things, I say, he doth inwardly so truely and certainly performe to our soule, as wee naturally see our bodie outwardly to be washed, dipped, and clothed. For this either relation, or similitude, is the most sure rule of sacramentes: that in bodily things we should behold spiritual things, as if they were presently set before our eyes, forasmuch as it hath pleased the Lord to represent them by such figures: not for that such graces are bound and enclosed in the sacrament, that they should be giuen vs by the force thereof: but onely because the Lorde doth by this token testify his will vnto vs, that is, that he will giue vs all these things. Neither doth he onely seeke our eyes with a naked light, but he bringeth vs to the thing present, and together fulfilleth that which it figureth.

15 Hereof let Cornelius the captaine be an example, which was baptized, having before receiued forgiuenesse of sinnes and visible graces of the holy Ghoft: seeking not by baptism a larger forgiuenesse but a more certain exercising of faith, yea an encreas of confidence by a pledge. Peradventure some man will object: why therefore did Ananias say to Paul, that he should wash away his sinnes by baptism, if sinnes bee not washed away by the power of baptism it selfe? I answer: We are sayd to receive, to obtaine, to get that which doth as concerneth the feeling of our faith, is giuen vs then.
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of the Lord, whether he doeth first to testify it, or being testified doth more and certainlie confirm it. This therefore only was the meaning of Ananias that thou maist be assured Paul, that thy sinnes are forgiven thee, be baptized. For the Lorde doth in baptism promise forgiveness of sins; receive this, and be out of care. Howbeit I meane not to diminish the force of baptism, but that the thing and the truth is present with the signe, so farre as God wrought by outwarde meanes. But of this Sacrament, as of all other, we obtaine nothing but so much as we receive by Fayth. If we want faith, it shal be for a witnessse of our unw thankfulnesse, whereby we may be declared guilty before God, because we have not beleued the promise there gien. But so far as it is a signe of our confesiion, we ought by it to testify that our aissance is in the mercy of God, and our cleanness is in the forgiveness of sinnes, which is gotten vs by Iesus Christ; and that by it we enter into the Church of Christ, that wee may with one consent of Fayth and charitie live of one minde with all the faythfull. This laste pointe did Paul meane, when he saith that we are all baptised in one Spirit, that wee may be one body.

16 Now if this be true which we determine, that a Sacrament is not to be waied according to his hande of whom it is ministred, but as of the very hand of God, from whom without doubt it proceeded: hereupon we may gather that nothing is added to it nor taken from it by the wrythynesse of him by whose hand it is delivered, and even as among men, if a letter bee sent, so that the hand & the seale bee well knowne, it maketh no matter who or what manner of man bee the carrier; so it ought to suffice to acknowledge the hande and seale of the Lorde in his Sacramentes, by what carrier soever they be brought. Hereby the errors of the Donatistes is very well confuted, which measured the force and value of the Sacrament by the worthines of the minifter. Such at this day are our Catabaptistes, which deny that we bee rightly baptised, because we were baptised by wicked men & idolaters in the popish kingdom; therefore they furiousely call upon vs to be baptised againe. Against whose follies we shalbe armed with a reason strong enough, if we think that we were professed by baptism not into the name of any man, but into the name of the Father, the Sonne, and the holye Ghost, and that therefore it is not the baptism of man, but of God, of whomsoever it be ministred. Although they were noo so much ignorant or despisers of God and all godlinessse, which baptised vs, yet they did not baptise vs into the fellowship of their owne ignorance or sacrilege, but into the fayth of Iesus Christ; because they called not upon their owne name, but the name of God, nor baptised vs into any other name. Now if it were the baptism of God, it hath verily enclosed in it a promisse of the forgiveness of sinnes, the mortifying of the flesh, the spiritual quickening, and the partaking of Christ. So it nothing hindered the Iewes, to have beeene circumcised of vs, that the signe thereof beoyde, that it needed to be done of newe: but it was sufficient to returne to the naturall beginning. Where they objected that baptism ought to bee celebrated in the assemblies of the godly, that prooveneth not, that that which is faulty in part, should destroy the whole force thereof. For when we teache what
what ought to be done that baptism may be pure, and void of all defiling, we do not abolish the ordinance of God, although idolaters corrupt it. For when in old time Circumcision was corrupted with many superstitions yet it ceased not to be taken for a sign of grace; neither did Josias and Exehias, when they gathered out of all Israel them that had departed from God, call them to a second Circumcision.

Now whereas they ask us what faith of ours hath yet followed baptism in certain years past, that they might thereby prove that the baptism is void, when it is not sanctified unto vs, but by the words of promise received by faith: to this question we answer that we in deed being blinde and unbleeding, did in a long time not holde fast the promise given vs in baptism, yet the promise is felle, for as much as it was of God, continued alway stayed, fixed, fast, and true. Although all men believers and faith breakers, yet God ceaseth not to be true, although all men be left yet Christ remaineth salvation. We confesse therefore that Baptisme, for that time profited vs nothing at all, as much as in it promise offered vs, without which baptism is nothing, lay nothing regarded. Now we see by the grace of God, we have begun to waxe wiser; we accuse our owne blindness and hardness of heart, which have so long beene vnthankfull to his so great goodness. But we believe that the promise is felle, is not vanished away, but rather we consider God by baptism promised the forgiveness of sins, and faith hee hath promised it, will undoubtedly performe it to all that believe it. That promise was offered vs in baptism: by faith therefore let vs embrace it. It hath in deed long beene buried from vs because of inseldie: nowe therefore let vs receive it by faith. Wherefore where the Lord calleth the Jewish people to repentance, hee giveth them no commandement of a second Circumcision, which being (as we have said) circumsiced with a wicked and vngodly hande, liued a certaine time intangled with the same wickednesse. But he earnestly calleth upon the onely turning of the heart. Because, howe soever the covenant was broken of them, yet the signe of the covenant, by the ordinance of the Lord, remained alway fast and inviolable. Therefore with the onely condition of repentance they were restored into the covenant which the Lord had once made with them in circumcision: which yet being received by the hand of a league breaker priest, so much as in them lay, they had despised againe, and the effect whereof they had quenched.

But they thinke that they shake a sory dart at vs, when they alleadge that Paul rebaptised them which were once baptised with the baptisme of John. For if by our owne confession, the baptisme of John was altogether the same that ours is nowe: even as they having beeene before percuriously instructed, when they were taught the true faith, they were againe baptised into it, so that baptism, which was without true Doctrine, is to be taken for nothing, and we ought to be newly baptised againe into true religion, wherewith we are nowe first instructed. Some thinke, that there was some wrongfully affected man to John, which had entred them with their first baptism rather to a vaine superstittion, Of which thing they seeme to gather a conjecture hereupon, because they confesed themselves to bee vntely igno
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ignorant of the Holy Ghost: whereas John verily woulde never haue sent away from himself scholars so vaunted, but neither is it likely that the Iewes although they had not bene baptised at all, were destitute of all knowledge of the holy Ghost, which is famously spoken off by so many testimonies of the scripture. Whereafter therefore they answere that they knewe not whether there bee a hony Ghost, it is to bee understood as if they had said that they haue not yet heard, whether the graces of the Spirit, of which Paul alked them, were giuen to the Disciples of Chrift. But I graunt that that was the true baptisme of John, and all one and the selfe same with the baptisme of Chriſte: but I denye that they were baptised againe. What then meane these wordes, they were baptised in the name of Iesus? Some doe expounde it, that they were but instructed of Paul with true doctrine. But I had rather understande it more simply, to bee the baptisme of the holy Ghost, that is to say, that the visible graces of the Spirt were giuen them by the laying on of handes; which to bee expressed by the name of baptisme, is no newe thing. As on the day of Pentecost, it is saide, that the Apoftles remembred the worde of the Lorde, concerning the baptisme of fire and of the Spirt. And Peter faith that the same came to his remembrance, when hee lawe those graces powred vp vpon Cornelius, and his householde and kinred. Neither is that contrarie which is after adioyned, When he had laide his handes on them, the Holy Ghost came downe vpon them. For Luke doeth not tell of two diverse things: but followeth the manner of telling commonly vſed among the Hebrewes, which do first propound the summe of the matter, and then doe set it out more at large. Which every man may perceiue by the very framinge together of the wordes. For hee faith, When they had hearde these thinges, they were baptiz'd in the name of Iesus. And when Paul had laide his handes vpon them, the holy Ghost came downe vpon them. In this latter sentence is describ'd, what manner of baptisme that was: If ignorance doe so corrup a former Baptisme, that it must bee amended with a second baptisme: the Apoftles shoulde haue bene rebaptised first of all, which in whole three yeares after their baptisme, had scarcely taſted anie small parcel of purer doctrine. And now among vs what riuers might suffice to renewe so many washinges, as there be ignorances by the mercie of the Lord daily amended in vs?

19 The force, dignitie, profit, and end of the mysterie if I be not decepted, sought by this time to bee plaine enough. So much as concerneth the outwarde signe, I would to God the natural institution of Chrift had prevaile d so much as was meete, to restrain the boldnes of men. For, as though it were a contemptible thing to be baptised with water according to the precepte of Chrift, there is inuented blessing; or rather inchanting, to defile the true halowing of water. Afterward was added a tapers with chrisme: but the blowing semeth to open the gate to baptisme. But although I am not ignorant, howe auncient is the beginning of this added packe: yet it is lawfull both for me and all the godly to refuse whatsoever things men haue presumed to adde to the ordinance of Chrift. When Satan saw that by the foolish light credite of the worlde at the verie beginnings of the Gospel his deceits were easilie receiued, he brake forth into groffer mockeries. Hereupon spire,
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This also pertaineth to the purpose, to knowe that it is done amisse if private men take upon them selves the administration of baptism, for as well the distribution of this as of the supper is a part of the ecclesiastical minis terie. For Christ did not commannde women, nor yet euery sort of men, that they should baptize: but whom he had ordained his Apostles, to them he gave this commandement. And when he commanded his discipyles to do that in the ministration of the Supper which they had seen him do, when he executed the office of a right distributer: he would without doubt, that they should therein follow his example. As for this that in many ages past, yea, and in a manner at the verie beginning of the Church, it hath beene receiued in vs, ye lay men might baptise in peril of death, if the minister were not present in time. I see not with howe strong a reason it may be defended. The very old fathers themselves, which either helde or suffered this maner, were not sure whether it were wel done. For Augustine seemeth to haue this doubt, when he saith: Although a lay man compelled by necessitie doe give baptism, I can not tell whether a man may godly saie that it ought to bee iterate. For if it be done when no necessitie compelleth, it is the vlurping of another mans office: but if necessitie enforceth, it is either none or a venial sinne. Moreover of women it was decreed without any exception in the Councell at Carthage, that they should not presume to baptize at all. But there is danger, least if she which is sicke should die without baptism, she should bee deprived of the grace of regeneration. Not so, God pronounceth that shee adopteth our infants to bee his owne, before they bee borne, when she promiseth that shee will be a God to vs and to our seed after vs. In this worde is containe their saluation. Neither shall anie man dare to bee so reprochfull against God, to deny that his promise is of it selfe sufficient to worke the effect thereof. Howe much harme that doctrine being
Cap. 15. Of the outwærde meanes being euil expounded, y baptism is of necessitie to salvation, hath brought in, fewe doe marke: and therefore they take lefse heed to themselves. For where this opinion is grown in force, that all are left to whom it hath not happened to be wathe with water, our state is worse that the state of y old people, as though the grace of God were now more narrowly strengthened than it was under the lawe. For Christ shall be thought to bee come, not to fulfill the promis, but to abolishe them: forasmuch as the promiss which then was of it selfe effectuall enough to give health before the eight daye, now should not be of force without helpe of the signe.

21 But howe the custome was before that Augusctine was borne, first is gathered of Tertullian, that it is not permitted to a woman to speake in the Church, nor to teach, nor to baptize, nor to offer, that she shoulde not claime to her selfe the executio of any mans office, much lesse of the priests. Of the same thing Epiphanius is a substantial witness, where he reprocheth Marcellus, that he gaue women libertie to baptize. Neither am I ignoraunt of their anfwere which thinke otherwise, that is, that commonlie much differeth from extraordinarie remedie, when extreme necessitie inforceth: but when he pronouncing that it is a mockerie to give women libertie to baptize, excepteth nothing, it sufficiently appeareth that he cœdemneth this corruption, so that it is by no color excusable. Also in the third booke, where teaching that it was not permitted euern to the holy mother of Christ, he adhereth no restraine.

22 The example of Sephora is unreasonable alledge, For whereas the Angell of God was appeased, after that she taking a stone, circumcised her sonne, thereupon it is wrongfully gathered that her doing was allowed of God. Otherwise it ought to bee faide, that the worshipping which the nations that were brought out of Affrria raiet vp, please God. But by other strong reasons it is provest, that that which a foolish woman did, is wrongfullie drawn to an example of imitation. If I should say that it is a certaine singular case, which ought not to be made an example, & specially y thinke it is no where red that in old time there was given to the priests a special commandement to circumcise, the order of circumcision and Baptisme is vnlike: this should bee strong enough to confute them. For the wordes of Christ are plaine: Go ye, teach all nations, and baptize. When he orndred the selfe same men publishers of the Gospel, and ministres of Baptisme: and none (as the Apostle witnesseth) doeth take honour vpon himselfe in the Church, but he that is called as Aarons: whoeuer without lawful calling baptizeth, he rufseth into another mans office. Even in the smallesst things, as in meate and drinke, whatsoever we enterprize with a doubtfull confience, Paul openly crieth out to bee sinne. Therefore in womens baptizing is much more grievous sinne, where it is evident that they brake the rule appointed by Christe, forasmuch as wee knowe that it is vnlawfull to plucke in vnder those things that God coniogneth. But al this I passe ouer. Onely I would have the readers to note, that Sephoraes purpose was nothing lefse, than to doe any seruice to God. Seing her sonne to bee in danger, she grudged, and murmured, and not without gracke threw the foreskinne vpon the ground, she taunted her husbande, & she was also angrie.
gry with God. Finally it is plain that all this came of a furiousnesse of mind; because the murmured against God and her husband, for that she was compelled to shed the blood of her sonne. Moreover if she had in all other things behaved herself well, yet herein is an unexcusable rash presumption, she circumcised her sonne, her husband being present, not any private man, but Moses, the principal prophet of God, than whom there never roke any greater in Israel; which was no more lawful for her to doe, than at this day it is for women in the sight of the bishoppe. But this controversy shall by and by be easely taken away by this principle, that infants are not debarred from the kingdom of heavens, who it happeneth to depart out of this present life before that it be granted them to be dipped in water. But it is already proved that no small wrong is done to the covenant of God, if we do not rest in it, as though it were weake of it selfe: where as the effect thereof hangeth neither vpon baptism, nor vpon any additions. There is afterward added to it a Sacrament like a seal, not that it bringeth effectualnes to the promise of God as to a thing weake of it selfe, but onely confirmeth it to vs. Whereupon foloweth, that the children of the faithfull are not therefore baptized, that they may then first be made the children of God, which before were strangers from the Church, but rather that they be therefore received by a solemn signe into the Church, because by the benefit of the promisse they did already belong to the body of Christ. Therefore if in omitting the signe there be neither louthfulness, nor contempt, nor negligence, we are free from all danger. It is therefore much more holi, to giue this reverence to the ordinance of God, that we feke sacramentes from no where else, than where the Lord hath left them. When we may not have them of the Church, the grace of God is not so bound to them, but that we may obtain them by faith out of the word of the Lord.

The xvi. Chapter.

That the Baptisme of infants dowe very well agree with the institution of Christ and the nature of the sign.

But as much as in this age, certaine phrentike Spirites have raised vp fore troubles in the Church for the Baptisme of infantes, and do not yet cease to turmoile: I cannot choose but I must in some here an addition to re-straine their furiousnesse. If prudence it shall seeme to some man to be very much too long, let him (I beseech him) weigh with himself, that we ought so much to esteeme the purenesse of doctrine in a most great matter, together with the peace of the Church, that nothing ought to be lothomely receiued, which may auaine to procure them both. Beside, that I so studie to frame this discourse, that it shalbe of no small importance to the clearer declaration of the mysterie of Baptisme. They affyle the baptism of infants with an argument indeede favourable in shew, saying that it is grounded vp on no institution of Christ, but that it was brought in only by the boldenes of men, and ofuerie curiousnesse, & then afterward with fond and rashly receiued in vs. For a Sacrament, vnslee it rests vpon a certaine foundation of the word of God, hangeth but by a shrede. But what if, when the
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matter is well considered, it shall appeare that the Lords holy ordinance is falsely and vniustly charged with such a slander: Let vs therefore search out the first beginning of it. And if it shall appeare, that it was devised by the onlie rafineffe of men, then bidding it farewell, let vs measure the true observation of baptism by the onely will of God. But if it shalbe proved that it is not destitute of his certaine authoritie, we must beware, least in pinchinge the holy ordinances of God, we be also slanderous against the author himself.

2. First it is a doctrine well enough known, and confessed among all the godly, that the right consideration of the signes, consisteth not onlie in the outward Ceremonies: but principally hangeth vpon the promise, and vpon the spirituall mysteries, for figuring whereof the Lord ordaineth the Ceremonies themselves. Therefore hee that will perfectly learne of what value baptism is, to what ende it tendeth, finally what it is: let him not stay his thought vpon the element and bodily sight, but rather let him raise it vp to the promises of God, which are therein offered vs, and to the inward secrets which are therein represented vnto vs. He that knoweth these things, hath attained the found trueth of baptism, and the whole substance thereof as I may so call it: and thereby also he shall be taught, what is the reason, & what is the use of the outward sprinkling. Againie hee that contemptuously passing over these, shall have his minde wholly fastened and bound to the visible Ceremonie, shall understand neither the force nor propriety of baptism: nor yet so much as this, what the water meaneth, or what vs it hath. Which sentence is proved with so many & so cleere testimonies of scripture, that we neede not at this present to tarteie long about it. Therefore it remaineth nowe, that we secke out of the promises given in baptism, what is the force and nature of it. The scripture sheweth, that the cleansing of sinnes which we obtaine of the bloud of Christ, is here first shewed: then the mortifying of the flesh, which standeth vpone the partaking of his death, by which the faithful are regenerate into a newnesse of life, yea and into the fellowship of Christ. To this summe may be referred whatsoever is taught in the Scriptures concerning baptism; sauing that beside this it is a signe to testify religion before men.

3. But forasmuch as before the institution of baptism, the people of God had circumcision in stead thereof, let vs see what these two signes differ the one from the other, and with what likeness they agree together. Whereupon may appeare what is the relation of the one to the other. Where the Lorde gave circumcision to Abraham to be kept, he calleth him before, that he would be God to him and to his seed, adding, that with him is the flowing store and sufficiance of all things, that Abraham shoulde account that his hand should be to him a spring of all good things, in which words the promise of eternal life is conteined, as Christ expoundeth it, bringing an argument from hence to prove the immortalitie of the faithful, and the resurrection. For God (faith he) is not the God of the dead, but of the living. Wherefore Paul shewing to the Ephefians from what destruction the Lorde had delivered them, gathereth by this that they had not beene admitted into the covenante of circumcision, that they were without Christ,
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without God, without hope, strangers from the covenants of the promise: all which things the covenants itself contain. But the first access to God, the first entrée to immortal life, is the forgiveness of sins. Whereupon is gathered, that this forgiveness answereth to the promise of baptism concerning our cleansing. Afterward the Lord taketh covenant of Abraham that he should walk before him in pureness & innocency of heart which belongeth to mortifying or regeneration. And that no man should doubt, that circumcision is a signe of mortifying. Moses in another place both more plainly declare it, where he exhorteth the people of Israel, to circumcise the uncircumcised skin of the heart, because they were feuerally chosen to be the people of God out of all the nations of the earth. As God, where he adopteth the posterity of Abraham to his people, commanded them to be circumcised: so Moses pronounceth that the hearts ought to be circumcised, declaring verily what is the truth of this circumcision. Then that no man should endeavour toward it by his owne strength, he teacheth that they neede the grace of God. All these things are so often repeated of the prophets, that I neede not to heape into this place many testimonies which do each where offer themselves. We haue proued therefore, that in circumcision a spiritual promise was vstered to the fathers, such as in baptism is given for as much as it figured to them the forgiveness of sins, & the mortifying of the flesh. Moreover as we haue taught that Christ is the foundation of baptism, in whose both these things remaine: so it is evident that he is also of circumcision. For he is promised to Abraham, and in him the blessing of all nations. To the sealing of which grace, the signe of circumcision is added.

4. Now we may easily see what there is like in these two signes, or what there is differing. The promises, whereupon wee haue declared that the power of the signes consisteth, is alone in both, namely of the fatherly favor of God, of the forgiveness of sins, of life everlasting. Then, the thing figured also is all one and the same, namely regeneration. The foundation whereupon the fulfilling of these things standeth, is alone in both. Wherefore there is no difference in the inward mysterie, whereby the whole force and propriety of the Sacramentes is to be weighed. The unlikenes that remaineth, lieth in the outwarde Ceremonie, which is the smallest portion: whereas the chiefest part hangeth upon the promise and the thing signified. Therefore we may determine, that whatsoever agree with circumcision, doeth also belong to baptism, except the difference of the visible Ceremonie. To this relation and comparison, the Apostles rule leadeth vs by the hande, whereby we are commanded to examine all exposition of Scripture by the proportion of faith. And truly the truth doth in this halfe almost offer it selfe to be felt. For as circumcision, because it was a certaine token to the Jewes, whereby they were certified that they were chosen to bee the people and householde of God and they againe on their behalfe professed that they yielded themselves to God was their first entrie into the Church: so nowe also wee by baptism enter into profession of God, that wee maie bee reckoned among his people, and mutually sweare to his name. Whereby it appeareth out of controversie, that baptism
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is come into the place of circumcision, that it maye, have the same office with vs.

Nowe if we lift to search out, whether baptism be lawfully communicat to infantes: shall we not say that hee doth too much play the foole, yea dote, which will rest onely upon the element of water, and the outwarde obseruation, but cannot abide to bend his minde to the spirituall mysterye: Whereof if there be any consideration had, it shall without doubt certainly appeare that Baptisme is rightfulliy given to infantes, as the thing that is due vn to them. For the Lorde in olde time did not vouchsafe to adimit them to circumcision, but he made them parakers of all those things which were then signified by circumcision. Otherwize he should with meeete decettes have mocked his people, if he had fed them with deceitfull signes, which is horrible euuen to be heard of. For he pronounceth expresly, that the circumcision of a little infant should be instead of a seal to seal the promis of the covenante. But if the covenante remaine vnbroken and stedfast, it doit at this day no leffe belong to the children of Christians, than under the olde testament, it pertained to the infantes of the lewes. But if they bee parakers of the thing signified, why shal they be debarred from the signe? is it that they haue the truthe, why shal they be put backe from the figure? Althought the outwarde signe cleave fall together with the worde in the Sacrament, so that they can not be plucked in sundry: yet if they be severallly considered, whether of them, I pray you, shall we esteeme of more values? Truly if we see that the signe signifieth the worde, we must saie that it is vnder it, and must set it in the inferiour place. Sith therefore the worde of Baptisme is extended to infantes: why shal the signe, that is to say, the addition hanging to the worde, be debarred from them? This one reason, if there were no moe, were abundantly enough to confute all them that will speake to the contrary. That which is objected, that there was a day currencly set for circumcision, is altogether but a shift. We graunt that wee be not nowe bounde to ceraine dayes, like the lewes but when the Lorde howsoever hee certenly appointeth no day, yet declareth that hee is pleased that infantes should with a solemn forme vnderinge bee receivned into his covenante: whateuer we seek?
with an outward Sacrament: what cause will Christians alledge, why they should not at this date testify and scale the same in their children? Neither let any man object against me, that the Lord commanded his covenant to be confirmed with no other signe than of circumcision, which is long agoe taken away. For wee have in readinesse to answere, that for the time of the olde testament he ordeyned circumcision to confirm his covenant: but circumcision being taken away, yet alway remaineth the same manner of confirmyng which we have common with the Iewes. Wherefore wee must alway diligently consider what is common to both, & what they have severall from vs. The covenants is common, the cause of confirming it is common. Onely the manner of confirming is divers, because circumcision was that to them, in place whereof baptism hath succeeded among vs. Otherwise if the testimonie whereby the Iewes were assured of the salvation of their seed, be taken away from vs, it should be brought to passe by the coming of Christ, that the grace of God should be darker and lesse approyved by testimonies to vs, than it was before to the Iewes. If that cannot be faide without extreme slander of Christ, by whom the infinite goodness of the Father hath more clearely and liberally than euer heretofore beene pour'd forth vpon the earth, and declared to men: we must needs graunt, that it is at the leaft not more pinchingely to bee suppressed, nor to be set forth with lesse testimonie, than it was under the daie shadowes of the lawe.

7 Wherefore the Lord Jesus, minding to shewe a token whereby the world might understand that hee was come rather to enlarge than to limit the merie of God, gently embraced children offered vnto him, rebuking the disciples which went about to forbid them to come to him: forasmuch as they did leade those, to whom the kingdom of heaven belongeth, away from him by whom alone the gate of heaven. But (will some man say) what like thing hath baptism with this embracing of Christ? For neither is it reported that he baptised them, but that he receiued them, embraced them, and wished them well. Therefore if we list to follow his example, let vs help infants with prayer, but not baptise them. But let vs weigh the doings of Christ somewhat more heedfully, than such kind of men doe. For neither is this to be lightly passed over, that Christ commandeth infants to be brought vnto him, adding a reason why, because of such is the kingdom of heaven. And afterward he witnesseth his will with deede, when embracynge them he commendeth them to his Father with his prayer and blessing. If it be meete that infants be brought to Christ, why is it not also meete that they be received to baptism, the signe of our communion and fellowship with Christ? If the kingdom of heaven be theirs, why shall the signe be denied them, whereby there is not one entrie opened into the Church, that being admetted in it they may be adnumbered among the heires of the heavenly kingdom? How vnifiit shall we be, if we drive away them whom Christ calleth vnto him? If we spoyle them, whom hee garnisheth with his gifts? If we shut out them whom he willingly receiue? But if wee will examine how much that which Christ there did, differeth from baptism, yet of how much greater price shall we have baptism, where-
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by we testament that infants are contained in the covenant of God, than receiving, embracing, laying on of hands, and prayer, whereby Christ himself being present: declareth that they both are his, and are sanctified of him: By the other caulations, whereby they labour to mock out this place, they do nothing but betray their owne ignorance. For they gather an argument of this which Christ faith. Let little ones come to me, that they were in age good bigge ones which were already able to goe. But they are called of the Evangelists, brephe, and paidia, by which words the Greece doe signify babbies yet hanging on the breast. Therefore this word (to come) is simply for (to have access.) Lo! what shares they are compelled to make, which are grown hord against the truth. Now where they say, that the kingdom of heaven is not gien to them, but to such as bee like them, because it is said to be of such, not of them: that is no sounder than the rest. For if that be graunted, what manner of reason shall the reason of Christ be, whereby he meant he to them, that infants in age are not strangers from him? When he commanded that infants be suffered to have access unto him, nothing is plainer than that verie infantie indeede is there spoken of. And that this shoule not seeme an absurditie, he by and by addeth: of such is the kingdom of heaven. But if it must needs be that infants be comprehended herein, it must be plain that by this word (such) are meant verie infants themselves, and such as be like them.

8 Nowe there is no man that seeth not, that baptism of infants was not framed by man, which is upholden by so great approouing of Scripture. Neither doe they colourably enough play the fools, which object that it is no where founde, that any one infant was baptised by the hands of the Apostles. For although it bee not expressly by name rehearsed of the Evangelists: yet because againe they are not excluded, so oft as mention happeneth to be made of the baptizing of any householder: who, vnlesse hee be made, can reaon thereupon that they were not baptised? If such argumentes were of anie force, women should be forbidden to partake of the Lords supper, whom wee reade not to have beene receiued into it in the time of the Apostles. But heere we bee content with the rule of faith. For when weee consider, what the institution of the Supper requireth, thereby also wee maie easily judge to whom the vs thereof ought to bee communicated. Which we observe also in baptism. For when we marke, to what end it was ordained, we evidently doe, that it belongeth no lesse to infants than to elder folkes. Therefore they cannot be depruis of it, but that the will of the author must be manifestly defrauded. But whereas, they spred abroad among the simple people, that there passed a long row of yeares after the resurrection of Christ, in which the baptism of infants was vnknown: therin they most fouly doe lie. For there is no writer so old, that doth not certainly referre the beginning thereof to the time of the Apostles.

9 Nowe remaineth that we briefly shewe, what fruite commeth of this observation, both to the faithfull which present their children to the Church to be baptised, and also to the infants themselves that bee baptised with the holy water: that no man shoulde despise it as vnprofitable or idle. But if it come in any mans minde, vpon this pretence to mocke at the baptism.
baptism of infants, he scorneth the commandement of Circumcision given by the Lorde. For what will they bring forth to impugne the baptism of infants, which may not also be thrown backe against Circumcision? So the Lorde taketh vengeance of their arrogance, which doe by and by condemn that which they comprehend not with the sense of their owne flesh. But God furniseth vs with other armures, whereby their foolishnesse may be beaten flatte. For neither this his holy institution, by which wee seel our faith to be holpen with singular comforte, deferueth to be called superfluous. For Gods signe communicated to a childe doeth as it were by an emprinted feale confirm the promife given to the godly parente, and declareth that it is ratified that the Lord wil be GOD not onely to him but also to his seede, and will continually thewe his good will and grace, not to him only, but also to his posteritie euen to the thousandth generation. Where when the great kindnesse of GOD uttereth it selfe, first it yeeldeth most large matter to aduance his glorie, and overspreadeth godly heartes with singular gladnesse, because they are therewithall more earnestly moved to loue againe so godly a Father, whom they see to haue care of their posteritie for their sakes. Neither doe I regarde, if any man take exception, and saye that the promife ought to suffice to confirm the salvation of our children: forasmuch as it hath pleased God otherwise, who as hee knoweth our weakenesse, willed in this behalfe so much to beare tenderly with it. Therefore let them that embrace the promife of Gods mercy to be extended to their children, thinke that it is their dutie to offer them to the Church to be sign'd with the signe of mercie, and thereby to encourage themselves to a more assured confidence, because they do with present eye behold the covenant of the Lord grauen in the bodies of their children. Againe, the children receiue some commodity of their baptism, that being engraffed into the body of the Church, they be somewhat the more comended to the other members. Then when they are growen to riper age, they be thereby not slenderly stirr'd vp to earnest endeavour to worshippe God, of whom they have ben receiued into his children by a solemn signe of adoption, before that they could by age acknowledge him for their Father. Finally that same condemnation ought greatly to make vs afraid, that GOD will take vengeance of it, if any man despighte to marke his sonne with the signe of the covenant, because by such contempt the grace offred is refused and as it were foresworne.

10 Now let vs examine the argumentes, whereby certaine furious beasts do not ceaue to affaile this holy institution of God. First because they see that they be exceedinglie necesse driven and hard straine with the likenesse of baptism and Circumcision, they labour to plucke in fonder these two signes with great difference, that the one should not seeme to haue any thing common with the other. For they saye that both diuerse things are signified, and that the covenant is altogether diuerse, and that the naming of the children is not all one. But while they goe about to proue that firste point, they allege that Circumcision was a figure of mortification and not of baptism. Which verily we do most willingly grant them. For it maketh verie well for our side. Neither doe we see any other profe of our sentence, than that.
that baptism and circumcision are signs of mortification. Hereupon we determine that baptism is set in the place of circumcision, that it should represent the same thing which in old time it signified to the Jews, in affirming the difference of the covenant, with howe barbarous boldness doe they turbinate & corrupt the scripture: & that not in one place alone, but so as they leave nothing safe or whole? For they depute baptism vs the Jews so to be carnally they be like beasts than men with whom forsooth the covenant made proceeded not beyond the temporal life, to whom the promises giue do rest in present & bodily good things. If this doctrine take place, what remaineth but that the nation of the Jews were for a time filled with the benefits of GOD, none otherwise than as they fatter a heare of swine in a stable, that at length they should perish with eternal damnation. For so one as we allege Circumcision and the promises annexed unto it, they aunswere that circumcision was a literal signe, and the promises thereof were carnall.

Promises Spiritual and heavenly, not earthly and carnall only made to the fathers in the olde testament.

Colot 2.11

Truly if circumcision was a literal signe, there is no otherwise to bee thought of baptism. For the Apostle in the seconde Chapter to the Colossians maketh the one no more spiritual than the other. For he sayeth that we are circumcised in Christ, with a circumcision not made with hand, putting away the body of sinne that dwelld in our flesh: which he calleth the circumcision of Christ. Afterwarde for declaration of that saying, he adiuncteth that we be buried with Christ by baptism. What meaneth he by these words, but that the fulfilling and truth of baptism, is also the truth & fulfilling of circumcision, because they signifie both one thing. For he tranuadeth to new Baptisme is the same to Christians, which circumcision had beene before to the Jews. But forasmuch as we haue nowe evidently declared that the promises of both the signes, and the mysteries that are presented in them, doe agree together, we wil for this present tarrie no longer among them. Only I will put the faithful in minde, that though I holde my peace, they should weigh with themselves whether it bee taken for an earthly and literal signe, under which nothing is contained but spiritual and heavenly. But that they should not sell their souls to the simple, we wil by the way confute one objection wherwith they colour this most damnable lie. It is most certaine that the principal promises, wherein was contained the covenant which in the Olde testament GOD ratified with the Israelites, were spiritual, and tended to eternal life: and then againe, that they were received of the father, spiritually, as it was said, that they might thereof receive assurance of the life to come, whereas to they longed with the whole affection of their heart: But in the mean time wee done over, but that hee witnessed his good will towards them with carnall and carnall benefits: by which also wee say that the same promise of spiritual things was confirmed. As when he promised everlasting blessednesse to his eruenest Abraham, that he might se before his eyes a manifest token of his favrour, he addeth another promise concerning the possession of the lande of Chanaan. After this manner we ought to understand all the earthly promises that are given to the Jewish nation, that the spiritual promises, as the head, wherunto they are directed, should alway have the chiefe place.
place. But if I have more largely entreated of these things in the difference of the new and old testament, therefore now I doe the more slightly knit it vp.

12. In the naming of the children they finde this diercctie, that in the old testament they were called the children of Abraham, which signified his seed; but that now they are called by that name, which follow his faith; and that therefore that carnal infantie, which was by circumcision granted into the fellowship of the covenant, figured the infants of the New testament, which are regenerat by the word of God to immortal life, in which words we beholde in deed a small sparkle of truth, but herein in the light of the spiritSi grievously offend, that when they cast hold of that which faith deposeth to their hand, when they should go further and compare many things together, they stand still upon one word, whereby it cannot otherwise be but that they must sometime be deceived which rest upon the sound knowledge of nothing. We grant in deed that the carnall fedee of Abraham did for a time hold the place of the spiritual fedee which is by faith granted to him. For we be called his children howsoever there is no natural kinred betweene him and vs. But if they mean, as they plainly shewe that they do, there was never spiritual blessing promised to the carnall seed of Abraham, herein they are much deceived. Wherefore we must leue to a better mark, whereunto we are directed by the most certaine guidence of the Scripture. The Lord therefore promised to Abraham, that he should have a seed, where in all nations of the earth shall be blessed and therewithal was it bin, that he would be a God to him and his seed. Wherefore doth the author of the blessing, are heirs of this promise, and therefore are called the children of Abraham.

13. But although since the resurrection of Christ the bounds of the kingdom of God have begun to be far and wide enlaide into all nations without difference, that according to the saying of Christ, faithfull ones should be gathered from every part to sit downe in the heavenly glory, with Abraham, Isaac, and Jacob; yet had many ages before extended that same great mercy to the Lewes. And because passing over all other, he had chosen out that one nation, in which he would confine his grace for a time, called them his peculiar possession, and his purchased people. For testifying of such liberality, Circumcision was given by the signe whereof the Lewes might be taught God is to them the author of salvation, by which knowledge their minds were raised to a hope of eternal life. For what shall he want, whom God hath once received into his charge? Wherefore the Apostle meaning to prope that the Gentiles were the children of Abraham, as well as the Lewes, speaketh in this manner: Abraham (faith he) was justified by faith in uncircumcision. Afterward he receiveth the signe of Circumcision, the seal of righteousness of faith, that he should be the father of all the faithfull both of his circumcision and of circumcision, nor of them that were of only Circumcision, but of them that follow the faith which our father Abraham had in uncircumcision. Do not we see that both sorts are made equal in dignitas? For during the time appointed by the decree of god, he was the father of Circumcision. When the wall being pluckt downe (as
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the Apostle writeth in another place by which the Iewes were severed from the Gentiles, the entrie was made open to them also into the kingdom of God; he was made their father, and that without the signe of circumcision, because they haue baptism in stead of circumcision. But where hee expressly by name denieth, that Abraham is father to them which are of circumcision only, that same was spoken to abate the pride of certain, which omitting the care of godlinesse, did boost themselves of onely ceremonies. After which manner at this day also their vanitie may bee confus'd which seek in baptism nothing but water.

But another place of the Apostle out of the 9. Chapter of the Epistle to the Romanes shalbe alleged to the contrary, where he teacheth they which are of the flesh are not the children of Abraham: but they onely are counted his seede, which are the children of promise. For he seemeth to signifie, that the carnall kinred of Abraham is nothing, which yet we do set in some degree. But it is more diligently to be marked, what matter the Apostle there entreateth of. For, meaning to shewe to the Iewes how much the godnesse of God was not bound to the seede of Abraham, yea howe it nothing availeth of it selfe, he bringeth forth Ismael and Esau for example to produc it: whomc being refused as if they were strangers, although they were according to the flesh the natural offspring of Abraham, the blessing reffed in Isaac and Jacob. Whereupon is gathered that which he afterward affirmeth, that salvation hangeth of the mercie of God, which he extendeth to whomc it pleaseth him: and that there is no cause why the Iewes should stand in their own conceit, or boast upon the name of the couenant, unless they keepe the lawe of the couenant, that is to say, do obey the word. A-gaine when he hath thrown them downe from vaine confidence of their kinred, yet because on the other side he lawe, that the couenant which was once made of God with the posteritie of Abraham, could in no wise be made voide, in the 11. chapter, he argueth that the carnall kinred is not to be spoil'd of his due dignitie: by the beneficall meanes whereof hee teacheth that the Iewes are the first and natural heires of the Gospel, but in respect that by their vnthankfulness, they were forsaken as unworthy: yet so that the heavenly blessing is not utterly remov'd from their nation. For which reason, howe much sooner they were stubborn and couenant breakers, nevertheless hee calleth them holy (to much honor he giuent to the holy generation, with whom God had vouchedfaed to make his holy couenant) but calleth vs, if we be compared with them, as it were after born, yea or the vntimely borne children of Abraham, & that by adoption, not by nature: as if a twig broken off from his naturall tree, should be graffed into a strange stock. Therefore that they should not be defrau'd of their prerogative, it behoed that the Gospel should be first preached to them: for they be in his houfhold of God as it were the first begotten children. Wherefore this honour was to be giuen them, until they refused it being offered them, and by their owne vnthankfulness brought to passe that it was carried away to the Gentiles. Neither yet, with howe great obstinacie sooner they continue to make warre against the Gospel, ought they to be despis'd of vs: if wee consider that for the promises fake, the blessing of GOD doeth yet still remaine.
remains among them: as verily the Apostle testifieth that it shall never utterly depart from them, because the gifts and calling of God are without repentance.

15 Behold, of what force is the promise given to the posterity of Abraham, and with what balance it is to be weighed. Wherefore although in discerning the heirs of the kingdom from bastards & strangers, we nothing doubt that the only election of God ruleth with free sight of government; yet we also therewithal perceive, that it pleased him peculiarly to embrace the seed of Abraham with his mercy, and that the same mercy might be the more surely witnessed, to seal it with circumcision. Nowe altogether like State is there of the Christian Church. For as Paul there reasoneth that the lewes are sanctified of their parents, &c. in another place he teacheth, that the children of christians receive the same sanctification of their parents. Whereupon is gathered, that they are worthyly feuered from the rest, which on the other side are condemned of uncleanness. Now who can doubt, but that it is most false which they do therupon conclude, i.e. say that the infants which in old time were circumcised, did onely figure spiritual infancy, which ariseth of the regeneration of the words of God. For Paul doth not so suddenly play the Philosopher, where he writeth, 'Christ is the minister of Circumcision, to fullfill the promises which had been made to the fathers, as if he said thus: Forasmuch as the covenant made with Abraham hath respect to his seed, Christ, to performe and discharge the promise once made by his Father, came to Saluation to the nation of the lewes. See you nowhow also after the resurrection of Christ, he judgeth that the promise of the covenant is to be fulfilled, not only by way of allegorie, but as the very words do sound to the carnal seed of Abraham. To the same entenenth thou that which PETER in the second Chapter of the Acts, declareth to the lewes, that the benefit of the Gospel is due to them and their seed, by right of the covenant and in the Chapter next following he calleth them the children of the Testament, that is to say heyres. From which also not much disaccordeth the other place of the Apostle above alleged, where he accounteth and setteth Circumcision emprinted in infants, for a testimonie of his communion which they have with Christ. But if we harken to their trifles, what shallbe wrought by that promisse, whereby the Lord in the second article of his law undertaketh to his seruantes, he will be favorable to their seed even to the thousandth generation? Shal we here flee to allegories? But ye were too trifling a shift. Or shall we say this is abolished? But so the lawe should be destroyed, which Christ came rather to establish, so far as it turneth vs to good into life. Let it therefore be out of controverie, ye God is so good & liberal to his. that for their sakes, he will have also their children, whom they shall beget, to be adorned among his people.

16 Moreover the differences which they go about to put between baptism & circumcision, are not only worthy to be laughed at, & void of all colour of reason, but also disagreeing with themselves. For wherein they have affirmed that baptism hath relation to the first day of the spiritual battell, but circumcision to the eight, when mortification is already ended, by and by forgetting the same, they turne their song, & call circumcision a figure of the flesh to be
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to be mortified, but baptism must be before circumcision: by the other, it is thrust back into filthy place. Yet is it no new example, that the wise of men be so tossed up and downe, when in stead of the most certaine worde of God they worship whatsoever they have dreamed. We therefore say that that former difference is a mere dream. If they lifted to expound by way of allegorie vp the eight day, yet it agreed not in that maner, it were much fitter, according to the opinion of the old writers, to referre the number of eight to the resurrection which was done on the eight day, whereupon we knowe that the newnes of life hangeth to the whole course of this present life, wherein mortification ought alway to go forward, til when life is ended, mortification it selfe may also bee ended. Howbeit God may seeme to have minded to provide for the tender Ness of age, in deferring circumcision to the eight day, because the wounde should haue ben more dangerous to the children new borne & yetred from their mother. How much stronger is that, that we being dead before, are buried by baptism: when the Scripture expressly crieth to the contrarie that we are buried into death to this intent, that we should die, and from henceforth should endeavour to this mortification: Nowe, a likewise handling, it is, that they cauill that women ought not to be baptized, if baptism must bee framed like to circumcision. For if it be most certaine ye the sanctifying of the seed of Israel was testified by the signe of circumcision: therby also it is un doubted, that it was given to sanctifie both males and females. But the only bodies of male children were marked with it, which might by nature be marked; yet so that the women were by them after a certaine maner companions and partners of circumcision. Therefore sending far away such follies of theirs, let vs sticke fast in the likenes of baptisme and circumcision, which we most largely see to agree in the inward mysterie, in the promises, in vs, in effectuallneffe.

17 They thinke also that they bring forth a most strong reason, why children are to be debarred from baptism, when they allege that they are not yet for age able to understand the mysterie there signified. That is spiritual regeneration, which can not be in the first infancie. Therefore they gather, that they are to be taken for none other than the children of Adam, till they be grown to age meete for a second birth. But the truth of God cethere speaketh against all these things. For if they be to be left among children of Adam, then they are left in death: forasmuch as in Adam we can doe nothing but die. But contrariwise Christ commandeth them to be brought unto him. Why for because he is life: Therefore that he may give life to them, he maketh them partakers of himselfe: when in the meanet ime these fellows driving them far away doe adjudge them to death. For if they say for a shift that infants do not therefore perish if they be accounted the children of Adam, their error is abundantly confuted by wittnesse of the scripture. For whereas it pronounceth that all do die in Adam, it foloweth that there remaineth no hope of life but in Christ. Therefore that we may be made heirs of life, we must communicate with him. Againe when it is written in another place,
place, that by nature we are subject to the wrath of God, and conceived in sin, whereunto damnation perpetually cleauneth: we must depart out of our own nature, before that the entry be open to us into the kingdom of God. And what can be more plainly spoken, than that flesh & blood can not pollute the kingdom of God? Therefore let all be done away whatsoever is ours (which shall not be done without regeneration) then we shall see this pollution of the kingdom. Finally if Christ say truly, when he reporteth that he is life, it is necessary that we be graffoned into him, that we may be delivered out of the bondage of death. But (say they) how are infants regenerate, which are not endowed with knowledge neither of good nor of evil? But we answeare, that the word of God is not yet no worse at all, although it be not subject to our capacitie. Moreover it is nothing doubtful, that the infants which are to be saved (as verily of that age some are saved) are before regeneration of the Lord. For if they bring with them from their mothers womb the corruption naturally planted in them; they must be purged thereof, before that they be admitted into the kingdom of God, wherein nothing entred that is defiled or spotted. If they be borne sinners, as both David and Paul affirm, either they remaine out of favour and hateful to God, or they must needs be justified. And what seeke we more, when the judge himselfe openly affirmeth that the entrie into heavie life is open to none but to them that are born again? And to put such carpers to silence, he shewed an example in John the baptist, whom he sanctified in his mothers womb, what he was able to doe in the rest. Neither doe they any thing preuaile by the shift wherewith they here mocke, that that was but once done: whereupon it doth not by and by followe that the Lord is wont commonly to doe so with infants. For neither do we reason after that manner: only our purpose is to shew, that the power of God is by them unprofitably and enviously limited within those narrow bounds within which it suffeth not itselfe to bee bounde. Their other by shift is euin of so great weight. They allege that by the usual manner of the Scripture, this word (from the wombe,) is as much in effect, as if it were said, from childhood. But we may clearly see, the Angel when he declared the same to Zachary, meant an other thing: that is, that it which was not yet borne, should be filled with the holy Ghost. Let vs not therefore attempt to appoint a lawe to GOD, but that he may sanctifie whom it pleased him, as he sanctified this child, forasmuch as his power is nothing minished.

18 And truly Christ was therefore sanctified from his first infancy, that he might sanctifie himselfe his elect out of every age without difference. For as to doe away the fault of disobedience which had bin committed in our flesh, he hath put on the same flesh upon himselfe, that he might in it for vs and in our stead performe perfect obedience: so he was conceived of the holy Ghost that having the holiness thereof fully poured into him in the flesh which he had taken upon him, he might powre forth the same into vs. If we haue in Christ a most perfect patterne of all the graces which God continually sheweth to his children, verily in this behalfe also he shalbe a profet unto vs, y the age of infancy is not to farre vnfit for sanctification. But howsoever it be, yet this we holde out of controversy, that none of the elect is called out of this present.
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Of the outwarde meanes present lif: which is not first made holy & regenerate by the Spirit of God. Wheras they obiect to the contrary, that in the Scriptures Spirit acknowledgeth no other regeneration but of incorruptible seed, that is, of the word of God: they do wrongfullly expounde that saying of Peter, wherein he comprehendeth only the faithful which had been taught by preaching of the Gospel. To such in deed we grant that the word of the Lord is the only seed of spiritual regeneration: but we deny it as being thereupon to be gathered, that infantes cannot be regenerate by the power of God, which is to him as easie and ready as to vs it is incomprehensible and wonderful. Moreover it should not be safe enough for vs to take this away from the Lord, lest he may not be able to shewe himselfe to be knowne to them by whatsoever way he will.

19 But faith, say they, is by hearing, whereof they have not yet gotten the vse, neither can they be able to knowe God, whom Moses teacheth to be destitute of the knowledge both of good and evil. But they consider not that the Apostle, when he maketh hearing the beginning of faith, describeth only the ordinary distribution of the Lord & disposition which he vseth to keep in calling them that be his: but appointeth not to him a perpetuall rule, that he may not vse any other way. Which way verily he hath vset in the calling of many, to whom he hath given the true knowledge of him selfe by an inwarde maner, by the enlightening of the Spirit, without any preaching vset for meane thereof. But whereas they thinke it shalbe a great absurdity, if any knowledge of God be given to infantes, from whom Moses taketh away the understanding of good & evil. I beseech them to answere me what danger is there if they be faide to receive some part of that grace, whereof a little after they shall enjoye the full plentifulness. For if the fulnesse of life standeth in the perfect knowledge of God, when many of them, who in their very first infancy death by and by taketh away, do passe into eternal life, truly they are receiued to behold ye most present face of God. Whom therefore the Lord will enlighten with the ful brightness of his light, why may he not presentely also, if it be pleased him, send out to shine vp such small sparkes therof specially if he do not first vnclot them of ignorance, before that he take them out of the prison of the flesh? Not that I mean rashly to affirme that they be endued with the same Faith which we feel in ourselves, or that they haue altogether like knowledge of faith: (which I had rather leave in suspence) but somwhat to restrain their foolish arrogance, which according as their mouth is puffed vp with fulnes, do boldly deny or affirm they care not what.

20 But that they may yet stand more strongly in this point, they add, that baptism is a Sacrament of repentance and of faith, wherefore sith neither of these can befallin tender infancy, we ought to beware least if they be admitted to the communion of baptism, the signification of it be made void and vaine. But these dartes are thrown rather against God than against vs. For it is most evident by many testimonies of Scripture, that circumcision also was a signe of repentance. Moreover it is called of Paul the scale of the righteousnesse of faith. Let therefore a reason be required of God himselfe why hee commaundde it to be marked in the bodies of infantes.

For
For, as baptism and circumcision are both in one case, they can give nothing to the one but that they must also therewith all grant the same to the other. If they look back to their wonted starting hole, that then by the age of infancy, were figured spiritual infants, the way is already stopped vp against them. We say therefore, sith God hath communicated to infants circumcision a sacrament of repentance and faith, it seemeth no absurdity if they be made partakers of baptism: vnlesse they lift openly to rage against the ordinance of God. But both in all the doings of God, and in this selfe same doing also (hineneth wisdome and righteousness enough, to bear down the backe-bittings of the wicked. For though infants, at the same instant that they were circumcised, did not comprehend in understanding what that signe meant; yet they were truly circumcised into the mortification of their corrupt and defiled nature, in which mortification they should after-wardes exercise themselves when they were grown to riper age. Finally it is very caiie to affoile this objection, with saying that they be baptised into repentance and Faith to come; which although they be not formed in them, yet by secrete working of the Spirit the seede of both lyeth hidden in them. With this usuall at once is overthrown whatsoever they wrest against vs which they haue fetched out of the signification of baptism. Of which sort is that title wherewith it is commended of Paul, where he calleth it the washing of regeneration & of renewing, Whereupon they gather that it is to be given to none but to such a one as is able to conceive those things. But we on the contrary side may answere, that neither was circumcision which betokened regeneration, to be given to any other than to them that were regenerate. And so shall we condemn the ordinance of God. Wherefore (as we haue alreadie touched in divers places) whatsoever arguments do tend to the flaking of circumcision, they have no force in the affaying of baptism. Neither do they so escape away, if they say that we ought to take that for determined and certaine, which standeth upon the authoritie of God, although there appeare no reason of it: which reverence is not due to the baptism of infants, nor to such other things which be not commended vs by the expresse word of God: sith they are still fast holden with this double argument. For the commandement of God concerning infants to be circumcised, was either lawfull and subject to no caullations, or worthie to be found fault withal. If there were no inconuenience nor absurdity in the commandement of circumcision, neither can there any absurdity be noted in obtaining the baptism of infants.

27. As for the spot of absurdity which in this place they go about to lay upon it, we thus wipe it away. Whome the Lord hath vouchsaue to elect, if having receu'd the signe of regeneration, they depart out of this present life before that they be come to riper age, he reneweth them with the power of his spritie incomprehensible to vs, in such manner as hee alone foreseeeth to be expedient. If they chance to grow vp to age, whereby they may be taught the truth of baptism, they shall hereby bee the more inkindled to the endeavours of renewing, the token whereof they shall learne to have bene given them from their first infancie, that they shoulde exercise themselves in it throughout the whole course of their life. To the same end it ought that
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that to be applied which Paul teacheth in two places, that by baptism we are buried together with Christ: For he doth not mean thereby, that he which is to be baptised, must be alreadie first buried together with Christ: but simplicie declareth what doctrine is contained under baptism, yea & that to them that are alreadie baptised, so that verie mad men would not affirme by this place that it goeth before baptism. After this manner Moses and the prophets did put the people in mind what circumcision meant, where-with yet they had beene marked while they were infants. Of the same effect also is that which hee writeth to the Galatians, that they when they were baptised, did put on Christ. To what end wherefore that they should from thence forth live to Christ, because they had not lived before. And although in the older place the receiving of the signe ought to follow y understandinge of the mysterie: yet it shall be by and by declared that infants ought to be otherwise esteeemed and acounted of. And no otherwise ought we to judge of the place of Peter, in which they thinke that they have a strong hold: whereas he faith that it is not a washing to wipe away the sinnes of the body, but the witnessse of a good conscience before God, by the resurrection of Christ. They indeede do gather thereby, that nothing is left to the baptism of infants, but that it should be a vaine smoke, namely from which this truth is far distant. But they offend in this errour, that they will have the thing in order of time to goe alway before the signe. For the truth of circumcision also consisted of the same witnessse of good conscience. If it ought of necessitie to have gone before, infants should never have beene circumcised by the commandement of God. But he shewing that the witnessse of a good conscience was contained under the truth of circumcision, and yet therewithal also commanding infants to be circumcised, doth in y pointe sufficiently declare that circumcision is applied to the time to come. Wherefore there is no more present effectuallnes to be required in baptism of infants, than that it should conforme and establish the covenant made by the Lord with them. The rest of the signification of that Sacrament shall afterward follow at such time as God himselfe foreseeth.

22. Nowe I thinke there is no man, that doeth not clearely see that all such reasons of theirs are mere misconstruing of scripture. As for the rest that be of a neere kinde to these, we will lightly runne through them by the way. They obiect that baptism is giuen vnto the forgiveness of sinnes: which when it is graunted, will largely make for defence of our sentence. For sith we be borne sinners, we do even form our mothers wombe neede forgiveness and pardon. Now being the Lord doth not cut off, but rather assure to that age the hope of mercy: why should we take from them the signe which is much inferiour then the thing it selfe? Wherefore that which they goe about to throw against vs, we thus throw back against themselves: infants have remission of sinnes giuen them, therefore they ought not to have the signe taken from them. They alleadge also this out of the Epistle to the Ephesians: that the Church is cleansed of the Lorde, with the washing of water in the word of life. Than which there could be nothing be alleaged more fit to overthrow their errour: for thereupon groweth an easie prove of our side. If the Lord will have y washing wherewith he cleanseth his church
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To be testified by baptism: it seemeth not rightfull that it should be want the testimonie of it in infants, which are rightfully accompted parte of the Church, forasmuch as they be called heires of the heavenly kingdom. For Paul speaketh of the whole Church, where he saith that it was cleansed with the baptism of water. Likewise of this that in an other place he saith that we be by baptism graied into the body of Christ, wee gather that infants, whom he reckoneth among his members, ought to be baptized, lest they be plucked away from his body. Beholde with what violence with so many engines they assault the fortresses of our faith.

23 Then they come downe to the practise and custome of the time of the Apostles, wherein none is found to have bene admitted to baptism, but he which hath before professed faith and repentance. For where Peter was asked of them, that were minded to repent, what was needful to be done he counsell'd them first to repent, and then to be baptized into the forgiveness of sinnes. Likewise Philip, when the Eunuch required to be baptized, answered that he might be baptized if he beleued with all his heart. Hereby they thinke that they may winne, that it is not lawfull that baptism be granted to any, but where faith and repentance goe before. Truely if we neede to to this reason, the first of these two places where is no mention made of faith, will proue that repentance alone sufficeth: & the other place, wherein repentance is not required, wil proue that faith onely is enough. I thinke they will answere that the one place is holpen with the other, and therefore must be joyned together. I say also likewise, that other places must bee laid together which make somewhat to the vndoing of this knot: forasmuch as there be many sentences in scripture, the understanding whereof hangeth upon the circumscription of the place. As this presently is an example, For they to whom Peter and Philip spake these things were of age sufficient to have practise of repentance and to conceive faith. We cannot deny that such ought to be baptized, vntill after perceiving of their conversion and faith, at least so farre as it may be searched out by the judgement of me. But, that infants ought to be accompted in an other number, it is more than evident enough. For in old time if any man did joyn himselfe into communition of religion with Israel, it behooved that hee should first bee taught the covenant of the Lord, & instructed in the law, before that hee were marked with circumcision, because in birth he was a stranger from the people of Israel, with whom the covenant had beene made with circumcision established.

24 As also the Lord, when he adopteth Abraham to himselfe, doth not begin at circumcision, hiding in the mean time what he meaneth by that signe: but first he declareth what covenant he intendeth to make with him, and then after faith given to the promise, hee maketh him partaker of the Sacrament. Why doth in Abraham the sacrament follow faith, & in Isaac his sonne it goeth before all understanding: Because it is meet that he, which being in full grown age is receiued into fellowship of the covenant, from which he had beene hitherto a stranger, should first learne the conditions thereof: but an infant begotten of him needed not so, which by right of inheritance according to the forme of the promise is even from his mothers wombe contained in the covenant. Or (that the matter may be more clearly and briefly
briefly shewed) if the children of the faithfull, without the helpe of understandings, are partakers of the covenant, there is no cause why they should be debarred from the signe for this that they cannot sweare to the forme of the covenant. This verily is the reason why in some places God affirmeth that the infants which are issue of the Israelites, are begotten and borne to him. For without doubt he esteemeth as his children the children of the to whose seed he promiseth that he will be a Father. But he which is unfaithfull, issue of Ungodly parents, till hee bee by faith united to God, is judged a stranger from the communion of the covenant. Therefore it is no maruell if he be not partaker of the signe, the signification whereof should be deceitfull and yoyde in him. To this effect Paul alfo writeth, that the g-tilles so long as they were drowned in their idolatrie, were out of the Testament. With this short summe, (as I thinke) the whole matter may be clearly opened: that they which in grown age, embrace the faith of Christ, forasmuch as they were hitherto strangers from the covenant, are not to bee marked with baptism, but whereas faith and repentance come betwene, which onely can open them the entrie into fellowship of the covenant: but the infants that are issue of Christians, as they are receiued of God into the inheritance of the covenant, so soone as they be borne, so ought to be receiued to baptism. Hereunto must that bee applied which the Evangelist speaketh of, that they were baptiz'd which confessed their sinnes. Which example at this day also we thinke meete to be kep. For if a Turk offer himselfe to baptism, he should not be rashly baptiz'd of vs, namely not till after confession whereby he may satisfy the Church.

25 Moreover they bring forth the words of Christ, which are rehearsed in the third Chapter of John, whereby they thinke that a present regeneration is required in baptism. Unlesse a man be borne againe of water & the spirite, he cannot enter into the kingdom of God. Lo! (say they) howe baptism is by the Lordes owne mouth called regeneration. Then therefor whom it is more than enough known to be able to receive regeneration by what colours we doe admit to baptism, which cannot be without regeneration? First they are deceived in this that they thinke that in this place mention is made of baptism, because they heare the name of water. For after y Christ had declazd to Nicodemus the corruption of nature, & taught him, ye men must be borne of newe, because Nicodemus dreamed of a bodily newe birth, he there shewed the manner how God doth regenerate vs, namely by water and the spirite; as though he should say by the spirite which in cleansing and watering faithfull soules, dooth the office of water. Therefore I take water and the spirite simiple for the spirite, which is water. Neither is this a newe forme of speche, for it altogether agreeith with the same which is in the thirde Chapter of Mathew: Hee that followeth me, it is he that baptizeth in the holy Ghost & fire. Therefore as to baptizhe in the holy Ghost and fire, is to give the Holy Ghost, which hath the office and nature of fire, so to be borne againe of water and the spirite, is nothing else but to receive that power of the holy spirite which doth the same thing in the soule that water doeth in the bodie. I knowe that other doe other waye expounde it: but I am out of doubt that this is the naturall meaning: because the purpose of
Christ is none other, but to teach that all they must put off their own nature which aspire to the heavenly kingdom. Howbeit if we lift to causel volunta- rily as they do, it were easie for us (when we have granted as they would haue it) to infere upon them that baptism must be before faith and repentance: for as much as in the words of Christ it goeth before the spirit. It is certaine that this is understood of spiritual gistes: which if they come after bap-tisme, I haue obtained what I require. But leaving causilations, we must hold fast the plaine exposition, which I haue brought, that no man till he have beene renewed with living water, that is, with the spirit, can enter into the kingdom of God.

26 Now hereby also it is evident that their fained intension is to bee hissed out, which adjuage all the unbaptised to eternal death. Therefore let vs according to their request imagine baptism to bee ministred to none but to them that bee grown in age: What will they say, shall become of a Child, which is rightly and well instructed with the introductions of god-lines, if when the day of baptisme is at hande, he happen to bee taken away with sudden death beside men's hope? The Lorde saith, that who soever hath beleued in the sonne, shall not see death, nor shall come into judgement, but is alreadie passe from death into life: and it is no where found that he ever damned him that was not yet baptised. Which I would have not haue so taken of me as though I meant that baptisme might freely bee despised (by which despising I affirm that the Lorde's covenant is defiled; so much leffe can I abide to excuse it) onely it is enough for mee to proove, that it is not so necessarie, that he should be immediately thought to be lost, from whom power is taken away to obtaine it. But if wee agree to their fained deuise, we shall damne all them without exception, whom any chance with holde shew from baptisme, with how great faith soever (by which Christ himselfe is possedf) other wise they are endued. Moreover they make all infants guiltie of eternal death, to whom they deny baptisme, which by their owne confession is necessarie to salvation. Nowe let them looke howe trumly they agree with the words of Christ, by which the kingdom of hea-vnen is adjudged to that age. But, to grante them euery thing so muche as pertaineth to the understanding of this place, yet they shal gather nothing thereof, vnles they overthrow the former doctrine which we haue established concerning the regeneration of infants.

27 But they glorie that they haue the strongest hold of all in the verie institution of baptisme, which they fetch out of the lafte Chapter of Mathew when Christ sending forth his Apostles to all nations, giue them the first commaundement to teach them, and the second to baptise them. Then also out of the lafte of Mark they adjoine this, He that beleueth and is baptifed, shall be saued. What seeke we further (say they) when the Lorde's owne wordes doe openly shew, that we must first teach ere we baptise, and do assure to baptisme the seconde state after faith? Of which order the Lorde also shewed an example in himself, which would be baptised not till thirty yeres, But here, O good God, howe many waies doe they both entangle themselves, and bewray their owne ignorance? For herein they now more than childishly err, that they fetch the first institution of Baptisme from thence

Al unbaptised not to be adjudged to eternal death.

John 5:14

Matt. 19:14

Matt. 28:19

Mark 16:16

Matt. 3:13

Luke 3:23

The baptisme of infants not dispreaved by the commaundement wherein Christ gave to teach and baptise, nor by the promise of salvation which he made to ev ery one that beleueth and is baptised.
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Ihence, which Christ had given the beginning of his preaching given in charge to his Apostles to minister. Therefore there is no cause why they should affirm that the law and rule of Baptisme is to be fetched out of these places, as though they contained the first institution thereof. But to bear with the for this fault, yet how strong is this manner of reasoning? Truly if I lifted to thy ablution with them, there is not a little luoking hole, but a meaf wide field thereof it selfe open for vs to escape them. For when they flieke so fast to the order of words, that they gather that because it is saide, Go, preach and baptize, &c. therefore they must præche before that they baptize, &c. because before they require baptism: why may not wee againe aunfwere them with saying that we must baptize before that we must teach the keeping of those things that Christ hath commanded, namely Christ it is said, baptize ye, teaching them to keep whatsoever things I have commanded you? which same things we have noted in that saying of Christ which hath ben even now allcaded concerning the regeneration of water and the Spirit. For if it be so understood as they would have it, verily in that place baptism must be before spiritual regeneration, because it is named in the first place. For Christ doth teach that we must be regenerate, not of the spirit & water, but of water and the Spirit.

28 Nowe this insinuable reason whereupon they bare themselves so boldly, seemeth to be somewhat shaken: but because truth hath defence enoufh in simplicitie, I will not escape away with such light arguments. Therefore let them take with them a ful aunswere. Christ in this place giues the chief commandement concerning preaching of the Gospell, whereunto to be adioyned the miniterie of baptism as an addition hanging upon it. Againhe he speake nonr otherwise of baptism, but so far as the ministration of it is under the office of teaching. For Christ shendeth the Apostles to publish the Gospell to all the nations of the world, that they shoulde from ech other with the doctrine of salvation gather together into his kingdom men that before were lost. But whom, or what manner of men? It is certain then there is no mention but of the that are able to receive teaching. Afterword he addeth that such, when they are instructed, ought to be baptised, adiyning a promise, that they which beleue and are baptised shall be saued. Is there in all that saying so much as one syllable of infantes? What forme therefore of reasoning that this be wherewith they affialc vs: they which are of grown age, must first be instructed, that they may beleue, ere they be baptised: therefore it is unlawful to make baptisme common to infantes? Although they would butt themselves, they shall procure nothing else by this place but that the gospel must be preached to them that are of capaciteit able to heare it, before that they be baptized, forasmuch as he there speake of such only. Let them hercif, if they can make a steppe to debarre infantes from baptism.

29 But that even blinde men also may with groping finde out their deceites, I will point them out with a verie cleare similitude. If any man call that infantes ought to have meat taken from thence upon this presence that the Apostle suffereth none to eat but them that labor, shall he not bee woorthe that all men should spit at him? Why so? Because he with difference draw-
draweth that to al men, which was spoken of one kinde & one certaine age of men. No whit handosomer is their handling in this present cause. For that which erie man seeth to belong to one age alone, they draw to infants, & this age also may be subject to the rule which was made for none but them that were more grown in yeares. As for the example of Christ, nothing upheldeth their side, He was not baptised before that he was thirtie yeares old. That is indeede true: but there is a reason thereof readie to be shewed: because he then purposed by his preaching to lay a sound foundation of baptism, & rather to stablish the foundation which had beene before laide of John. Therefore when he minded with his doctrine to institute baptism, to procure a greater authority to his institution, he sanctified it with his owne body, and that in such formes of time as was most convenient, namely whe he began his preaching. Finally, they shall gather nothing else hereof, but that baptism toke his original & beginning at the preaching of the Gospel. If they left to appoint the thirtie yeares, why do they not keepe it, but doe receive erie one to baptism as he hath in their judgement sufficiently professed? yea & Sermonus one of their masters, when he stiffeely required this time, yet began at the 21. yeare of his age to boast himselfe to bee a prophet. As though he were to be sufffied that taketh upon himselfe the place of a teacher in the church, before that he be a member of the church.

30 At the last they obiecte, that there is no greater cause why baptism should be given to infants, than the Lords supper, which yet is not granted them. As though the scripture did not euery way express a large difference. The same was in deede vsually done in the olde Church, as it appeareth by Cyprian and Augustine: but that manner is worthy grown out of vs. For if we consider the nature and propriety of baptism, it is truely an entrie into the Church, and as it were a forme of admission, whereby we are adumbrated into the people of God, a signe of our spiritual regeneration by which we are borne againe into the children of God: whereas on the other side the Supper is given to them that be more grown in age, which being past tender infanctie, are nowe able to beare strong meate. Which difference is verie evidently shewed in the scripture. For there the Lords so much as certaineth to baptism, makest no choice of ages. But hee dooth not likewise giue the supper to all to take part of it, but only to them which are fit to discern the body & blood of the Lords, to examine their owne conscience, to declare the Lords death, to weigh the power thereof. Woulde wee haue any thing plainer, than that which the Apostle teacheth where he exhorteth that erie man should proue & examine himselfe, and then eate of this bread & drinke of this cup? Therefore examination must goe before, which should in vaine be looked for of infants. Againe, hee that eatest unworthily, eatest & drinketh damnation to himselfe, not discerning the Lords body. If none can partake worthily but they that can well discern the holiness of the Lords bodie, why should we giue to our tender children, poysen in stead of lucely foode? What is that commandement of the Lords, yee shall doe it in remembrance of me? what is that other which the Apostle deriveth from the same, So oft as ye shall eate of this bread, yee shall declare the Lords death till he come? What remembrance (I beleeue you) shall wee require
at our infants of the thing which they never attained with understanding, what preaching of the cross of Christ, the force and benefit whereof they do not yet comprehend in mind. None of these things is prescribed in baptism. Therefore between these two signs is great difference: which we note also in like signs in the old testament; Circumcision, which is known to answer to our baptism, was appointed for infants. But the passage into whose place the Supper hath now succeeded, did not receive all manner of gestic without difference, but was rightly eaten of them only that might by age enquire of the signification of it. If these men had remaining one crumme of sound braine, would they be blinde at a thing so cleare and offering it selfe to fight.

31 Although it grieueth me to lode the reader with a heape of trifles yet I shall be worth the traualie briefly to wipe away such gay reason for Sermestus not the leaft of the Anabaptistes, yea the great glorie of that company, thought himselfe to bring when he prepared himselfe to confest. Hee alledge that Christes signes as they be perfect, doe require them that be perfect or able to conceive perfection. But the solution is easie: that the perfection of baptism, which extends euene to death, is wrongfull restraine to one point of time. I say yet further, that perfection is foolishly required in man at the first day, whereas to baptism allureth vs all our life long by continual degrees. Hee obiecteth that Christes signes were ordained for remembrance, that euerie man should remember that he was buried together with Christ. I answere that that which hee hath gained of his owne head, needeth no confusion: yeay which he draweth to baptism, Pauls wordes shew to bee proper to the holy Supper, that euerie man should examine himselfe: but of baptism there is no where any such thing. Whereupon wee gather that they bee rightly baptised which for their smalnesse of age, are not yet able to receive examination. Whereas hee thirdly alledge, that al they abide in death which beleue not the sonne of God, and that the wrath of God abideth vpon them; and therefore that infants which cannot beleue lie in their damnation: I answere that Christ there speaketh not of the generall giltiness wherewith all the posteritie of Adam are enwrapped, but onely threateneth the despisers of the Gospel, which doe proudly and stubbornly refuse the grace offered them. But this nothing pertaineth to infants. Also I set a contrarie reason against them that whomsoever Christ blesseth, hee is discharged from the curse of Adam and the wrath of God: Sith therefore it is known that infants are blessed of him, it followeth that they are discharged from death. Then he falsely citeth that which is no where read, that who so ever is borne of the spirit, heareth the voice of the spirit. Which although we grant to be written, yet shall prove nothing else but that the faithfull are framed to obedience, according as the spirit worketh in them. But that which is spoken of a certaine number, it is faultrue to drawe indifferently to all. Fourthly, he obiecteth: because that goeth before which is naturally wee, must tarrye ripe time for baptism which is spiritual. But although I grant that al the posteritie of Adam begotten of the flesh doe from the verie wonbe bear their owne damnation, yet I denie that that withstandeth but that God may presently bring remedie.
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For neither shall Christ call infants to the heavenly banquet. As Paul doth elsewhere, so here he brings forth the allegoric, that David going up into the temple of God, did lead neither blind men nor lame men with him but strong and able. But what if I set a parable against this? wherein God calleth to the heavenly banquet blind men and lame men: howe will Christ vvnwilde himself out of this knot? I ask also whether lame and maimed men had not first beene soyledours with David. But it is superfluos to tarry longer upon this reason, which the readers shall find by the holy historic to be made of meere falsehode. There followeth an other allegoric, that the Apostles were fathers of men, not of little children. But I ask, what that saying of Christ meaneth, that into the net of the Gospel are gathered all kinds of fishes. But because I like not to play with allegories, I answer, that when the office of teaching was enjoyned to the Apostles, yet they were not forbidden from baptizing of infants. Howbeit I would yet know, whether the Evangelist nameth the Apostles, men (in which words is comprehended all man kinde without exception) why they should deny infants to be men. Seuently he allegath, that fith spiritual things agree with spiritual, infantis which are not spiritual, are also not meete for baptism. But first it is plainly evident howe wrongfully they wreft the place of Paul. There is entreated of doctrine: when the Corinthians did so much stande in their owne conceit for vaine sharpnesse of witte, Paul rebuketh their fuggishnesse, for that they were yet to be instructed in the first introductions of heavenly wisdom. Who can thereof gather that baptism is to be denied to infants, whom being begotten of the flesh God doth by free adoption make holly to himselfe: Whereas he faith, that they must be fedde with spiritual meate, if they be newe men, the solution is easie, that by baptism they are admitted into the flocke of Christ, and that the signe of adoption sufficeth them, till being grown to age they be able to beare strong meate: that therefore the time of examination which God expressly required in the holy Supper, must be tarried for. Afterwarde he obiecteth that Christ calleth all his to the holy Supper. But it is certaine enough that he admetteth none, but them that bee already prepared to celebrate the remembrance of his death. Whereupon followeth that infants whom he vouchsaft to embrace, do stay in a seuerall and proper degree by themselves till they growe to age, and yet are not strangers. Whereas he faith, that it is monyrous that a man after that he is borne, should not eat: I answer, that soules are otherwise fed than by the outwarde eating of the Supper: and that therefore Christ is never the less meate to infants, although they abstaine from the signe. But of baptism the ease is otherwise, by which onely the gate into the Church is opened to them. Againe he obiecteth that a good steward distributeth meate to the houholde in due time. Which although I willingly graunt, yet by what right will he appoint vnto vs the certaine time of baptism, that he may proue that it is not given to infants out of time. Moreover he bringeth in that commandement of Christ to the Apostles, that they should make haste into the harvest.
Cap.16. Of the outwared meanes

while the fieldes waxe white,Verily Christ meaneth this onely, that the Apostilles seeing the fruite of their labour presente, should the more cheerfully prepare themselves to teach. Who shal therefore gather that the only time of harvest is the ripe time of baptism: His eleventh reason is, that in the first Church Christians and disciples were all one: but we see nowe that hee fondely reasoneth from the part to the whole. Disciples are called men of ful age, which had beene alreadie throughly taught, & had professed Christ: as it behoved that the Iewes under the lawe should be the disciples of Moses: yet no man shall there of rightly gather, that infants were strangers, whom the Lorde hath testified to be of his household. Beside these he allengeth, that all Christians are brethren, in which number infants are not vnto vs, so long as we debarre them from the Supper. But I returne to that priciple, that none are heires of the kingdome of heauen, but they that are the members of Christ: then, that the embracing of Christ was a true token of the adoption, whereby infants are joyned in common with full grown men, and that the absteining for a time from the Supper withstandeth not but that they pertaine to the bodie of the Church. Neither did the thesee that was converted on the Cross, cease to be brother of the godly, although he never came to the Supper. Afterwarde he addeth, that none is made our brother but by the Spirite of adoption, which is givene only by the hearing of faith. I answer, that he still falleth backe into the same deceitfull argument, because he overthwartly draweth that to infants which was spoken onely of grown men. Paul teacheth there that this is Gods ordinaire manner of calling to bring his elect to the faith, when he saitheth vp to them faithfull teachers, by whose ministerie & travaile he reacheth his hand to them. Who dare thereby appoint a lawe to him, but that he may by some other secret way graffe infants into Christ? Where he objecteth that Cornelius was baptised after that he had received the holy Ghost: howe wrongfully he doeth out of one example gather a general rule, appeareth by the Eunuch and the Samaritaines, in whom the Lorde kept a contrarie order, that baptism went before the gifts of the holy Ghost. The fiftenth reason is more than foolish. He saitheth that we are by regeneration made gods: & that they be gods to whom the worde of God is spokene, which accordeth not to children that be infants. Whereas he saitheth a Godhead to the faithful, that is one of his dotages, which it pertaineth not to this present place to examine. But to wrest the place of the Psalme to so contrarie a seps, is a point of desperate shamelesse. Christ saitheth, that Kings and Magistrates are called of the prophet gods, because they beare an office appointed them of God. But, that which concerning the speciall commanment of gouvernance is directed to certaine men, this handesome expostor draweth to the doctrine of the Gospel, that he may banish infants out of the Church. Againe he objecteth, that infants can not be accounted newe men, because they are not begotten by the worde. But I doe nowe agayne repeate that which I haue often saide, that to regenerate vs doctrine is the uncorruptible seede, if wee be fitte to receive it: but when by reason of age there is not yet in vs aptnesse to learne, God keepeth his degrees of regenerating. Afterwarde he commeth backe to his allegories, that in the law a sheepe
sheep and a goat were not offered in sacrifice so soon as they came out of the womb. If I lifted to drawe figures to this purpose, I could likewise readily object against him, that all first begotten things were consecrate to God so soon as they had opened the womb: then, that a lamb must be killed at a yeares age. Whereupon followeth that manlye strength is not to be ratified for, but rather that the newe and yet tender, sillies are chosen of God for sacrifices. Furthermore he affirmeth that none can come to Christ, but they that have beene prepared of John. As though Johnes office were not enduring but for a time. But, to omit this, truely that same preparation was not in the children whome Christ embraced & blessed. Wherefore let him go with his faile principle. At length he calleth for patrones Trismegistus and the Sibylles, to prove that holy washings pertaine not but to them that are of growen age. Lo how honorably he thinketh of the baptisme of Christ, which hee reduceth to the ceremonies of the Gentiles, that it may be no otherwise ministrd than pleaseth Trismegistus. But wee more esteeme the authoritie of God, whome it hath pleased to make infants holy to himselfe, and to admitte them with the holy signe, the force whereof they did not yet by age understand. Neither doe we count it lawfull to borrowe out of the cleansinges of the Gentiles anie thing that may change in our baptisme the everlafting and inuoable lawe of God, which he hath established concerning circumcision. Last of all, he maketh this argument: that if it be lawfull to baptise infants without understanding, then baptisme may enterlude-like and in sport be ministrd of boies when they play. But of this matter let him quarle with God by whose commandement circumcision was common to infants before that they had attained understanding. Was it therefore a playing matter, or subject to the follies of children, that they might overthrow the holy ordinance of God? But it is no maruile that these reprobate spirites, as though they were vexed with a phrensie, doe thrust in all the grossest absurdities for defence of their errours: because God doth with such giddinesse lustly take vengeance of their pride and stubbornesse. Verily I trueth I have made plaine with how feeble succors Sermesius hath holpe his silye brethren the Anabaptistes.

32 Nowe I thinke it wilbe doutfull to no sober man, howe rashly they trouble the Church of Christ, that moue bravelles & contentions for the baptisme of infants. But it is profitable to consider, what Satan goeth about with this so great tumulttie, even to take away from vs the singular fruit of assistance and spiritual joy which is to be gathered hereof, and to diminish the as muche also of the glory of the goodnesse of God. For howe sweete is it to godlye minds, to be certifie not onely by worde, but also by sight to be scene with victorie, that they obtaine so muche fauour with the heavenly father, that hee hath also care of their posteritie? For here it is to be scene, howe he taketh upon him the person of a most prouident father of household towarde vs, which even after our death doeth not lay away his carefullnesse of vs, but prouideth and foreseeh for our children. Ought we not here after the example of David with all our heart to leape vp into thankesgiving, that by suche shewe of his goodnesse, his name may be sanctified? This, verily Satan intenceth in assailing with so great armies the baptisme of infants, namely, that...
Cap. 17. Of the outwarde meanes

this testifying of the grace of God being taken away, the promise which by it is present before our eyes, may at length by little & little vanish away. Whereupon should growe not only a wicked vnthankfulnesse toward the mercie of God, but also a certaine slothfulnesse in instructing our children to godliness. For by this spurre we are not a little pricked forwarde to bring them vp in the earnest feare of God and in the keeping of his lawe, when we consider that even immediately from their birth, he taketh and acknowledgeth them for his children. Wherefore vnleffe we lift enuiously to darken the bountifulnesse of God; let vs offer to him our children, to whom he giueth a place among them that be of his familie and housetholde, that is to saye, the members of the Church.

The xvii. Chapter.

Of the holy Supper of Christ, and wbat is anaileth vs.

After that God hath once receiued vs into his familie, and not onely to take vs as his feruants, but as his children: that he may fulfyl the office of a most good father, and careful for his issue, the taketh also vppon him to nourish vs throughout the whole course of our life. And not contented therewith, it pleased him by a pledge giuen to assure vs of this continuall liberality. To this ende therefore he hath giuen his Church another Sacrament by the hand of his onely begotten Sonne, namely a spirituall banker, where-in Christ testifieth himselfe to be the quickning bread, wherewith our soules are fed to true and blessed immortalitie. But forasmuch as the knowledge thereof is very necessarie, and according to the greatnesse thereof, requireth a diligent declaration; and Satan, that he might bereave the Church of this inestimable treasure, hath long ago spread mistes, and since that time darkenesse, to obscure the light of it, and then hath stirred strifes and battailes that might estrange the minde of the simple from tasting of this holic foode, and hath also in our time attempted the same craft: therefore when I shall have briefly knit vp the summe for the capacitie of the unlearned, I wil vnde those knottes, wherewith Satan hath endeavoured to snare the world. First, bread and wine are signes, which represent vnto vs the invisible foode, which we receive of the flesh and bloud of Christ. For as in baptisme God againe begetteth vs doth graffe vs into the fellowship of his Church, and by adoption doth makes vs his owne: so wee haue saide that he performeth the office of a prouident father of householde, in that he continually ministreth vs meate, that he sustaineeth and preserving vs in that life wherunto he hath by his word begotten vs. Nowe the onely meate of our soule is Christ, and therefore the heauenly Father calleth vs to him, that being refreshed with common partaking of him, wee may from time to time gather lively force, until we attaine to heauenly immortallitie. But forasmuch as this mysterie of the secrete vniteing of Christ with the godly is by nature impossible to be comprehended, hee giueth the figure and image thereof in visible signes most fitt for our small capacitie: yea, as it were by earnest and tokens giuen, he maketh it so assured vnto vs as if it were seene with our cies, because this so familiar a similitude entretwth enen
even to the greatest minde, that soules are so fed with Christ, as bread and wine doe sustene the bodily life. Nowe therefore we have it declared, to what ende this mystickall blessing tendeth, namely to assure vs, that the bo-
die of the Lorde was so once offered for vs, that we nowe eate it, and in eating it doth ele in vs the effectual working of that onely sacrifice, that his bloude was so once shed for vs, that it is vs vs continual drinke. And so found the words of the promise there adioyned. Take, this is my body, which is deli-
ered for you. The body therefore which was once offered vp for our salua-
tion, we are commanded to take and eate: that when we see our felues to be made partakers of this, we may certainly determine that the power of his death which bringeth life shalbe effectual in vs. Whereupon also he calleth the cup, the covenant in his bloud. For after a certaine manner it reneweth, or rather continueth the covenant that he hath once stablished with his bloud, so much as pertaineth to the confirming of our faith, so oft as he re-
cheth vs vs that holy bloud to be tasted of.

2 A great fruit verily of affiance and sweetnesse may godly soules ga-
ter of this sacrament, because they have a witnesse, that we are growen to-
gether into one body with Christ, so that whatsoever is his we may call ours. Hereupon followeth, that we may boldly prome vs into our felues, that ever-
lasting life is ours, whereof he is heire; and that the kingdom of heaven, wherein he is now entred, can no more fal away from vs than from him: againe that we cannot nowe be condemned by our sinnes, from the giltes whereof he hath acquired vs, when he willed them to be imputed to himself as if they were his owne. This is the maruellous exchange, which of his im-
measurable bountifulnes he hath made with vs; that he being made with vs the sonne of man, hath made vs with him the sonnes of God: that by his com- 
ming downe into earth, he hath made vs a way to goe vp into heaven: 
that putting vp on him our mortalitie, he hath giuen vs his immortalitie; 
y taking on him our weakenes, he hath strengthened vs with his power: that 
taking our vnaughtie to himselfe, he hath conveyed his riches to vs: that 
taking to him the weight of our vnaутьfullnes, when we were oppressed, he hath clothed vs with his rightousnesse.

3 Of all these things we have so full a witnessing in this sacrament, that we must certainly determine, that Christ is truly giuen vs, as if Christ him-
self were set present before our eies, and handled with our hands. For this 
word can neither lie to vs, nor moeke vs: Take, eate, drinke: this is my bo-
die which is delievered for you: this is the bloud, which is shed into the for-
giuenesse of sinnes. Whereas he commandeth to take, he signifieth that it is ours. Whereas he commandeth to eate, he signifieth that that is made 
one substance with vs. Whereas he faith of the bodie, that it is delievered for 
vs: of the bloud, that it is shed for vs: therein he teacheth that both are not 
so much his as ours: because hee tooke and laid away both, not for his com-
moditie, but to our salvation. And truly it is to be diligently marked, that 
the chiefe and in a manner whole pith of the sacrament standeth in these 
wordes. Which is delievered for you, which is shed for you. For otherwise it 
should not much profit vs, that the body and bloud of our Lorde are nowe 
distributed, unless they had beene once giuen foorth for our redemption 
and

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Matt. 26. 26
Mar. 14. 17
Luke 22. 19
1 Cor. 11. 24

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Cap. 17. Of the outwarde meanes

and salvation. Therefore they are represented vnder bread and wine, that we should learne that they are not onely ours, but also ordained for the nourishment of spiritual life. This is it that wee before said, that from the corporall things which are shewed forth in the sacramentes, we are by a certaine proportionall relation guided to spiritual things. So when bread is giuen vs for a signe of the bodie of Christ, we ought by & by to conceive this similitude: As bread nouriseth, susteneth, and maintaineth the life of our bodie: so the body of Christ is the onely meane to quicken and give life to our soule. When we see wine set forth for a signe of his bloud, wee muste call to minde: what vs wine bringeth to the bodie, that we may consider that the same are brought to us spirittually by the bloud of Christ: those vs be to cherish, to refresh, to strengthen, to make merry. For if wee sufficiently weigh, what the deliuering of this holy bodie, what the shedding of this holy bloud, hath profited vs: wee shall plainly perceive that those things which are spoken of bread and wine, according to such proportionall relation do verie well accorde with them towaide vs when they are communicated vs.

4 Therefore the chief partes of the Sacrament are not simply and without higher consideration to reach to vs the bodie of Christ: but rather the same promisse, whereby he testifieth, that his flesh is verily meat: & his bloud is drinke, with which we are sefeed into eternall life: whereby he affirmeth himselfe to be the bread of life, of which who so eate, he shall live for ever. To make vs this signe (I say) and confirm that promisse: and for bringing the same to passe, to send vs to the cross of Christ, where that promisse hath bene trueely performed, and in all pointes fulfilled. For we do not wel and healthfully eate Christ but crucifie, when we do with lively feeling conceive the effectuallnes of his death. For whereas he calleth himselfe the bread of life, he did not borrow that name of the sacrament, as some do wrongfully expound it: but because he was giuen vs of the father, and performed himselfe such, when being made partaker of our humaine mortality, he made vs partners of his divine immortalitie: when offering himselfe for sacrifice, he tooke our accursed bloud upon himselfe, that he might fill vs with blesse: when with his death he deuoured and swallowed vp death: when in his resurrection he raised vp this our corruptible flesh which he had put on, to glorie and ven-corruption.

5 It remaineth that by appliance all the same may come to vs. That is done both by the Gospell, and more clearly by the holy Supper, where both he offereth himselfe to vs with all his good things, and we receive him by faith. Wherefore the sacrament maketh not that Christes first beginneth to be the bread of life: but when it bringeth into remembrance, that he was made the bread of life, which we continually eate, and when it giueth vs the taste and savour of that bread, then it maketh vs to feel the strength of that bread. For it promiseth vs, that whatsoever Christ did or suffered, the same was done to give life to vs. Then, that this giving of life is everlasting, by which we may without ende be nourished, sustenied, and preferred in life. For as Christ should not have eene to vs the bread of life, vnlesse hee had beene borne and had died for vs, vnlesse he had risen againe for vs:
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soe nowe he should not be the same vnlesse the effectuallnesse and fruite of his birth, death and resurrection were an euertlasting and immortal thing. All which Christ hath very well expressed in these wordes. The bread which I John 6.53 will give, is my flesh, which I will give for \( y \) life of the world. By which words without doubt he signifieth, that his Body should therefore be to vs for bread, to the spiritual life of the soule, because it should be given forth to death for our salvation: and that it is delievered to vs to care of it, when by faith he makest vs partakers of it. Once therefore he gave it, that he might be made bread, when he gave forth himselfe to be crucified for the redemption of the world: daily he giveth it, when by the worde of the Gospel he offereth it vs to be received, so farre as it was crucified: where he sealeth that deliuerance with the holy mysterie of the Supper: where he inwardlie fulfilleth that which he outwardly bethoketh. Nowe herein we must beware of two faultes, \( y \) neither doing too much in abasing the signes, we seeme to plucke them from their mysteries to which they are in a manner knittie fast: nor that being immeasurable in adauancinge the same, we seeme in the meane time somewhat to darkne the mysteries themselves. That Christ is the brcade of life, wherewith the faithfull are nourished into eternall salvation, there is no man but he granteth, vnlesse he be altogether without religio. But this point is not like wise agreed upon among all men, what is the manner of partaking of him. For there be that in one worde define, that to eare the flesh of Christ and to drinke his bloud, is nothing else but to beleeue in Christ himself. But I thinke that Christ meant some certaine and higher thing, in that notable sermon where he commendeth to vs the eating of his flesh, namely, that we are quickened by the true partaking of him: which also he therefore expresed by the wordes of eating and drinking, lest any man shoulde thinke, that the life which we receive of him is conceuiued by bare knowledge onely. For as not the sight, but the eating of bread sufficeth the body for nourishment: so it behooveth that the soule be truely \& throughly made partaker of Christ, that by the power of him it may be quickened into a spirituall life. But in the meane time we confess, y there is no other eating, but of faith: as there can no other be imaginied. But this is the difference betweene my worde & theirs, that with them to eare is only to beleeue: but I say \( y \) the flesh of Christ is eareen with beleeting, because by faith he is made ours, and I say that eareing is the fruite and effect of faith. Or, if you wil haue it plainer, with them eareing is faith; and I thinke it rather to followe of faith. In wordes verily the difference is but small: but in the thing it selfe, not small. For though the Apostle teacheth that Christ dwelleth in our heares by faith: yet no man will expounde this dwelling to be faith: but all men doe perceiue that there is expressed a singular effect of faith, for that by it the faithful doe obteine to haue Christ dwelling in them. After this maner, the Lorde meant, in calling himselfe the bread of life, not onely to teach that in the faith of his death and resurrection, salvation is reposde for vs, but also that by true partaking of himselfe it is brought to passe, that his life paseth into vs, and bcommeth ours: like as bread, when it is taken for focde, ministreth liuclinessse to the body.

6 Neither did Augustine, whome they bring in for their patrone, in anye other
other meaning write that we eate by believing, than to thewe that this eating is of faith, not of the mouth. Which I also denie not; but yet therewithall I add, that we do by faith embrace Christ, not appearing a faire of, but making himselfe one with vs, that he may be our head, and we his members. Yet do not I utterly disallow that manner of speaking; but onely I denie it to be a full declaration, if they meane to define what it is to eate the flesh of Christe. Otherwise I see that Quintus hath oft yfed this forme of speche: as when he sayeth in the third booke of Christian doctrine, Verily ye eate the flesh of the Sonne of man: this is a figure teaching that wee must comminicate with the passion of the Lorde, and must sweetely and profitably lay vppe in remembrance that for vs his flesh was crucified and wounded. Againe when he sayeth that the three thousand men which were converted at Peters sermon, did drinke the bloude of Christ by believing, which they hadde shedde by cruel dealing. But in many other places he honorably setteth out that benefite of faith, that by it our soules are no less refreshed with the communing of the flesh of Christe, than our bodies are with the bread which they eate. And the same is it which in a certaine place Chrysostome writeth, that Christe deeth not onely by sayth, but also in deede make vs his body. For he meaneth not that we doe from any other where than from faith, obtaine such a benefite: but this onely he meaneth to exclude, that none when hee heareth faith to bee named, should conceive a naked imagination. As for them that wil haue the Supper to be onely a marke of outward profession, I do now passe them ouer: because I thinke I have sufficiently confuted their errore, when I entreated of sacramentes generally. Onely this thing let the readers marke, that when the cup is called the covenant in the bloude, there is a promise expresed that may be of force to confirm faith. Whereupon foloweth, that vnlesse we haue respect to God, and embrace that which he offreth, we do not rightly vs the holy Supper.

Moreover they also do not satisfie me, which acknowledging that we have some communion with Christ, when they mean to expresse it, do make vs partakers onely of the spirit, without making any mention of flesh and bloude. As though all those things were spoken of nothing, that his flesh is verily meate, that his bloude is verily drinke: that none hath life, but hee that eateth that flesh, and drinketh that bloude: and such other sayinges that belong to the same ende. Wherefore if it be certaine that the full communicacion of Christ proceedeth beyond their description, as it is to narrowly straine: I will now goe about to knit vp in fewe words, howe large it is and how farre it extendeth it selfe, before that I speake of the contrary fault of excess. For I shall have a longer disputation with the excessive teacheers, which, when according to their owne grosseness they frame a maner of eating and drinking ful of absurditie, doe also transfigure Christ stripped out of his flesh into a fantasie: if yet a man may with any words comprehend so great a mysterie, which I see that I can not sufficiently compreheende with minde: and therefore I do willingly confesse it, that no man should measure the highnes thereof by the smale proportion of my childihnesse. But rather I exhort the readers, that they do not restrain the sense of
of their minds within these two narrow bounds: but endeavour to rise vp much higher, than they can by my guiding. For I my selfe, so oft as I speake of this thing, when I have troubled to say all, thinke that I have yet said but little in respect of the worthinesse thereof. And although the minde can do more in thinking than the tongue in expressing; yet with greatnesse of the thing, the minde also is surmounted and overwhelmed. Finally therefore nothing remaineth, but that I must breake forth into admiration of my mysterie, which neither the minde can suffice to thinke of, nor the tongue to declare. Yet after such manner as I can, I will set forth the summe of my sentence: which as I nothing doubt to be true, so I trust that it will not be disallowed of godly heartes.

8 First of all, we are taught out of the scripture, that Christ was from the beginning that life bringing worde of the Father, the fountain and original of life, from whence all things ever receiv'd their having of life. Wherefore John sometime calleth him the worde of life, and sometime writeth that life was in him: meaning that he even then flowing into all creatures, powerd into them the power of breathing & living. Yet the same John addeth afterward, that the life was then & not till then openly shewed, where the Sonne of God taking upon him our flesh, gave himselfe to be seen with eyes and felt with hands. For though he did before also spread abroad his power into the creatures: yet because man, being by sinne estranged from God, having lost the communion of life, fawe on earth fide death hanging over him: that he might recover hope of immortalitie, it behooved that he should be communed into the communion of that word. For howe small a confidence maiest thou counciue thereof, if thou hearest the word of God in deed, from which thou art most farre remoued, containing in it selfe the fulness of life, but in thy selfe and rounde about thee nothing offerest it selfe, and is present before thine eyes but death? But since that fountain of life began not to dwell in our flesh, nowe it lieth not a farre off hidden from vs, but presently delivereth it selfe to be partaken of vs. Yea and it maketh the very flesh, wherein it resteth, to bee of power to bring life to vs, that by partaking thereof wee may be fedde to immortalitie. I am (faith hee) the bread of life, y am come down from heaven. And the bread which I will give is my flesh, which I will give for the life of the world. In which wordes he teacheth not onely that he is life, in respect that he is the eternall worde of GOD which came downe to vs from heaven, but that in coming downe he powerd the same power into the flesh whiche he did put on, that from thence the communicatig of life might flowe forth vs. Hereupon also these things nowe follow, that his flesh is verily meat, and his blood is verily drinke, with which sustenances the faithfull are fostered into eternall life. Herein therefore consisteth singular comfort to the godly, y nowe they finde life in their owne flesh. For so they do not onely with chiefe passage attenie vnto it, but have it of it selfe laid abroad for them & offering it selfe vnto them. Oney let them hold open the bosome of their heart y they may embrace it being present, and they shall obtaine it.

9. But although the flesh of Christ haue not to great power of it selfe, that it can giue life to vs, which both in the owne first estate of it was sub-
Cap. 17. Of the outward meanes of it selfe an unwasteful fountain from whence life floweth, both that which must be necessary to be taken thereof, and have fellowship with it.

John 5:19.

... sect to mortality, and now being endued with immortality, liueth not by itself; yet it is rightfully called life-bringing, which is filled with fulnesse of life to powre it into vs, in which meaninge I do with Cyril expounde that saying of Christ: as the father hath life in himself, so hee hath also given to the sonne to have life in himselfe. For there he properly speaketh of his gifts, not which he from the beginning possessed with the father, but with which he was garnished in the same flesh in which he appeared. Therefore hee theweth that in his manhood also dwelleth the fulnesse of life, that whatsoever partakest of his flesh and blode, may therewithall also enjoy the partaking of life. Of what sort that is, we may declare by a familiar example. For as ouer of a fountain water is sometime drunke, sometime is drawne, sometime by forrowes is conected to the watering of groundes, which yet of it selfe doeth not overflow into so many ves, but from the very spring it falleth which with everlastings flowing yeeldeth and ministreth vnto it from time to time newe abundance: so the flesh of Christ is like a riche and unwasteful fountain whiche powreth into vs the life springing from the Godhead into itselfe. Nowe who feeth not that the communion of the flesh and blode of Christ is necessarie to all that aspire to heavenly life? Hereunto tendeth that saying of the Apostle, that the Church is the body of Christ and the fulfilling of it: and that he is the head out of which the whole body coupled and knit together by joynes maketh encrease of the body: that our bodies are the members of Christ. All which thinges we understand to be impossible to be brought to passe, but that hee must wholly cleave to vs in spirit and body. But that most neere fellowship whereby we are coupled with his flesh, hee hath yet set out with a more glorious title, when he said that we are members of his body, and are of his bones and of his flesh. At the last, to declare it to be a matter greater than all words, he concludeth his saying with an exclamation, This is (faith hee) a great secret. Therefore it should be a point of extreme madnesse to acknowledge no communion of the faithfull when the flesh and blode of the Lorde, which the Apostle declareth to bee so great, that he had rather wonder at it than express it.

Ephe. 5:30.

T he body & blode of Christ truely grown vs, & not bare, and naked of vs, thereof in this sacrament.

Let the summe bee, that our soules are so fedde with the flesh and blode of Christ, as brende and wine do maintain, and sustaine the bodily life. For otherwise the proportionall relation of the signe should not agree, vnlesse soules did finde their food in Christ. Which can not be done, vnlesse Christ doe truely growe into one with vs, and refresh vs with the eating of his flesh and drinking of his bloud. But although it seeme incredible, that in so great distance of places the flesh of Christ reacheth to vs, that it may bee meat to vs: let vs remember howe much the secret power of the spirtuall wondrous ABove all our senses, and howe foolishly it is to go about to measure his vnmeasurable bleness by our measure. That therefore which our minde comprehendeth not, let our faith conceive, that the spirit truly kniteth in one those things that are feuered in places. Nowe that same holy communicating of his body and blode, whereby Christ powreth his life into vs, even as if hee pierced it into our bones and marowes, hee in the supper
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Supper also testifieth and sealeth. and that not without setting before us a vain or voided signe, but bringing forth there the effectual working of his spirit whereby he fulfiileth that which he promiseth. And verily he there offereth & delivereth the thing signified to all them that sit at that spiritual banquet: although be received with fruit of the faithful only, which receive so great bountifulness with true faith and thankfulness of mine. After which manner the Apostle saith, that the bread which we break is the communion of the body of Christ: and that the cuppe which we hallowe with the worde and prayers to that purpose, is the communion of his blood. Neither is there any cause why any man should object, that it is a figurative speech, by which the name of the thing signified is given to the signe. I grant verily that the breaking of the bread is a signe, not the thing it selfe. But this being admitted, yet we shall rightly gather of the deliverance of the signe, that the thing it selfe is delivered. For vnlesse a man will call God a deceivers, he can never be so bolde to saye that he feteth before us an emptie signe. Therefore it by the breaking of bread the Lord doeth truely represent the partaking of his body, it ought to be out of doubt that he truly performeth & delivereth it. And this rule is always to be holden of the godly, that so oft as they see the signes ordained of the Lord, they certainly thinke and perswade themselves that the true of the thing signified is there present. For to what purpose should the Lord deliver to thee into thy hand the signe of his body, but to assure thee of the true partaking of it? If it be truely that a visible signe is given unto us, to seal the gift of an invisible thing: when we receive the signe of the body, let vs no lesse certainly beleue that the body it selfe also is given us.

11. I say therefore (which both hath bin alway receiued in the Church, & all they teach at this day that thinke right) that the holy mysterie of the Supper consisteth of two things: that is to say of the bodily signes, which being set before our eyes do represent unto vs invisible things according to the capacite of our weakesesse, and of spirituall truth, which is by those signes both figured and delivered. Of what sort that is, when I meant to shewe it familiarly, I was to set these three things: the signification, the matter which hangeth of the signification, the virtue, or effect which foloweth of both. The signification consisteth in the promises, which are after a certaine manner wrapped together with the signe. The matter of substance I call Christ with his death & resurrection. By effect I understand the redemption, righteousness, sanctification, and eternall life, and whatsoever other benefites Christ bringeth vs. Now although all these things haue respect to faith: yet I leave no place to this caulation: as though when I say that Christ is received by faith, I would have him conceived with understanding only & imagination. For the promises offer him, nor that we should stick fast in the sight alone, and in bare knowledge: but that we should enjoy the true communicating of him, And truely I see not how any man may have confidence that he hath redemption and righteousness in the crosse of Christ, & life in his death. but principally standing upon the true communion of Christ himselfe. For those good things should not come to us, vnlesse Christ first made himselfe ours. I say therefore, that in the mystery of the Supper, by the signes Christ himselfe by faith, even his body and blood truly pataicipated, in this sacrament.
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signes of bread and wine Christ is truely delivered to vs, yea and his body & bloud, in which he hath fulfilled all obedience for purchasing of righteousness to vs: namely that first we should grow together into one body with him: and then being made partakers of his substance, we may also feele his power in the communicating of all his good things.

12 Now I come down to the excesse mixtures, which superstition hath brought in. For herein Satan hath played with maruellous astute, that withdrawing the minde of men from heauen, he might fill them with peruerse error, as though Christ were fastened to the element of bread. And first we must not dreame such a presence of Christ in the sacrament, as the craftesmen of the court of Rome have saied: as though the body of Christ were made present with presence of place, to be handled with hands, to bee broossed with teeth, and swallowed with mouth. For this forme of recantation Pope Nicholas endited to Berengarius, to be a witnesses of his repentance: namely with words so fatifie monstruous, that the author of the grosse crieth out: there is danger, if the readers do not wisely take heed to themselves, lest they should sucke out of them an herefor worse then was that of Berengarius. In the seconde distinction, in the chapter beginning thus, Ego Berengarius, but Peter Lombarde, although he tranuial much in excusing the absurditie, yet more inclineth to the contrari sentence. For as we nothing doubt that it hath limits according to the perpetuall nature of the bodie of men: & is holden in heauen, into which it was once received, untill he returne to judgement: to draw it backe vnnder these corruptible elements or to imagine it present euery where, wee account it to be vitall vnlawfull. Neither verily is it so needful to this that we may enjoy the partaking of it: forasmuch as the Lord giveth vs this benefit by his Spirit that we be made one with him in body, Spirit, and soule. The bond therefore of this conioyning is the spirit of Christ, by the knitting whereof we be coupled together: & as it were a certaine conduit, by which whatsoever Christ himselfe both is and hath, is conveyed to vs. For if we behold the Sunne shining forth with his beames vp on the earth after a certain manner to cast forth his substance vn to it to engender, nourish, and quicken the fruities thereof: why should the extending of beames of the spirit of Christ be inferior to convey the communion of his flesh and bloud into vs? Wherefore the Scripture, when it speake of our partaking with Christ, refereth by whole force thereof to the Spirit. Yet in stead of many, one place shalbe sufficient. For Paul in the eights chapter to the Romanes, saith that Christ dwelleth in vs none other wise than by his spirit: whereby yet he taketh not away that communion of his flesh and bloud of which we nowe speake, but teacheth that the Spirit alone worketh that we possesse whole Christ and have him dwelling in vs.

13 The schoolemen thought more shamefully which were withheld with horror of so barbarous vnGodlynesse. Yet they also themselves do nothing but mocke with fustler deceites. They graunt that Christ is not contained there by way of circumscription nor after a bodily manner: but afterward they invent a way, which neither themselves do understand, nor they can declare to other: yet it is such as faileth to this point that Christe must
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be sought in the forme of breade as they call it. For what is it? When they say that the substance of bread is turned into Christ, do they not fasten him to the whitenes which they there leue? But (say they) he is so contained in the Sacrament, that he abideth in heaven; and we determine no other presence but of habitude. But whatsoever wordes they bring in to clooke it with a deceitfull colour, this is the ende of all, that that is by consecration made Christ, which before was bread: that from thenceforth Christ lieth hid under that colour of bread. Which also they are not ashamed in plaine words to express. For these be the wordes of Lombarde: that the body of Christ, which in it selfe is visible, when the consecration is ended, lieth hidden and is covered under the forme of bread. So the forme of that bread is nothing else but a visour, that taketh away the sight of the flesh fro the eyes. Neither neede we many conceitures, to finde what figures they minded to lay with these wordes, sith the thing itselfe plaine lyke speaketh it. For it is to be seene with howe great superstition in certaine ages past, not onely the common sort of men, but also the verie cheefe of them have benec holden, and at this day be holde in popish Churches. For having little care of true faith (by which alone we both come into the fellowship of Christ, and doe cleave together with him) so that they have a carnal preface of him, which they have framed beside the wordes, they thinke that they have him present enough. Therefore in a summe, we see that this hath bene gotten by this wittie iutilely that bread was taken for God.

14 From hence proceeded the same faine transubstantiation, for which at this day they figh more earnestly than for all the other articles of their faith. For the first builders of that local presence could not unwinde themselves from this doubt howe the bodie of Christ should be mingled with the substance of breade, but that by and by manie absurdities did thrust them selves in place. Therefore they were driven of necessitie to flee to this invention, that there is made a turning of breade into the body: not that the body is properly made to God, but because Christ of he might hide himselfe under the forme, bringeth the substance to nothing. But it is maruellous, that they fell to so great ignorance, yea fenfelesse dullnesse, that not onely scripture but also the consent of olde Church fighting against it, they brought abroad that monster. I grant indeede that some of olde writers sometime vsed the name of turning: not for that they would destroy the substance in outward signes, but that they might teach that the bread dedicate to mytery different farre from common bread and is nowe other. But eeh where they all plainly declare, that the holy supper consisteth of two partes, an earthly part, and a heavenly: and the earthly part they do without controversie expound to be bread and wine. Truely whatsoever they babbie, it is plain that in confirming of this doctrine they want the defence of antiquitie, which they oftentimes presume to set against the evident word of God. For it is not so long age since it was inuented, it was verily unknownen not onely to those better ages, in which purer doctrine of religion yet flourished, but also even when that same purenesse was much defiled. There is none of the old writers doth not in expressse words confesse, the holy signes in the Supper are bread and wine; although, as we haue saide, they sometime for

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it out with divers tides:to aduance the dignitie of y mysterie. For whereas they say ñ in the confession is made a secret turning, that now it is another thing then bread and wine: I haue euene nowe given warning ñ they do not thereby meane ñ the things themselves, are brought to nought, but that they are now to be otherwise esteemed than common meates, which are appointed only to feede the belly: forasmuch as in them is deliuered rowvs the spiritual meate and drinke of the soule. This we also dente not. If (say these men,) there be a turning, it must needs be that there is of one thing made another thing. If they meane that there is something made which before was not, I agree with them. If they will drawe it to that their owne imagination, let them anfwere me what chage they thinke to be made in baptisme. For herein the fathers also do determine a maruellous turning, where they say that of a corruptible element is made a spiritual washing of ñ soule, yet none of them denieth that water remaineth. But (say they,) there is no such thing in baptisme, as ñ in the Supper. This is my body. As though the question were of those wordes, which have a meaning plaine enough: and not rather of that worde of turning, which ought to signifie no more in the Supper then in baptisme. Therefore farewell they with these faires of syllables, whereby they doe nothing else but bewray their owne hungrie in lust. For otherwise the signification would not agree together vnlesse the truth which is there figured, had a lively image in outward signe. Christes will was by the outward signe to testifie that his flesh is meat. If he did fet before vs onely an empty imaginative forme of bread not true bread, where were the correlatiun or similitude which should lead vs from the visible thing to the invisible? For, that all things may agree together, the signification shall extende no further, but that we be fedde with the forme of the flesh of Christ. As, if in baptisme the forme of water sholde deceive our eyes, it should not bee to vs a certaine pledge of our washing: yea by that deceitfull shewe there should bee given vs an occasion of wauering. Therefore the nature of the sacrament is overthrowen, vnles in the manner of signifying ñ earthly signe, aunswere to ñ heavenly thing. And therefore we loose the teeth of this mysterie, vnlesse true bread represent to vs the true body of Christ. I repeate it againe: Sith ñ Supper is nothing else, than a visible testifying of that promisse which is in ñ sixt: Chapter of John, namely that Christ is the bread of life, which came downe from heauen: there must bee visible bread vsed for a meane whereby ñ same spiritual bread may be figured: vnles we will that we loose all the fruit which in this behalfe God tenderly granteth to sustaine our weaknesses. Now by what reaon shoulde Paul gather, that al we are one body and one bread, which doe together partake of one bread, if there remained onely an imaginative forme and not rather a naturall truth of bread?

But they could never have beene so fowly beguiled with the deceits of Satan, but because they were already bewitched with this error, that the body of Christ inclosed vnnder bread was by the bodily mouth set downe into the belly. Tho the cause of so brutish imagination was, that confession signified as much among them as a magicall enchantment. But this principle was drawn to them, that bread is a sacrament to none but to men, to whom the worde is directed: like as ñ water of baptisme is not changed in
it selfe, but soone as the promise is adiouned, it beginneth to be that tos which it before was not. This shall better appeare by example of a like Sacrament. The water springing out of the rocke in the desert was to the fathers a token & signe of the same thing, which the wine doth figure to vs in the Supper. For Paule reacheth that they drink the same spiritual drink. But it was a common watering for the beasts & cattell of the people. Whereas it is caklie gathered, that in earthlie elements, when they are applied to a spiritual vse, there is made no other turning but in respect of men, in so much as they are to them seals of the promises. Moreover, if Gods purpose is (as I often repeate) as it were by handome chariots to lift vs vp to himselfe, they do by their waywardnes wickedly disappoint the same, which do in decede call vs to Christ, but lurking invisible under bread. For it is not possible that the minde of men, vncombring itselfe from the immeasurablenesse of places, should attaine to Christ even above the heauen. That which nature denied them, they attempted to amend with a more hurtfull remedie: that abiding in earth, we should neede no heauenlie neerenes of Christ. Loe, this is the necessity that compelled them to transfigure the bodie of Christ. In Bernard's time, although a harder maner of speaking was grown in vs, yet transubstantiation was not then knowne. And in all ages before that, this similitude did file about in euery mans mouth, that ther is with bread & wine a spiritual thing joyned in this mysterie. Of the words they sunder, as they thinke, thelilie: but bringing nothing fit for this present cause. The rod of Moses (say they) beeing turned into a serpent, although it did get the name of a Serpent, yet keepeth still the old name, & is called a rod. So in their opinion it is as probable, that although the brede passe into a newe subsance, it may be abusively and yet not vnaptly called that which it appeareth to the cies. But what likelihoode or neerenesse find they betweene a cleare miracle, and their fainede illusion, of which no eye in earth is witnesse? The Magicians had mocked with deceites, so that the Aegyptians were persuaded, that they excelled in divine power to change creatures above the order of nature. Moses came forth, and driving away all their deceites, shewed that the inuincible power of God was on his side, because his own rod consumed at the rest. But forasmuch as that was a turning discernable with eyes, therefore as we have sayde, it pertaineth nothing to this present cause: and in a little time after, the rod visibly returned into his own form. Besides it is not knowne, whether that sudden turning was of substance or no. Also the aluding to the rods of the Magicians is to bee considered, which the Prophets therefore woulde not call Serpents, least hee should seeme to signifie a turning where none was: because those deceivers had done nothing but cast a myt before the eyes of the beholders. What likenes herewith have these formes of speeche, The bread which we breake, so oft as ye shall eate this bread, They communicated in breaking of brede, & such other? It is certaine that their eyes were onely deceived with the enchantment of the Magicians. As concerning Moses, the matter is more douteful, by whose hand it was no more hard for God to make of a rod a Serpent, & againe of a Serpent to make a rod, than to cloth Angels with fleshly bodies, and by and by after to vnclot them. If the nature of this mystery were
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were the same or like, there were some colour for their solution. Let this therefore remaine certaine, that it is not truly nor fitly promised vs that in the Supper the flesh of Christ is truly to vs for meate, vnlesse the true substance of the outward signe agree with it. And (as one error groweth of another) the place of Jeremie is to foolishly wretted to prooue transubstantiation, that it liketh me to rehearse it. The Prophet complaineth that wood is put in his bread; meaning that by the crucifiction of his enemies, his bread was infected with bitterness. As David with a like figure bewaileth that his meate was corrupted with gall, and his drinke with vineger. These men will have it that the body of Christ was by way of allegorie fastened to the crose. But some of the olde fathers thought so. As though we ought rather to pardon their ignorance, & to burie their shame, than to add shamelesnes to compell them yet still to fight like enemies with the naturall meaning of the Prophet.

16 Other, which see that the proportionall relation of the signe and the thing signified, can not be overthrown, but that the truth of the mystery must tall, do confess that the bread of the Supper is verily a substance of an earthly and corruptible element, and suffeth no change in it selfe, but hath vnder it selfe the body of Christ enclosed. If they did doe declare their meaning, that when the bread is deliuered in the mysterie, there is adjoinned the deliuering of the bodie, because the truth is vnseuerable from the signe: I would not much strive with them. But because they placing the body in the bread, doe faine to it a being every where contrary to the nature thereof, and in adding vnder the bread, they will have it lie there hidden: it is necessarie a little while to drawe such suttetliees out of their dennes. For my mind is not yet as of let purpose to go through with all this points: but only that I may lay the foundations of the disputacion which shall by and by followe in place fit for it. They will therefore have the body of Christ to be invisible & unmeasurable, that it may be hid vnder the bread: because they thinke they do not otherwise communicate with him than if he descend into the bread: but they comprehend not the maner of descending, whereby he liesth vpward to himselfe. They lay upon it all the colours that they can: but when they have laid all, it sufficiently appeareth, that they stay vp to the local presence of Christ. Whence commeth that euery because they can abide to conceuie no other partaking of the flesh & bloud, but which confesseth either of joyning & touching of place, or of some grosse enclosing.

17 And, that they may obstinately defend the error once rashly conceived, some of them sticke not to say, that the flesh of Christ had nouer any other measurings, but so farre & wide as heaven & earth is broad. Whereas he was borne a childe out of the wombe, whereas he grew, whereas he was spread abroad on the crose, whereas he was enclosed in the sepulchre, the same was done by a certain dispensation, that he might be borne & die, and perfoarme the other duties of man. Whereas after this resurrection he was seene in his wonted forme of body, whereas he was taken vp to heaven, whereas last of all also after his ascension he was seene of Stephen and Paul: it was done by the same dispensation, that it might appear to the sight of men, he was made a king in heaven. What is this else, but to raise vp Marcion.
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For no man can doubt that the body of Christ was a fantastical thing, if he was of such state. Some slip away somewhat more futilely, with saying that this body which is given in the sacrament is glorious and immortal: and that therefore it is no absurdity, if it be contained in many places, if in no place, if with no form, under the Sacrament. But I ask what manner of body Christ gave to the disciples, the date before that he suffered: do not the words found that he gave the same mortal body, which was within a little after to be delivered? He had already before (say they) shewed his glory to be seen to three of the disciples. That is true indeed, but his will was by that brightness to give them a taste of immortality for an hour. In the mean time they shall not there finde a double body, but that one body which Christ did bear, garnished with newe glorious. But when he distributed his body at his first supper, the time was nowe at hand, when he being striken of God, and humbled should lie without glory as a leprous man: so farre is it off that he then would shew forth the glory of his resurrection. And how great a windowe is here opened to Marcioun, if the body of Christ was seen in one place mortal & base, and in another place was holden immortal & glorious? Howbeit, if their opinion take place, the same happeneth daily: because they are compelled to confess that the body of Christ being visible in it selfe, lieth hid inuifibly under the signe of bread. And yet they that vomit out such monstrous conclusions are so not ashamed of their owne shame, that they do unprouoked haughtily raile at vs, because we do not subscire to them.

18 Now if they list to faile the body & blood of the Lord to bread & wine: the one shall of necessitie be plucked in sunder from the other. For as the bread is delivered severally from the cup, so the body vnited to the bread must needs be divided from the blood enclosed in the cup. For when they affirm that the body is in the bread & the blood in the cup: and the bread & wine are by spaces of place distant one from the other: they can by no shift escape, but that the body must be seuered from the bloud. But whereas they are wont to allege, that by accompanying (as they faine) in the body is the bloud, & likewise in the bloud is the body, yt verily is too trifling: forasmuch as the signes in which they are enclosed are seuered. But if we bee lifted vp with our eyes & minds to heauen, yt we seeke Christ there in the glory of his kingdom: as the signes do allure vs to him whole: seuer the signe of bread, we shall be fed with his body, under the signe of wine we shall seuerally drinke his bloud, yt at length we may enjoy him whole. For although he hath taken away his flesh from vs, & in his body is ascended vp into heauen, yet he sitteth at the right hand of the father, that is to say he reigneth in the power, and majestie, & glorie of the father. This kingdom is neither bounded with any spaces of place, nor compassed about with any measure, but the Christ may shew forth his might whereas it pleaseth him both in heauen & in earth: but that he may shew himselfe present with power & strength: but that he may alway be at hande with the that be his, breathing his life into the, may live in them, strengthen them, quicken them, preserve them safe, even as if he were present in body: finally, but that he may feede them with his owne body, the communion whereof he doeth by the
power of his spirit power to them. After this manner the body and bloud of Christ is delivered to vs in the Sacrament.

19 But we must appoint such a presence of Christ in the supper, as may neither fasten him to the element of bread, nor that he be vp in the bread, nor by any meane compass him in, (for it is plain that all these things abate his heauenly glory) finally such as may rather take from him his owne measure, nor divirly draw him in many places at once, nor sain to him such an unmeasurable greatness as is spread abroad throughout heauen and earth, for these things are plainely against the truth of the nature of mankind. Let vs (lay) never suffer these two exceptions to be take away from vs. The one, that nothing be abated from the glorie of Christ, which is done, when he is brought vnder the corruptible elements of this world, or is bound to any earthly creatures. The other, that nothing be by faire applie to his body, that agree not with the nature of man: which is done, wche it is either laid to be infinite, or is set in many places at once. But these absurdities being taken away, I willingly receive whatsoever may auaile to expresse the true and substantiall communicating of the bodie and bloud of the Lord, which communicating is delivered to the faithfull vnder the holy signes of the supper: and so that they may be thought not to receive it by imagination only or understanding of minde, but to enjoy it indeede to the foule of eternall life. Why this sentence is so hateful to the world, and all defence taken away from it by the vniust judgementes of many, there is no cause at all, but for that the diuel hath with horrible bewitching madded their mindes. Truely that which we teach, doth in all points very well agree with the Scriptures, it containeth neither any absurdities, nor darkenes, nor doubtfulnesse: it is not against true godlinesse and sound edification: finally, it hath nothing in it, that may offend, sauing that in certaine ages past, whethers ignorance and barbarousnesse of Sophisters reigned in the Church, so clear light and open truth hath beene unworthily oppresed. Yet because Satan at this day also travaileth by troublesome spirits to spoile it with all the flaunders and reproches that he can, and bendeth himselfe to no other thing with greater endeauour: it is profitable the more diligently to defende and rescue it.

20 Now before that we goe any further, we must entreate of the selfe institution of Christ: specially because this is the most glorious obiectio that our aduersaries have, that we depart from the wordes of Christ. Therefore, that we may be dischargd of the false causse of malice wherewith they burden vs, our firste beginning shall be at the exposition of the words. Three Evangelistes and Paul rehearse, that Christ tooke bread: when he had given thanks he brake it, gave it to his discipiles and saide, Take,eate, this is my bodie which is deliverd, or broken for you. Of the cuppe Mathew and Marke say thus: This cuppe is the bloud of the newe Testament, which shall be shed for many unto forgivennesse of sinnes. But Paul and Luke say thus: This cuppe is the newe testament in my bloud. The patrones of transubstantiation will hauie by the pronounc (this) the forme of bread to be signifiied, because the consecration is made in the whole content of the sentence, and there is no substance that can be shewed. But if they bee holden with
with religious care of the wordes, because Christ testified, that that which he reached into the disciples handes, was his body: truely this their deuise, that that which was bread is nowe the bodie, is most farre from the proper meaning of them. That which Christ rooke into his handes and gave the Apostles, he affirmeth to be his body: but the rooke bread: who therefore can not understand that bread is yet the word? and therefore there is no greater absurditie, than to remoue that to the forme, which is spok of the bread. Other, when they expounde this word(is) for to be transubstantiate, doe flee to a more enforced and violently wrested gloze. Therefore there is no cause why they shoulde pretende that they be moued with reverence of words. For this was vnheard of among al nations and languages, that the word(is) should be taken in this sense, namely for to be turned into another thing. As for them that leafe bread in the supper, and affirm that there is the body of Christ, they much differ among themselues. They which speake more modestly, although they precisely exact the letter. This is my bodie, yer afterward sweate from their preciouse, and saye that it is as much in effect as that the body of Christ is with bread, in bread, and under bread. Of the matter it selfe which they affirme, we haue alreadie touched somewhat, and we shall by and by have occasion yet to speake more. Now I dispute onely of the words, by which they say they are restraine in that they cannot admit bread to be called the bodie, because it is a signe of the bodie. But if they shunne all figures, why do they leape away from the plaine shewing of Christ, to their owne maners of speaking farre differing from it? For there is great difference betweene this that bread is the bodie, and this that the bodie is with bread. But because they sawe it to be impossible, that this simple proposition might stande, that bread is the bodie: they have attempted to scape away by those figures of speache, as it were by crooked turninges. Some more bolde sticke not to affirme that even in proper speaking, bread is the bodie, and by this mean they truely proue themselves to be literal men, if it be objected, that therefore the bread is Christ, and is God: this verily they will deny, because it is not exprested in the wordes of Christ. But they shall nothing proue by denying it forasmuch as all doe agree that whole Christ is offered vs in the supper. But it is an intolerable blasphemy, that it be without figure spok of of a fraile and corruptible element, that it is Christ. Nowe I aske of them, whether these two propositions bee both of one effect, Christ is the sonne of God, and bread is the body of Christ. If they graunt that they are divers, (which we will enforce them to graunt whether they will or no) then let them answer why the difference? I thinke they will bring none other but that the breade is after the sacramental manner called the body, Whereupon followeth, that Chrifts words are not subject to the common rule, nor ought to be tried by Grammar. Also I aske of all the precise and stiffe require of the letter, where Luke and Paul doe call the Cup the Testament in the bloude, whether they doe not expresse the same thing which they did in the first part, where they call breade the bodie. Truely the same religion was in the one part of the mysterie that was in the other: and because theuddesse is darke, longer speach doth better open the meaning. So oft therefore as they shall affirme...
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by one word, that the bread is the body, I will out of moe wordes bring a fit exposition, that it is the Testament in the body. For why? Shall we need to seke a more faithful or surer expositor than Paul and Luke? Neither yet do I tende henceto, to diminish any thing of that communicatting of the bodie of Christ which I haue confessed: onely my purpose is to confute that foolishe and cavardelic, whereby they doe so hartefullie brawle about wordes. I understand, by the authoritie of Paul and Luke, that the bread is the body of Christ, because it is the covenent in the body. If they fight against this, they haue warre not with me, but with the spirite of God. Howsoever they cry out that they be touched with reverence of the wordes of Christ, wherein they doe not figuratiuely understand those things that are plainly spoken: yet this is not a pretence rightfull enough, why they should to refuse all the reasons which we object to the contrarie. In the mean time, as I haue alreadie giuen warning, it is convenient to learne, what manner of thing this is. The testament in the body and bloud of Christ: because the covenent established with the sacrifice of death, shoulde otherwise not profit vs, vnlesse there were adioyned that secret communicating whereby we growe into one with Christ.

21 It remaineth therefore that for the affinitie which the things signified haue with their signes, we confesse that the selfe name of the thing was giuen to the signe: figuratiuely in deed, but not without a most fit proportionall agreement. I leaue allegories and parables, lest any man should quarrell that I seke startingholes, and wander out of the present purpose. I say that this is a speech by figure of transnomination which is commonly vued in the Scripture, when mysteries are entreate of. For neither can you other wise understand that which is said: that circumcision is a covenent: that the lambe is the paschouer: that the Sacrifices of the law are expiatioues: finally that the rocke, out of which water flowed in the desert, was Christ: vnlesse you take it to be spoke by way of transferring of names. Neither are names transferred onely from the higher name to the lower: but contrariwise the name of the visible signe is also giuen to the thing signified: as when it is said that God appeared to Moses in the bush: when the arke of covenent is called God, and the face of God: & the doxe is called the holy Ghost. For though the signe differ in substance from the thing signified: because this is spirituall and heavenly, & that is corporall and visible: yet because it dooth not only figure the thing which it is holily appointed to represent, as a naked and emptie token, but doth also truly deliver it in deed: why may not the name of the thing rightly accorde with it? If signes devised by men, which are rather images of things absent, than markes of things present, which selue absent things, they doe often times deceitfully shadowe, are yet sometime garnished with the titles of the thinges: then those things that are ordained of God, doe by much greater reason borrowe the name of those things, of which they alway both beare a sure and not deceitfull signification, and haue the trueth adioyned with them. There is therefore so great likenesse and neerenes of the one to the other, that it is easie to draw their names to & fro. Therefore let our aduersaries cease to heap vs vnsavourie scoffings against vs, in calling vs Tropists, because we expound ye sacrametal maner.
maner of speaking after the common use of the Scripture. For whereas the Sacraments agree together in many things: in this transferring of names, they have all a certaine commonitie together. As therefore the Apostle teacheth, the stone out of which spiritual drinke did spring to Israelites, was Christ, because it was a visible signe, and which that spiritual drinke was truly in deed but not discernably to the eye perceived: so bread is at this day called the body of Christ, forasmuch as it is a signe whereby the Lord offereth to vs the true eating of his body. Neither did Augustine or other wise think or speake least any man should despise this as a new invention. If (faith he) the sacraments had not a certaine likeness of those things whereof they are sacramentes, they should not be sacramentes at all. And of this likeness oftentimes they take the names of the things themselves. As therefore after a certaine maner the sacrament of the body of Christ, is the bodie of Christ: the sacrament of the bloud of Christ: is the bloud of Christ: so the Sacrament of faith is faith. There be in him many like places, which it were superfluous to heap together, with that one suffiseth: sauing that the readers must be warned that the holy man teacheth the same thing in the epistle to Enodius, but it is a trifling shift to say, that where Augustine teacheth, that when transferring is often and commonly use in mysteries, he maketh no mention of the Supper: because if this shift were receiued, we might not reason from the generality to the specialitie, neither were this a good argument: Euerie feeling creature hath power of moving, therefore an ox & a horse have power of moving. Howebeit long disputacion hereof is in another place ended by the words of the same holy man, where he saith, that Christ stunk not to call it his body, when he gave the signe of his body. Against Adamitus, the Manichean, in the twelf Chapter, And in another place, vpon the thirde Psalme. MaruMFous (faith he) is the patience of Christ, that he receiued Jedaus to the banker, wherein he committed and deliered to his disciples the figure of his bodie and bloud.

22. But if some precise man, being blind at all the rest, do stand only upon this worde (this is) as though it seuered this mysterie from another, the solution is case. They say that the vehement of the substantie verbe (is) so great that it admitteth no figure. Which if wee grant to them: even in the words of Paul is read the substantie verbe, where he calleth bread the communicatie of the bodie of Christ. But the communicatie is an other thing then the bodie it selfe. Yea commonly where Sacramentes are entreated of, we finde the same wordes vied. As: This shall bee to you a couenant: with me. This Lambe shall bee to you a passouer. To rehaire no more: when Paul faith that the rocke was Christes, why doe they take the substantie verbe in that place to be of leffe vehement than in the spech of Christ? Let them also answer, where John faith, the holy Ghost was yet not yet, because Iesus was not yet glorified, of what force the substantie verbe is in that place. For if they abide fastened to their rule, the eternall essence of the holy Ghoste shall bee destroyed, as though it rooke beginning at the ascension of Christ. Finally let them answeare, what meaneth that saying of Paul, that Baptisme is the washing of regeneration and renuuing, which it is eviuent to bee unprofitable to many. But nothing is stronger to
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to confute them, than that sayings of Paul, y the church is Christ. For bring-
ing a similitude of the body of man, he addeth, So is Christ: in which place he understandeth the only begotten of God, not in himselfe, but in his members. Hereby I think I have obtained, that to sound witted and uncor-
rupted men the slaunderers of our enemies, are lothsome, when they spread
abroad, that we withdrawe credite from the words of Christ: which we do
no leffe obediencely embrace than they, & do weigh them with more godlie
reuerence. Ye their negligent carelesnes sheweth that they do not greatly
care what Christ meant, so y it give them a buckler to defend their obstina-
ces: like as our earnest searching out, to be a witnes how much we esteem
the authoritie of Christ. They odiously spread abroad, that natural sense of
man witholdeth vs & believeth that which Christ hath uttered with his
owne holy mouth: but how maliciously they burden vs with this slander, I
have a great part already made plaine, and hereafter it shall more clearely
appear. Therefore nothing witholdeth vs from believing Christ whose
speake, nor from obeying so soone as he doth but with becke will this or
that. Only this is the question, whether it be unlawfull to enquire of the na-
tural meaning.

23. The noble masters, that they may seeme wel lettered, do forbid men
to depart be it never so little from the letter. But I on the other side, when the
scripture nameth God a warlike man, because I see that without figurative
translation it is too rough a maner of speaking, do not doubt that it is a com-
parison taken from men. And truely upon none other present in the olde
time the anthropomorphis troubled the true teaching fathers, but that cat-
catching fast hold of these sayinges, the cies of God doe see., It went vp to his
cares, His hand stretched out, The earth his footstole, they cryed out
that God had his body taken from him, which the Scripture assigneth unto
him. If this lawe be receiv'd, outrageous barbarous he shall ouerwhelme
the whole light of faith. For what monsters of absurdities may not phren-
tique men, picke out, if it be graunted them to alledge euery small title to sta-
blish their opinions: That which they object, that it is not likely, that when
Christ prepared for his Apostles a singular comfort in adversities, he did then
speak in a riddle or dastly, maketh of our side. For if it had not come in the
minde of the Apostles, that bread was figuratively called the body, because
it was the signe of the body, they had without doubt been troubled with some
struous a thing. Almost at the fame moment John reporteth, that they did
sticke in perplexitie at euery of the least difficulties. They which strive am-
ong themselves, how Christ will go to the father: and doe mone question,
how he will goe out of the world: they which understande nothing of those
things that are spoken concerning the heavenly father, till they see him:
how would they have ben so easy to beleue that which all reason refuseth
that Christ stretched at the berde in their sight, and is enclosed invisibill vn
der bread? Whereas therefore they in eating the bread without doubting, re-
stituted their content, whereby appeareth that they tooke Christs words in the
same sense, that wee doe, because they remembered, that which ought not to
seeme strange in mysteries, that the name of the thing signified is transfer-
red to the signe. Therefore it was to the disciples, as it is to vs, a certaine and
clear
clear comfort, entangled with no riddle. Neither is there any other cause why some should depart from our exposition, but because the inacuteness of the divine hath blinded them, namely that they should find darkness to themselves, where the exposition of an apt figure offereth itself. Moreover if we precisely stand upon the words, Christ should wrongfully have spoken in one place severally an other thing concerning bread than he speaketh of the cup. He calleth the bread his body, he calleth the wine his blood; either that be a confused vaine repetition, or it shall bee such a partition as shall divide the body from the blood. Yea it shall as truly be saide of the cup, This is my body, as of the bread it selfe, and it may likewise interchangeably be saide, that the bread is the blood. If they answer that we must consider to what ende or use the signes were ordained: I grant it in deed: but in the mean time they shall not unwind themselves, but that their error must draw this absurdity with it, that the bread is the blood, and the wine is the body. Nowe I wot that this meaneth, when they grant the bread and the body to be diverse things, yet to affirm that the one is spoken of the other properly & without any figure: as if a man should say that a garment is indeede a thing differing from a man, & yet that it is properly called a man. In the mean time as though their victorie consisted in obstinacie and railing, they say that Christ is accused of lying, if an exposition be sought of the words. Nowe it shall be case for vs to shew to the readers how vnjustly wrong these catchers of syllables do to vs, when they silly simple with this opinion: we withdraw credit from the words of Christ, which we have proued to be furiously perverted and confounded by them, but to be faithfully and rightly expounded by vs.

24. But the slander of this lie cannot be utterly purged, till another crime be wiped away. For they spread abroad, *we are so addicted to natural reafon, that we give no more to the power of God, than the order of nature sufficeth* and common sense teacheth. From so malicious flanders I appeal to the verie doctrine it selfe which I have declared: which doeth clearely enough shew, I do not measure this mystery by the proportion of man's reason, nor do make it subject to the lawes of nature. I beseech you, have we learned out of natural philosophy, *Christ doth so from heauen feed us soules & bodies with his flesh, as our bodies are nourished with bread & wine: Whence commeth this power to flesh? it may give life? All men will say that it is not done naturally. It will no more please mans reason, the flesh of Christ reacheth to vs, that it may be food unto vs. Finally whooeuer hath tasted of our doctrine, shall be rauished into admiration of the surecte power of God. But these good men that be so zealous of it, forge to themselves a miracle, which being taken away, God himself vanisheth with his power. I desire to have my readers once againe warned, they diligently wry what our doctrine bringeth, whether it hang upon common sense, or with the winges of faith, surmounting the world, climbeth vp beyond it into the heaues. We say that Christ as well with the outward sign as with his spirit, descendeth to vs, that he may truly quicken our soules with the substance of his flesh and of his blood. In these fewe wordes he that perceueth not to bee contained many miracles, is more than senselesse: for as much as there is nothing more beside nature
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Web. 4.15.

They that make Christ to lurke invisible under bread, are neither thereby led by the words of Christ, nor helped therein by God's straitness.
1 Cor. 15. 47
Phil. 2. 7

The outward meanes, that soules should borowe spiritual and heavenly life, of the fleth which tooke her beginning of the earth, & which was subject to death. Nothing is more incredible, than that thinges distant and sunder by the whole space of heauen and earth, should in so great distance of places not onely be conioyned, but also united, that soules may receive food of the fleth of Christ. Therefore let wayward men cease to procure hatred to vs, by a filthy slander, as though we did enviously restrain any thing of the immeasurable power of God. For they do either too foolishly err, or too maliciously lie. For it is not heere in question what God could, but what he would. We affirme, to be done which pleased him. But it pleased him, that Christ should be made like to his brethren in all things, except sinne. What maner of thing is our fleth? Is it not such as confesseth of the certain measure of it, as is contained in place, as is touched, as is scene? And why (say they) may not God make, that one selfe same fleth may occupy many and divers places, may be contained in one place, may be without measure and former? Thou maddest man, why requirest thou of the power of God to make fleth at one selfe time to be & not to be fleth? Like as if thou shouldest instantly require, him to make at one selfe time the light to be both light and darkenesse. But he will eth light to be light, darknesse to be darknesse, fleth to be fleth.

He shall in deed when it pleaseth him, turne darkenesse into light, and light into darkenesse, but when thou requirest that light and darknesse may not differ, what dost thou else but pervert the order of the wildome of God? Therefore fleth must be fleth; and Spirit Spirit, euery thing in such lawe and condition as God hath created it. But such is the condition of fleth, that it must be in one yea and that a certaine place, and consist of her measure & of her forme. With this condition Christ tooke fleth upon him, to which (as Augustine witnesseth) he hath giuen instead incorruption and glory, but he hath not taken from it nature and truth.

They answere, that they have the word, whereby the will of God is made plaine: namely if it be granted them to banish out of the Church ye gift of expositio, which may bring light to the word, I grant ye have ye word: but such as in olde time the Anthropomorphites had, when they made God, having a body such as Marcion & the Manachese had, when they fained the body of Christ to be, either heavenly or fantastical. For they alledge, for testimonies. The first Adam was of the earth earthly, the seconde Adam is of heauen, heavenly. Againe, Christ alaced himselfe, taking upon him the forme of a seruantant, & was founde in likenesse as a man. But the grosse catechists think that there is no power of God, yeales with the monster forged in their brains, the whole order of nature be overthrowe: which is rather to limite God, when we couet with our fained inuocations to procure what he can doe. For out of what word have they taken ye the body of Christ is visible in heauen, but lurke invisible in earth under innumerable little pieces of bread? They wil say ye necesstic requireth this ye the body of Christ should bee giue in the supper, Verily because it pleased them to gather a filthy eating out of the words of Christ: they being caried away by their owne forciudgement, were driven to necesstic to come to this suttletic, which the whole scripture crieth out against. But ye any thing is by vs diminished of the power of godis.
To Salvation.

To falsely by our doctrine the praise of it is very honorable, so our. But for as much as they always accuse us that we defraud God of his honour, when we refuse that which according to common sense is hard to be believed, although it have been promised by the mouth of Christ, I make againe the same answer, wherefore that I made even now, that in the mysteries of faith we do not aske counsel of common sense, but with quiet willingnesse to learn, and with the spirit of meekenesse, which James commendeth, we receive the doctrine come from heaven. But in that when they perniciously err, I denie not that we follow a profitable moderation. They hearing the wordes of Christ, This is my body, imagine a miracle most farre from his mind. But when out of this fained inuition arise tooke absurdities, because they have already with head-long haste put snares upon themselves, they plunge themselves into the bottomlesse depth of the almightinesse of God that by this meane they may quench the light of truth. Hereupon commeth that proude presiden, We will not knowe howe Christ lieth hid under the breade, holding ourselves contented with this saying of his, This is my body. But we, as we doe in the whole Scripture, doe with no lesse obedience than care, study to obtaine a sound understanding of this place: neither doe we with preposterous heate rashly and without choice catch holde of that which first thrilleth itselfe into our minde: but vsing diligent musing upon it, we embrace the meaning which the spirite of God ministreth: and standing thereupon we do so aloft despise whatsoever earthly wisdom is set against it. Yea we holde our minde captive that they may not be bold so much as with one little word to carp against it: and do humble them, that they may not dare to rise vp against it. Hereupon sprung vp the exposition of the wordes of Christ, which to be by the continuall vogue of the scripture common to all Sacraments, all they that haue ben thought but meanely exercised therein, do knowe. Neither doe we, after the example of the holy Virgin, thinke it lawfull for vs, Luk.1,34. in a hard matter to enquire how it may be done.

26 But because nothing shall more aviall to confirme the faith of the godly than wher they haue learned that the doctrine which we have taught is taken out of the wordes of God, and standeth upon the authoritie thereof, I will make this also evident with as great briefenesse as I can. The body of Christ, since the time that it rose againe, not Aristotle but the Holy Ghost receaveth to be limited, and that it is comprehended in heaven until the last day. Neither am I ignorant that they boldly mocke out those places that are allledged for this purpose. So oft as Christ faileth that he will depart, leaving the world, they anfwer that that departing is nothing els but a changing of mortall state. But after this manner, Christ should not set the Holy Ghost in this place to supple (as they call it) the want of his absence: forasmuch as he doeth not succeede into this place, nor Christ himselfe doth descende againe out of the heavenly glory to take vpon him the state of mortall life. Truely the coming of the Holy Ghost, and the ascension of Christ are thinges set as contrary, therefore it cannot be that Christ should according to the flesh dwell with vs after the same manner that hee sendeth his spirite. Moreover he in plaine wordes expresseth, that hee will not be alway with his disciples in the world. This saying also they thinke

Iam. 1, 21.

Christ proceedeth by Scripture not to be on earth according to the presence of the flesh, but onely by manifest prudence and grace.

John 14, 22. and 28.

Matt 26, 11.

O oo o that
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that they doe daily wipe away, as though Christ said that he will not alway be poor and miserable or subject to the necessities of this frail life. But the circumstance of the place crieth plainly to the contrary, because there is not inreated of pouerie and need, or of the miserable state of earthly life, but of worship and honour. The anointing pleased not the disciples, because they thought it to be a superfluous & unprofitable cost, and mere vnto riotous excess; therefore they had rather that the price thereof, which they thought to be ill wafted, had beene bestowed upon the poore. Christ answereth that he shall not alway be present that he may be worshipped with such honour. And none otherwise did Augustine expound it, whole wordes bee these which are nothing doubtfull. When Christ said, Ye shall not alway have me, he spake of the presence of his body. For according to his maieftie, according to his prouidence, according to his vnspakable and innuable grace, this was fulfilled which he said, behold, I am with you euen to the ending of the world. But according to the flesh which the word tooke vnto him, according to this that he was borne of the Virgin according to this he was taken of the Iews, that he was fastened to the tree, that he was taken downe from the crosse, that he was wrapped in linnen clothes, that he was laid in the grave, that he was manifestly shewed in the resurrection, this was fulfilled. Yee shall not alway have me with you. Why so? Because he was conversant according to the presence of his bodie fourtie dayes with his discipkes, and while they accompanied him in seeing not in following he ascended. He is not here for he fitteth there at the right hand of the Father. And yet he is here: because he is not gone away in presence of Maieftie. Otherwise according to the presence of maieftie we have Christ alway, and according to the presence of the flesh it is rightly said, But me ye shall not alway have. For according to the presence of the flesh, the Church had him a fewe dayes: nowe shee holdeth him by faith, but seeth him not with eyes. Where (that I may note this also briefly) he maketh him present to vs three waies, by maieftie, prouidence, and vnspakable grace, vnder which I comprehend this maruellous communion of his bodie and blood: if so that we understand it to be done by the power of the holy Ghost, not by that saied enclosing of his bodie vnder the clement. For our Lord hath testified, that he hath flesh and bones which may be felt and seene. And to goe away and Ascend do not signifie to make a shewe of one ascending and going away, but to do in deede that which the wordes signifie. Shall we then (will some man say) affigne to Christ some certaine coast of heauen? But I answere with Augustine that this is a most curious and superfluous question, if so that ye yet wee believe that he is in heauen.

27 But what doth the name of ascending so oft repeated? doth it not signifie a remouing from one place to another? They deny it, because after their opinion, by height is onely signified maieftie of Empire. But what meaneth the verie manner of ascending? was he not in sight of his disciples looking on, lifted vp on high? Do not the Euangelistes plainly declare that he was taken vp into the heauens? These wittie Sophists do answere that with a cloud set betweene him and them he was conuicte out of their sight, that the faithfull might learne that from thence forth he should not bee...
be visible in the world. As though, to make credit of his invisible presence, he ought not rather to vanish away in a moment, as the cloud, nor rather to compass him before, he stirred his foot. But when he is carried vp on high into the aire, & with a cloud cast underneath him, teacheth he is no more to be sought in the earth: we fafeli gather, that now he lieth his dwelling place in the heavens: as Paul also affirmeth, and from thence biddeth vs to looke for him. After this manner the Angels warned the disciples, they in vain gazed vp into heavens, because Jesus which is taken vp into heavens, shall so come as they have seen him go vp. Here also the adversaries of sound doctrine, start away with a pleasant shift as they think, saying that he shall then come visible, which never went out of the earth, but that he abideth invisible with them that be his. As though the Angels did there signify a double presence, and do not simply make the disciples witnesses of his going vp, seeing it with their eyes: no doubting might remain: even as if they had said: hee in your sights beholding it, being taken vp into heavens, hath claimed to himselfe the heavenly empire: it remaineth that ye patiently abide in expectation, till hee come againe the judge of the world: because he is now entered into heavens, not that hee may alone possesse it, but that he may gather together with him you and all the godly.

23 But forasmuch as the defenders of this bastard doctrine are not ashamed to garnish it with the consentient voices of the olde writers and specially of Augustin: I will in fewe wordes declare how peruersely they go about it. For whereas their testimonies have beene gathered together of learned and godly men, I will not do a thing already done: let him that will, seeke them out of their works. I will not heape together, neither out of Augustinus himselfe, all that might make to the purpose: but will bee content to shewe by a fewe that he is without controuersie, whole on our side. As for this that our adversaries, to write him from vs, doe allege that it is commonlie read in his booke, that the flesh and bloud of Christ is distributed in the supper, namely the sacrifice once offered in the croffe: it is but trifling: for he also calleth it either thanksgiving, or the sacrament of the body. But in what sense heeth the wordes of flesh and bloud, we neede not to fecke how long cophasing about: forasmuch as he declareth himselfe, saying that sacraments take their names of the likenes of the things which they signify: and that therefore after a certain manner the sacrament of the body is vs body. Where with according another place which is well enough known. The Lord spake not to stay, This is my body, when he gave the signe of it. Again: they obiect, that Augustinus writeth expresslie, that the body of Christ fellath to the grounde, and entreth into the mouth: even in the same sense, that he affirmeth it to be consumed, because he joineth them both together. Neither doth that make to the contrarie, which he faith: that when the mysterie is ended the bread is consumed: because he had a little before said: Sich these things are knowne to men, forasmuch as they are done by men, they may haue honour as things: but as maruellous things, they may not. And to no other end tendeth that which our adversaries do too unadvisedly draw to themselves: that Christ did (after a certain manner) bear himselfe in his owne hands, when he reacheth the mysticall breade to the discipul.
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In Psal. 33.

Episc. Dardan.

Traet. 50. in Joh.

Matthew 26:11

Matthew 28:10

ciples. For by entering this aduerbe of likenesse (after a certain maner) he sufficiently declareth, that he was not truely nor really enclosed under the bread. And no maruel: sith in another place he plainlie affirmeth that bodies, if places of places be taken from them, shall be nowhere: & because they shall be nowhere, they shall be not at all. It is a hungrie caualation, to say that in that place is not entreated of the Supper, in which God vtereth speciall power: because the question was mowed concerning the flesh of Christ, and the holy man of set purpose answering faith: Christ gave immortality to his flesh, but tooke not nature from it. After this form it is not to be thought that he is eke where spread abroad: for we must beware that we do not to affirm the Godhead of the man, that we take away the truth of the bodie. And it followeth not, that that which is in God must be eche where as GOD is. There is a reason by and by added: for one person is God and man, and both are one Christ: which, by this that he is God: in heauen, by this that he is man. What a negligence had it beene, not to except: the mysterie of the Supper being a thing so earnest and weightie, if there had beene in it any thing against the doctrine which he entreated of. And yet if a man doe heedfully reade that which followeth within a little after, he shall finde that under that general doctrine, the Supper is also comprehended, that Christ the onelie begotten sonne of GOD, and the same the son of man, is eche where whole present as God: that he is in the temple of God (that is in the Church) GOD as it were there dwelling, and in some certain place of heauen by reaon of the measure of his true body. We see howe, to the uniting of Christ with the Church, he doeth not drawe his bodie out of heauen: which surelie hee would haue done, if the bodie of Christ were not truely meate to vs vnlesse it were enclosed under bread. In another place defining howe the faithfull doe nowe poseffe Christes. Thou haft him (faith he) by the signe of the croffe, by the sacrament of Baptisme, by the meate and drinke of the altar. How rightlie he reckoneth a superstitious vmage among the signes of the presence of Christ: I doe not nowe dispute: but hee that compareth the presence of the flesh to the signe of the croffe, sufficiently sheweth that he faineth not a two bodied Christ, that the same he may take hidden under the bread, which sticke visible in heauen. If this need plainer declaration, it is by and by added in the same place, that according to the presence of maiefty, wee alway haue Christe that according to the presence of the flesh, it is righly saide, mee ye shal not alway haue. They saue, that this is also added, that according to an unspeakable and invisible grace, it is fulfilled which is saide of him, I am with you, even unto the ending of the worlde. But that is nothing for their advantage: because this is at length restrained to his maiefty, which is cuer in coparison set against the body, & his flesh by express name is made different from his grace & power. As in an other place the same coparison of contraries is red in him, that Christ by bodily presence left the disciples, that by spiritual presence he may be still with them: where it is plainly the substance of the flesh is distinguished from the power of the spirit, which coniunctly vs with Christ, though we be otherwise farre severall by distance of places. The same manner of speaking he oftentimes vseth, as when he faith: He is.
to come again to the quicke & the dead with bodily presence, according to the rule of Faith & found doctrine. For with spiritual presence he was also to come to them, and to abide with the whole Church in the worlde vntill the ending of the worlde. Therefore this speeche is directed to the beleuers whom e he had already begonne to save with bodily presence, & whom he was to leave with bodily absence: that he might with his Father save them with spiritual presence. To take bodily for visible is but trifling: for he setteth also the body in comparison against the divine power: and adding (to save with the Father,) he clearly expresseth that he doth powre abroad his grace from heaven to vs by his spirit.

29 And 3th they put so much confidence in this lurking hole of invisibile presence, goe too let vs see how well they hide themselves in it. First they shall not bring foure th one fallable out of the scriptures, whereby they may proue that Christ is invisibile: but they take that for confessed which no man that hath his founde wit will graunt them, that the body of Christ can not otherwise bee giuen in the Supper but being covered with the vifor of bread. And this is the verie point about which they strive with vs, so faire is it off from having the place of a principle And when they babbble, they are compelled to make a double bodie of Christ: because after their opinion it is in itself visible in heaven, but invisibile in the supper after a special manner of dissipation. But howe trulie, this agree eth, it is easie to judge both by other places of scripture, and by the witness of Peter. Peter faith that Christ must be holden or conteined in heaven, till he come againe. These me teach that he is euery where, but without forme. They take exception and say that it is vnust dealing, to make the nature of a glorified bodie subjict to the lawes of common nature. But this answer was draweth with it that doinge error of Semites (which is worthily to bee abhorred of all the godlie:) that the bodie was swallowed vp of the Godhead. I doe not say that they thinke so. But if this bee reckoned among the qualities of a glorified bodie, to fill all things after an invisibile manner, it is evident, that the bodilie substance is destroied, and that there is lefte no difference of the godhead and the nature of man. Againe if the bodie of Christ bee of so manie fashions and dierete, that it is seen in one place, and is invisibile in another where is the verie nature of a bodie which consisteth of his measured proportions? and where is vnust? Much more rightly doth Ierusalem say, which affirmeth that the body of Christ was a true and natural bodie, because in the mysterie of the Supper the figure of it is set before vs for a pledge and assurance of the spiritual life. And verilie Christ sayde of his glorified bodie, see and feele, for a Spiriute hath not fleshie and bones. Loe by Christes owne mouth the truth of the fleshie is prooued, because it can bee feele and seen. Take away these things, then it shall cease to bee fleshie. They still fee to their desyre of dissipation which they have frame to themselves. But it is our parte so to embrace that which Christ absolutely pronunteth, that he may be of force with vs without exception. Hee prooueth himselfe to bee no Ghost, because hee is visible in his fleshie. Let that he taken away which hee doth not as proper to the nature of his bodie? must they not
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then be faine to coine a newe definition of a body? Nowe whither soever they turne themselves about, their fained dispensation hath no place in that place of Paul where he faith, that we looke for a Saviour from heauen which shall fashion our base body like to his glorious bōdie. For we may not hope for a like fashioning in those qualities which they faine to Christ that ev-ery one should have an invisible and unmeasurable body. Neither shall there be found any man so full witted whom they may make to beleue so great an absurditie. Let them not therefore ascribe this gift to Christes glorified bōdie, to be at once in many places, and to be conteynd in no space. Finally let them either openly deny the resurrection of the flesh, or let them grant that Christ being clothed with heavenly glory, did not put off his flesh, who then made vs in our flesh fellowes and parttners of the same glory, when we shall have the resurrection common with him. For what doeth the scripture teach more plainly, than that as Christ did put on our true flesh when he was borne of the Virgin, and suffered in our true flesh when hee satisfied for vs: so he receiued againe also the same true flesh in rising againe, and carried it vp to heauen? For this is to vs the hope of our resurrection and ascending into heauen, that Christ is risen againe and ascended: and (as Tertullian faith) he carried the earnest of our resurrection into the heavens with him. Now how weake and fraile shoulde that hope be, vnlesse this our felle flesh had bee raised vp with Christ and entered into the kingdom of heauen? But this is the proper whole of a bodie, to be conteynd in space, to consist of his measured proportions, to haue his forme. Therefore away with this foolish deuise, which dooth often both the minds of men & Christ to the bread. For to what purpose serveth the secret presence vnder bread, but that they which see to have Christ joyned with the, may rest in that signe? But the Lord himselfe willed vs to withdrawe not onely our eyes but all our senses from the earth, forbidding himselfe to bee touched of the women vntill he had gone vp to his Father. When hee seeth Marie with godlie zeal of reuence to make haft to kisse his feet, there is no cause why he shoule d disallowe and forbid this touching till he have beene taken vp into heauen, but because he will be sought no where else. Whereas they obiect that he was afterward seene of Stephen, the solution is easie. For neyther was it therefore necessarie that Christ should chang place, which could give to the eyes of his ferraunt such sharpeneffe of sight as might perce through the heavens. The same also is to be saide of Paul. Whereas they obiect that Christ came out of the Sepulchre being shut: and entred in among the disciples, the dores being shut: that makes it neuer a whitte more for maintenance of their error. For as the water like a fast pavenement made a way to Christ walking vpon the lake: so it is no maruell, if at his comming the hardnes of the stone yeledd it selfe. Howbeit it is more proeuable, that by his commandement the stone was removed, and by and by after passage given him returned into his place. And to enter the dores being shut: is not asmuch in effect as to perce through the whole substaunce, but by divine power to open an entrie for himselfe, that hee sodenly foode among the disciples, verily after a maruellous manner, when the dores were fast locked. That which they alledge out of Luke, that Christ sodenly vanished away
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away from the eyes of the disciples with whom he went to Emmaus, profitteth them nothing, and maketh for vs, For, that he might take away the sight of himself from them, he was not made invisible, but only went out of sight. As when he went in journey together with them (as the same Luke witnesseth) he did not put on a new face, that he might not be known, but held their eyes. But these fellows do not only transforme Christ, that he may be consequent in earth, but in divers places they make him diverse and unlike himself. Finally, in so trifling they do not by one word in deed, but by a circumstance, make of the flesh of Christ a spirit; and not contented therewith, they put upon it altogether contrary qualities. Whereupon of necessitie followeth that it is double.

Now although we graunt them that which they prate of the invisibly presence, the unmeasurablenes shall not be yet pounced, without which they shall in vain attempt to enclose Christ vnder bread. Unlesse the body of Christ may be euerie where at once, without any compass of place, it shall not be likely that he, eth hidden vnder bread in the Supper. By which necessity they brought in the monstrous being euerie where. But it is shewed by strong and plaine witnesses of Scripture, that it was limited about by the measure of the body of a man; and then by that extending he hath made it plain that he is not in all places, but that when he passed into one place, he leaueth the other that he was in before. Neither is the promise which they allege, to be drawn to the body, I am with you even to the ending of the world, First the continual conoyning can not stand, vnlesse Christ dwel in vs corporallie without the use of the Supper. Therefore there is no just cause why they shoule to sharply brawle about the worde of Christ, that they may in the Supper enclose Christ vnder bread. Again the text is eellie prooth, that Christ speaketh nothing lesse than of his flesh, but promiseth to his disciples invincible helpe, whereby he may defend and susteyn them against all the assaults of Satan and the world. For when he injoyed them a hard charge: lest they should doute to take it in hand, or should fearfully execute it, he strengetheth them with affiance of his presence: as if he had said, that his succour shall not fail them, which shallbe impossible to be overcome. Unlesse they list to confounde all thinges, must they not to have made distinction of the manner of presence. And verily some had rather with great shame to vter their ignorance, than to yeeld never so little of their error. I speake nor of the Papistes: whose doctrine is more tolerable, or at the least more shamefull. But contentiousnes so carrieth some away, that they say that by reason of the natures vnitied in Christ, wherefore the Godhead of Christ is, there is also his flesh, which cannot be seuered from his Godhead. As though that same uniting have compounded of those two natures; I wote not what mean thing which was neither God nor man. So in deede did Eutyches and after him Serenus. But it is plaine gathered out of the Scripture, that the only one person of Christ doth so consist of two natures, that either of them hath still her owne propertie remaining safe. And that Eutyches was rightfully condemmed, they will bee affaunded to deny: it is maruellous that they marke not the cause of this condemning, that taking away the difference betweene the natures, enforcing the
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Of the outward meanes, he made of God man, and of man God. What madness therefore is it, rather to mingle heaven and earth together, than not to draw the bodie of Christ out of the heavenly sanctuaries? For whereas they bring for themselves these testimonies, None is gone up to heaven, but he that is come downe the sonne of man which is in heaven. Against The sonne which is in the bosom of the Father, he shall declare them: it is a point of like sense, the nature of the body, to deliuer the communicating of properties which was in old time not but out of the world. Truely, wile the Lord of glory is said to be crucified, Paul doth not mean that he suffred any thing in his Godhead, but because the same Christ which being an abject and despised in the flesh did suffer, was God and Lord of glory. After this manner also the Sonne of man was in heaven; because the same Christ, which according to the flesh did dwell the Sonne of man in earth, was God in heaven. In which so is said he descended from the said place according to his Godhead, not that the Godhead did forsake heaven, to hide it self in the prison of the body, but because, although it filled all things, yet in the veste manhood of Christ it dwelled corporally, that is to say naturally and after a certain vnspakeable maner. It is a common distinction in schooles, which I am not ashamed to rehearse: that although whole Christ be every where, yet not whole that is in him is every where. And I would to God the Schoolemen themselves had well wuyed the pitfall of this saying: for so should the vnscary nunciation of the fleshly presence of Christ have bin met withall. Therefore our mediator is whole every where, which is at hand with his, & in the supper after a speciall maner giueth himself present: but yet so, that whole he is present, not the whole that he is: because, as it is said, in his flesh he is contained in heaven till he appeare to judgement.

But they are farre deceived, which conceieve no presence of the flesh of Christ in the supper, vnlesse it be made present in bread. For so leame nothing to the secrete working of the Spirit, which viueteth Christ himselfe vnto vs. They think not Christ present, vnlesse he come downe to vs. As though if he did lift vs vp to him, we should not as well enjoy his presence. Therefore the question is onely of the manner: because they place Christ in the bread, but we thinke it not lawfull for vs to plac him out of Heauen. Let the readers judge, whether is the righter. Oney let this caullation be driven awaie, that Christ is taken away from his supper, vnlesse he be hidden vnder the cover of bread. For if this my flesche is heavenly, it is no need to draw Christ into the earth, that he may be joyned to vs.

Now if any man do ask me of the manner, I will not be ashamed to confess, that it is a higher secret than it can be either comprehended with my witte, or uttered with my words: and, to speake it more plainely, I rather feele it, than I can understand it. Therefore I doe herein without controversy embrace the truth of God, in which I may safely rest. He pronounceth his flesh is the meare of my soule, & his bloud is the drink. With such food do I offer my soule to him to be fedde. In his holy Supper he com- manded me vnder the signes of breade and wine to take, eate, and drink his body & bloud. Nothing doubt that both doth truely deliver them, and
and I doe receive them. One ly I refuse the absurdities, which appear to bee either unworthy of the heavenly majestie of Christ, or disagreeing from the truth of his nature of manhoo'de: forasmuch as they must also fight with the worde of God, which also teacheth that Christ was so taken vp into the glory of the heavenly kingdome that it lifteth him vp above all estate of the world, and no lesse diligently seteth forth in his nature of man, those things that are properly belonging to his true manhoo'de. Neither ought this to seeme incredible, or not conformant to reason, because as the whole kingdom of Christ is spiritual, so whatsoever he doth with his Church, ought not to be reduced to the reason of this world Or, that I may vse the worde of Augustine, his mysterie, as other are, is done by men, but from God: in earth, but from heaven. Such (I say) is the presence of the bodie, as the nature of the Sacrament requireth: which we say here to excel with so great power, and great effectual holie, that it not onely bringeth to our minde, undoubted truth of eternal life, but also assured vs of the immortalitie of our flesh. For it is now quickned of his immortal flesh, & after a certain maner communicateth of his immortalitie. They which are carried about this with their excessive speeches, do nothing but with such entanglements darken the simple and plaine truth. If any be not yet satisfied, I would haue him here a while to consider with me, that we now speake of a Sacrament, all the partes whereof ought to be referred to faith. But we do no lesse deintily and plentifully feede faith with this partaking of the body which wee haue declared, than that they plucke Christ himselfe out of heaven. In the meanes time plainly confesse, that I refuse y mixture of the flesh of Christ with our foule, or the pouring out of it such as they reach be cause, it sufficeth, that Christ doeth out of the substance of his flesh breath life into our foules, yea doeth power into vs his owne life, although the very fleche of Christ doeth not enter into vs. Moreover it is no doubt that the proportion of faith, where by Paul willeth vs to examine all exposition of Scripture, doeth in this behalfe very well agree with me. As for them that speake against so evident a truth, let them looke after what rule of faith they fashion themselues. He that doth not confesse that Jesus Christ is come in the fleche, is not of God. These men, although they cloke it, or make it not, doe spoile him of his fleche.

33 Of communicating is to be likewise thought, which they acknowledge none, vnlesse they denoue the fleche of Christ vnder breade. But there is no small wrong done to the holy Ghost, vnlesse we beliue that it is brought to passe by his incomprehensible power, that we communique with the fleche and blood of Christ. Yea if the force of the mystefie, such as it is taught of vs, and as it was known to the olde Church from foure hundred yeares ago, were weighed according to the worthiness of it, there was enough and morewhereupon we might be satisfied: the gate had beene shut against manie foule errors, out of which have beene kinded many, horrible discensions, where with both in old time and in our age the Church hath bene miserably vexed, while curious men doe enforce an excessive maner of presence, which the scripture never kneweth. And they torrmoyle about a thing soundly and rathly conceiued, as if the enclosing of Christ vnder breade were (as
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(as the proverbe is) the prowne and poupe of godlineesse. It principally behooved to knowe, howe the bodie of Christ was once delivered for vs, is made ours: howe we are made partesakers of his bloud that was shedd: because this is to possesse whole Christ crucified, that we may enjoy all his good things. Now these things, in which was so great importance, being omitted yea neglected & in a manner buried, this only crabbed question pleaseth them how the body of Christ lieth hid vnder bread or vnder the fourme of bread. They falsely spread abroad that whatsoeuer we teach concerning spirittuall eating, is contrarie to the true and reall eating, as they call it; because wee have respecte to nothing but to the manner, which among them is carnall, while they enclose Christ in bread, but to vs it is spirittuall, because the secret power of the spiritt is the bond of our conioyning with Christ. No trueer is that other objection, that we touch onely the fruit or effect which the faithful take of the eating of the flesh of Christ. For we have iarde before, that Christ himselfe is the substance of the Supper: and that thereupon followeth the effecte, that by the sacrifice of his death we are cleansed from sinnes, by his bloud we are washed, by his resurrection we are raised vp into hope of the heavenely life. But the foolish imagination, whereof Lombarde was the author, hath percellett their minde, while they thinke that the eating of the flesh of Christ is the Sacrament. For this faith he: The Sacrament and not the things are the fourmes of breade and wine: the Sacrament and the thing are the flesh and bloud of Christ: the thing and not the Sacrament, is the mysticall fleche. Againe within a little after. The thing signified and contained, is the proper fleche of Christ: the thing signified and not contained, is his mysticall bodie. Whereas he maketh difference be- twene the flesh of Christ, and the effectuall power of nourishing, wherwith it is ended, I agree: but whereas he raeneth it to be a sacrament ye and contained vnder bread, it is an error not to be suffered. Herupon hath growen the selle exposition of sacramentall eating, because they haue thought that wicked men also and evill doers doe eate the flesh of Christ, howe much soeuer they be trasurers from him. But the flesh of Christ, it selue in the mysterie of the Supper is no lesse a spirittuall thing than eternall salvation. Whereupon we gather, that whatsoeuer be voyde of the spirit of Christ, can no more eate the flesh of Christ, than they can drinke wine wherewith is joyned no raff. Truely Christ is too hainously torne in funder, when that dead body and which hath no liuely strength, is gien foorth in commone to vnbeleeveres: and his expresse wordes are direcely against it. Whosoeuer eate-eth my fleche and drinketh my bloud, abideth in me, and I in him. They aunowre that in that place is not entreated of the sacramentall eateing: which I graunt, so that they will not now and then stumble against the same stone, in saying that the fleche it selue is eaten without fruitre. But I woulde knowe of them, howe long they holde it when they have eate it. Here, in my judgement, they shall have no way to get out. But they object, that nothing can be withdrawen or faile of the promises of God by the vnthankefulness of men. I graunt in deed, and I sayne that the force of the mysterie remaineth whole, howseuer wicked men doe, as much as in them lyeth, endeuour to make it voide. Yet it is one thing to be offered, and an other thing
thing to be received. Christ reacheth this spiritual meat and offereh this spiritual drinke to all men: some do greedily ease of it, some do loathingly refuse it: shall these men refusing make the meat and the drinke to looke their nature? They will say that their opinion is holpen by this similitude, namely, that the flesh of Christ, though it be vsuafiorie, is nevertheless his flesh. But I deny that it can be eaten without the tatt of faith: or (if we left rather to speake as Augustine doeth) I say that men beare away no more of this Sacrament, than they gather with the vessell of faith. So nothing is abated from the Sacrament, yea the truth and effectualness thereof remaineth unminished, although the wicked depart emptie from the outwarde paraking of it. If they againe object that this word, this is my bodie, is diminished, if the wicked receive corruptible bread and nothing else we have a solution ready, that God will not be acknowleden true in the receiuing it selue, but in the effectualnesse of his owne goodnesse, when he is ready to giue, yea liberally offereh to the vnworthie that which they refuse. And this is the fulnesse of the Sacrament, which the whole world cannot brake, y the flesh and blood of Christ is no lesse giuen to the vnworthie than to the chosen faithful full ones of God: but therewithal it is true, that as water lighting upon a hard stone, falleth away, because there is no eneme open into the stone; so the wicked do with their hardnesse drive backe the grace of God that it cannot percease into them. Moreover, that Christ should be received without faith is no more agreeing with reason, than to eade to budde in the fire. Whereas they ask, how Christ is come to damnation to some: unless they receiue him vnworthily, it is a verie colde question: for as much as we no where read, that men do procure death to themselves by vnworthily receiuing Christ, but rather by refusing him. Neither doth Christes parable help them, where he faith that seade groweth vp among thornes, and afterward being choked is marred: because hee there entreateth of what value the faith is which endureth but for a tyme, which they doe not thinke to be necessarie to the eating of Christs flesh and drinking of his blood, that in this behalfe do make Judas equally fellow with Peter, But rather by the same parable their error is confuted, where Christ faith that some seede falleth in the highway, other sone vpon stones, and neither of them taketh roote. Whereupon following that to the vnbelieuers their owne hardnesse is a lye that Christ attaineth not to them. Whosoeuer desireth to have our salvation holpen by this mystery, shall finde nothing fitter, than that the faithfull being led to the very fountaine, should drawe life out of the Sonne of God. But the dignitie of it is honorably enough set out, when we keepe in mind that it is a helpe whereby we be grafted into the body of Christ, or beeing grafted do more & more growe together, til he do fullie make himselfe one with vs in the heauenly life. They object that Paul ought not to have made them guiltie of the bodie & blood of Christ, unless they were partakers of them, But I answere that they are not therefore condemned because they have eaten them, but onely because they have prophesied the mysterie, in treading under feete the pledge of the holy conioynung with God, which they ought receicentely to receiue.

34 Nowe because, Augustine among the old writers chiefly hath affirmed that
that article of doctrine, that nothing is abated from the Sacraments, nor the grace which theyfigure is made void by the infidelity or naughtiness of men: it shall bereprovable to prove clearly by his own words, howe vitually and perversely they doe drawethat to this present cause, which causeth the bodie of Christ to dogges to ear. The sacramental eating, after their opinion, is whereby the wicked receive the bodie and blood of Christ, without the power of the spirit, and yet of grace. 

_ffeuerly_, Namely the power of the sacrament, not only the visible sacrament: and verily within, not without: hee eateth it with heart, not he that preseneth it with tooth. Whereupon all men in the supper of the Lorde, to some vnto life, to some vnto destruction: but the thing itself whereof it is a sacrament, to all men vnto life, to none vnto destruction: who soever hee partaker of it. That none should here caushat the thing is called not the bodie, but the grace of the Spirit: which may be seuered from the bodie, the contrarie comparison betwene these two words: Addition of visible and invisible: drinketh away all these myfles. For vnder the first of them cannot be comprehended the bodie of Christ. Whereupon followeth that the vnbelievers doe communicate openly of the visible signe. And that all doubting may be better taken away, after that he had faide that this bread requieth the hunger of the inward man, he addeth Moses and Aaron and Phinees, and many other that did eat these manna, pleased God. Why for? because the spiritual meate they spiritually vnderstood, spiritually hungered, spiritually tasted, that they might be spiritually filled. For we also at this day have received spiritual meate, but the Sacrament is one thing, and the power of the sacrament is another. A little after: and by this he that abideth not in Christ, and in whom the Christ abideth not, ye cut not neither eate his flesh, nor drinketh his blood, though carnally and visible he preseth with teeth the signe of the bodie and blood. We heare againe that the visible signe is set in comparrison as contrarie to spiritual eating. Whereby that error is confus'd, that the bodie of Christ invisible is in deed eaten sacramentally, though not spiritually. We heare also, that nothing is granted to profligate and uncleane men beside the visible receiving of the signe. Hereupon commeth his famous saying, that the other disciples did eate the breade the Lorde, but Judas did eate the bread of the Lorde: wherein he plainly excepteth the vnbelievers from partaking of the body & blood. Neither to edeeth it to any other end which he faith in another place: What maruellous thought to Judas was given to be bidden of Christ, by which he might be made bond to the diuell. when thou seest on the contrarie side, to Paul was given the angell of the diuell, by whom he might be made perfect in Christ: he faith verily in another place, the bread of the supper was the bodie of Christ to them, to whom Paul said, He that eateth unworthily, eateth & drinketh judgemenent to himselfe: and that they have not therefore nothing because they have received naughtie. But in what sense he declareth mee fully in another place. For taking in had purpose to define how the wicked & euill doers, which professe the Christian faith...
faith with mouth but with deeds doth deny it, doth eat the body of Christ: (and that against the opinion of some which thought that they did not eat in sacrament one like but in verie deed.) But neither faith he ought to be said that they eat the body of Christ, because they are not to be reckened among the members of Christ. For (to speake nothing of the rest (they can not together see the members of Christ, and the members of a harlot. Finally where him selfe faith, He that careeth my flesh, & drinketh my blood, abideth in me, & I in him, he sheweth what it is not sacramentally but in verie deed to eat the body of Christ. For this is to abide in Christ, that Christ may abide in him. For he so said this, as though he had said, he that abideth in me, & in whom I abide not, let him not say or thinke that he doeth eat my body, or drink my blood. Let the reader weigh the things let as contraries in the comparison to eat, sacramentally, and in verie deed: and there shall remaine no doubt. He confirmeth the same, no lesse plainely in these words: Prepare not your iawes, but your heart. Hereupon is this Supper condemned. Loe we beleue in Christ, when we receive by faith in receiv- ing we know what to thinke. We receive a little & are fatted in heart. Therefore not that which is seen, but that which is beleued, doeth feede. Here also whereby the wicked receiue, he restrayneth to the visible signe: and teacheth that Christ is none other wise receiued than by faith. So also in an other place, pronouncing expressly that the good and the euill doe communicate together in the signes, he excludes the euil for the true eating of the flesh of Christ. For if they receiued the thing itselfe, he would not utterly have left that vnspoken which was more fit for his matter. Also in an other place, entrating of the eating and the fruit thereof, he concludes thus: Then shall the body and bloud of Christ be life to every man, if that which in the sacra- ment is visibly receiued, be in the truth it selfe, spirituallie eaten, spirituallie dronk. Therefore who to make vnbeleeuers partakers of the flesh & bloud of Christ, that they may agree with Augufline, let them sawe vs the visible bodie of Christ: forasmuch as, by his judgement, the whole truth is spiritual. And it is certainly gathered out of his words, that the sacramentall eating, when vnbeleeue olvol the entrance to truth, is as much in effect as visible or outward eating. If the body of Christ might be eaten truly and yet not spiritually, what should that meane which he faith in an other place? Yee shall not eat this body which ye see, and drinke the bloud which they shall shedde that shall crucifie me. I have commended a certaine sacrament unto you, being spiritually understood it shall quicken you. Verily he would not deie, but that the same bodie which Christ offered for sacrifice, is delivered in the Supper: but he did set out the manner of eating: namelie that be- ing receiued into heavendie glorie, by the secret power of the Spirit, it breatheth life into vs. I grant in deed that there is oftentimes founde in him this manner of speaking, that the bodie of Christ is eaten of the vnbeleeuers: but he expoundeth him selfe, adding, In Sacrament. And in an other place he describeth spiritually eating, in which our bitinges consume not grace. And leaft mine aduersaries should say, I fight with them with a heape of places, I would know of them howe they can vnwinde themselues from one saying of his, where he faith that Sacraments doe worke in the only
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In 6. Ioan. ca. 17.

Adoration of Christ in the Sacraments unvaranted.

This knowledge shall also easily draw vs away from the carnal worshipping, which some haue with peruerse rashnesse erectt in the sacraments, because they made account with themselves in this manner: If it be the body, then both the soule & the Godhead are together with the body, which now cannot be seuered: therefore Christ is there to be worshipped. First if their accompanying which they pretend be denied them, what will they doe? For how much seuer they cry out vpon an absurditie, if the body bee seuered from the soule and the Godhead: yet what sound wittted & sober man can perswade himselft that the body of Christ is Christ? They thinke themselves in deed gaily to prove it with their logical arguments. But if Christ speacheth distinctly of his body and bloud, but describeth not the manner of presence: how will they of a doubtfull thing gather certainly that which they would? What then? if their consciences chaunce to be exercised with any more grievous feeling, shall not they by & by with their logical arguments be dissolve and melt? namely when they shall see themselves destitute of the certaine word of God, vpon which alone our soules do stand fast, when they are called to account, & without which they faint at every first moment: where they shall call to minde that the doctrine & examples of the Apostles are against them, & that themselves alone are to themselves the authors of it. To such motions shall be added other more small prickings. What? Shall it be a matter of no importance, to worship God in this forme, where nothing was prescribed vnto vs? When it concerned the true worship of God, ought they with so great lightnesse to have attempted that of which there is no where reade any one word? But if they had, with such humblenesse as they ought, holden all their thoughts vnder the worde of God, they would truly have harkened to that which he sayde, Take, eate, drinke, and would have obied this comandement, wherein he biddeth the Sacrament to be receiued, not to be worshipped. But they which, as it is commanded of God, doe receiue it without worshipping, are assured they doe not swarde from Gods comandement: than which assuredly there is nothing better when we take any worke in hand. They haue the example of the Apostles, who we read not to haue fallen down flat & worshipped it, but eate as they were sitting, to haue receiued it & eaten it. They haue the vs of the Apostles like Church, wherein Luke reporteth the faithful did communie not in worshipping but in breaking of bread. They haue the Apostles doctrine, wherewith Paul instructed the Church.
Church of the Corinthians, professing that he had received of the Lord that which he delivered.

36 And these things verily tend to this end, that the godly reader should weye howe perillous it is in so hie matters to wander from the simple word of God to the dreams of our owne braine. But those things that are aboue sayde, ought to deliuer vs from all dout in this behalfe. For that godly soules may therein rightly take holde of Christe, they must needs be lifted vp to heaven. If this be the office of a Sacrament, to helpe the mind of man which otherwise is weake, that it may rise vpwarde to reach the height of spiritual mysteries; then they which are holden downe in the outward signe do stray from the right way of seeking Christ. What then? Shall we deny that it is a superstitious worshipping, when men doe throw themselves downe before bread, to worship Christ therin? Doubtlesse the Nicene Synode meant to meet with this mischiefe, when it forbade vs to be humbly intentive to the signes set before vs. And for none other cause was it in olde time ordained, that before the consecration the people should with a loud voice be put in mind to have their hearts lifted vpwarde. The Scripture it selfe also, beside that it diligently declareth vnto the ascension of Christ, wherby he conueyed away the presence of his body from our sight & conversation: so shak away from vs all carnall thining of him, so oft as it maketh mention of him, commandeth vs to be in minds raised vpwarde, & to seke him in heaven sitting at the right hand of his father. According to this rule he was rather to be spirituallly worshipped in heauenly glorie, than this so perillous a kinde of worshipping to be deuised, full of carnall and grosse opinion of God. Wherefore they have inuented the worshipping of the Sacramet, have not only dreamed it of themselues beside the Scripture, in which no mention of it can be shewed (which yet shoulde not have beene overstared if it had beene acceptable to God.) But also all the Scripture crying out against it, they have framed to themselues a God after the will of their owne lust, leaving the living God. For what is idolatrie, if this be not, to worship the gifts in stead of the giver himself? Wherin they have doublely offended: For both the honor taken from God was conveyed to a creature: and he himselfe also dishonored in the deluding and prophaning of his benefite, when of his holy Sacrament is made a cursed idle: But let vs contrariwise, least we fall into the fame pitte, throughlie settle our cares, eyes, heartes, minds, and tongues in the holy doctrine of God. For that is the schoole of the holy Ghost, ye best scholemaster, in which such profit is attained, that nothing needs more to be gotten from any where else, but we willingly ought to be ignorant of whatsoever is not taught in it.

37 But now (as superstition, when it hath once passed the right bounds, makest no ende of sinning, they fell a great way further. For they have devised Ceremonies altogether strange from the institution of the Supper, to this end only that they might giue divine honors to the signe. We yeeld (say they) this worship to Christ. First, if this were done in the Supper, I would say that that worshipping onely is lawfull, which resteth not in the signe, but is directed to Christ sitting in heaven. But nowe by what pretence doe they boast that they worshippe Christ in that bread, when they have no promise thereof?
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thereof. They consecrate an host, as they call it, which they may carry about in pompe, which they may shew forth in a common gazing to be looked upon, worshipped, and called upon. I ask by what power they thinke it to bee rightly consecrate. Verily they will bring forth those wordes, This is my body. But I will obiect to the contrarie, that it was therewithall saide, Take and eate. Neither will I doe that of nothing. For when a promise is knit to a commandement, I say that the promise is so contained under the commandement, that being feuered it is made no promise at all. This shalbe made plainer by a like example. God gave a commandement, when he saide, Call vpon me: He added a promise, I will heare thee. If any man calling vpon Peter & Paul, do glorie vpon this promise, wilt not all men rise up that he doth wrongfullie. And what other thing I pray you, doe they which leaving the commandement concerning eating, do catch holde of a maimed promise, this is my body, to abuse it to strage ceremonies fro the institution of Christ? Let vs therefore remember that this promise is gien to them which keepe the commandement joyned with it: but that they be destitute of all the word, which remoue the Sacrament to any other way. We haue heretofore entreated how the mystery of his holy supper seuereth our Faith before God. But forasmuch as the Lorde doeth here not onely bring into our remembrance so great largenes of his bountie, as we haue before shewed, but doth as it were from hand to hand bring it forth, & stirreth vs to acknowledge it: he doth therewithall warne vs that we be not vs thankfull to so plentiful liberality: but rather that we would publish it with such praises as it is meete, and advance it with thanksgivings. Therefore when he deliuered the institution of the Sacrament it selfe to the Apostles, he taught them that they shoulde doe it in remembrance of him. Which Paul expoundeth, to declare the Lordes death. That is, publikely and altogether with one mouth openly to confesse, that all our affiance of life and salvation is reposed in the death of the Lorde; that wee may glorifie him with our confession, and may by our example exhort other to give glorie to him. Here againe it appeareth whereunto the marke of this Sacrament is directed, namely to exercise vs in the remembrance of the death of Christ. For, this that we are commanded to declare the Lordes death till he come to judge, is nothing else but that we shoulde publishe that with confession of mouth, which our faith hath acknowledged in the Sacrament, that is, that the death of Christ is our life. This is the second vs of the Sacrament, which pertaineth to outward confession.

38 Thirdly the Lord also willed it to be to vs in stead of an exhortation, than which none other can more vehemently encourage & enflame vs both to pureneffe and holinesse of life, and also to charitie, peace & agreement. For the Lord doth therein so communi-cate his body to vs, that he is made throughly one with vs, and we with him. Nowe sith he hath but one body, whereof he maketh vs al partakers, it is necessarie that al we also be by such partaking made one body. Which vnite the brede which is deliuered in the Sacrament, representeth: which as it is made of many graines in such sort mingled together that one can not be discerned from an other: after the same manner we also ought to be conioyned & knit together with so great agree-
agreement of mindes, that no disagreement or diviſion come betweene us.
This I had rather to be expressed with Paules wordes. The cup of blessing (faith he) which we blesse is the communicating of the blood of Christ: & 1 Cor. 10, 16, the bread of blessing which we breake, is the partaking of the body of Christ. Therefore we all are one body that partake of one bread. We shal haue verie well profited in the Sacramente, if this thought so shall be imprinted and ingrauen in our mindes, that none of the brethren can bee hurte, deſpised, refuſed, abuſed, or any wise be offended of vs, but that there withall we doe in doing hurte, deſpife, and abufe Christe without our injurious dealings: that we can not disagree with our brethren but that wee must therewithal disagree with Christe: that Christe cannot bee loued of vs, but that he must be loued in our brethren:that what care we haue of our owne body, such alfo we ought to haue of our brethren which are members of our body; as no part of our body is touched with any feeling of grece, which is not spread abroad into all the other partes, fo we must not suffer our brother to bee greeued with any euill whereof we should not also be touched with compaſſion. Therefore Augustine not without cause so oft calleth this Sacrament that bond of charitie. For what sharper coulde bee put to vs, to stirre vp mutuall charitie among vs, than when Christ giving himselfe to vs, doth not onely allure vs with his owne example that we shoule mutually dedicate and deliver our felues one to another; but in so much as he maketh himselfe common to all, he maketh al vs also one in himselfe.

39 But hereby is that verie well confirmed which I have saide in an other place, that the true ministration of the Sacrament diadeth not without the word. For whatfoever profite commeth to vs of the Supper, requireth the word: whether we be to be confirmed in faith, or to be exercised in conſecution, or be stir'd vp to durie, prayer is needful. Therefore nothing can be more disorderly done in the Supper, than if it be turned to a dumbe actione as hath bene done vnnder the tyranny of the Pope. For they would haue the whole force of conſecration to hang vnpon ye intent of the Priest, as though this nothing pertained to the people, to whom it most of all behooved that the mysterie shoulde be declared. But therupon hath grown this errore, they marked not that those promises where with the conſecration is made, are directed not to the elements themſelves, but to them receiue the. But Christ speaketh not to the bread, it may be made his bodie, but commandeth his disciples to eat, & promiseth to them the communicating of his body & blood. And none other order doth Paul teach than that together with ye bread and the cup, the promises should be offered to the faithfull. Thus it is truely. We ought not to imagine any magickall enchantment, that it be sufficient to haue mumbled vp ye words, as though the elements did hear them: but let vs understande that those wordes are a liuely preaching, which may edifce the hearers, which may inwardly pearce into their mindes, which may be imprinted and seeld in their hearts, which may shewe forth effectuallnes in fulfilling of ye which it promiseth by these reasons it clearly appeareth ye the laying vp of the Sacrament, which many do earnestly require, it may be extraordinarily distributed to ye sick, is vnprofitable: For either they

Ppp shall re-
receive it without rehearsing of the institution of Christ, or the minister shall together with the signe joyn the true declaration of the mysticke. In silence is abuse and faulte. If the promises be rehearsed, and the mysticke declared, that they which shall receive it may receive it with fruite, there is no cause why we shoulde doubt that this is the true consecration. To what ende then will that other consecration come the force whereof commeth not so farre as to the sickne? But they that doe so, have the example of the old church. I grant but in so great a matter, and in which wee eare not without greater danger nothing is later than to follow the truth itself.

For (as Paul faith) they that eate & drinke unworthy are guilty of the body and blood of the Lord, and doe eate and drinke judgement to themselves, not discerning the body of the Lord. For such kind of men as without any scruple of faith, without any zeal of charity, doe thrust themselves forth like swine to take the Supper of the Lord, doe not discern the body of the Lord. For in so much as they doe not beleue that that body is their life, they doe as much as in them lieth dishonour it, spoiling it of all the dignity thereof, and finally in so receiuing it they prophane and defile it. But in so much as being estranged and disagreeing from their brethren, they dare mingle the holy signe of the body of Christ with their disagreements, it is no thankes to them that the body of Christ is not rent in sunder, and limmesale turne in peeces. And so not unworthy they are guilty of the body and blood of the Lord, which they doe with vngodlineffe full of sacrileges so foule defile. Therefore by this unworthy eating, they take to themselves damnation. For whereas they have no faith repose in Christ, yet receiuing the sacrament they profess there is salvation for them no where else than in him, and doe forsware all other affiance. Wherefore they themselves are accusers to themselves, they themselves pronounce witness against themselves, and they themselves scale their owne damnation. Again, when they being with hatred and cuill will deuide and drawn in sunder from their brethren, that is from the members of Christ, have no part in Christ: yet they doe testify that this is the onely salvation to communicate with Christ, and to bee made one with him. For this cause Paul commandeth, that a man proue himselfe, before that hee eate of this brede or drinke of this cup. Whereby (as I expound it) he
meant that every man should descend into himselfe, and weigh with himselfe, whether hee doe with inward affiance of heart rest upon the situation which Christ hath purchased: whether hee acknowledge it with confession of mouth then whether hee doe with defirous endeavour of innocence and holiness esteem to the following of Christ: whether after his example hee be ready to give himselfe to his brethren, and to communicate himselfe to them with whom he hath Christ common to him: whether, as he himselfe is accompted of Christ, he doe likewise his behalf take all his brethren for members of his owne body; whether he count to cherish, defend and helpe them as his owne members. Not for that these duties both of faith and charitie can now be perfect in vs: but because we ought to endeavour this, and with all our desires to long towards it, that wee may daily more and more encrease our Faith begun.

41 Commonly when they go about to prepare men to such worthines of eating, they have in cruell wise tormented and vexed poore confessions: and yet they brought never a whitte of all those things that might serve to the purpose. They said that those did eate worthily which were in state of grace. To be in state of grace they expounded to bee pure and cleansed from all sinne. By which doctrine al y men that ever haue at any time bene or now be in earth, were debarred from the vs of this sacrament. For if we go about this to fetch our worthines fr0 our selves, we are utterly vn done: onely despaire & damnable sinnes abideth for vs. Though we endeavour with our whole strengths, wee shall nothing more preuaile, but that then at last we shall bee most vnworthy, when we haue most of all troubled about seeking of worthines. To value this fore, they haue devised a way to attaine worthines: that, as much as in vs lieth, making examination, and requiring of our selves accompt of all our doings, we should with contrition, confession, and satisfaction cleanse our vnworthines. which way of cleansing, what manner of thing it is, we have already shewed there where was more convenient place to speake of it. So much as sertouch for our present purpose, I say y these be two hungrie and vanishing confortes, to dismaid and discouraged confidences, and such as are striken with horror of their sinne. For if Lord by special forbidding a dimentecnone to the partaking of the supre, but the righteous and innocents there needeth no small heed, that may make a man affued of his owne righteousness which he heareth to be required of God, But whereas this assurednes confirmed unto vs, that they are discharge d for God, which have done so much as in them lay? But although it were yet when shall it be that a man may be bold to assure himselfe that he hath done as much as in him lay? So when there is made no certaine assurance of our worthines, the eache shall alway remaine that by that horrible forbidding, whereby is pronounced that they eate and drinke judgement to themselves, which eate and drinke vnworthily.

42 Nowe it is cary to judge what manner of doctrine this is which reigneth in the Papacie, and from what author it hath proceeded, which with outrageous rigor thereof bereaucheth and spoileth miserable sinners & such as be tormented with feare and sorrow, of the comfort of this Sacrament in which yet at the sweete delicatoes of the gospel were set before them. Surely

The medicinsable virtue of this Sacrament unto the vweekened souls the confience of their owne vnworthines.

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the devil could by no readier way destroy men, than by so making them senseless, that they could not perceive the taste and favour of such food, wherewith it was the will of the most good heavenly father to feed them. Least therefore we run into such headlong downfall, let us remember that this holy banquet is medicine to the sick, comfort to sinners, liberal gift to the poor: which bring no profit to the healthie, righteous, and rich, if any such could be found. For whereas in it Christ is given vs for meat: we understand that without him we pine, starve, and faint, like as famine destroith the lively strength of the body. Again whereas he is given vs for life: we understand yt without him we are in our selves utterly dead. Wherefore this is the worthinesse both the onely & best that we can bring to god, if we offer to him our own vilenes & (as I may so call it) vnworthines, yt of his mercie he may make vs worthy of him: if we despare in our selves, that we may be comforted in him: if we humble our selves, that we may bee raised vp of him: if we accuse our selves, yt we may be justified of him: moreover if we aspire to that vnirie which he commendeth to vs in his supper: & as he maketh vs al one in himselfe, so if we with vs all altogether one soule, one heart, one tongue, if we have these things throughly wel weied & confounded, such thoughts although they shake vs, yet shall never overthrow vs. As how should we being needie & naked of all good things, we desiled of filthines of sins, we halfe dead, eat the body of the Lord worthily? We will rather think that we being pure come to the liberall giver, we sick to the phisician, we sinners to the author of righteousness, finally we dead men to him that giveth life: that that worthinesse which is commanded of God, consisteth chiefly of Faith, which repofeth all things in Christ and nothing in vs: and next of charitie, and the selfe same charitie which it is enough to offer vnperfect to God, that he may increase it to better, forasmuch as it cannot be given perfect. Some other agreeing with vs in this, that the worthinesse is selfe consisteth in Faith and charitie: yet in the measure of worthinesse have gone farre out of the way, requiring a perfection of Faith, whereunto nothing may be added, and a charitie egall with that which Christ hath shewed to vs. But hereby they doe none otherwise than those other before, draine all men away from coming to this holie Supper. For if their sentence should take place, no man should receive but vnworthily, forasmuch as all without exception should bee helden guilte and consist of their vnperfectnesse. And truely it were a point of two much amazed dulnesse, I will not say foolishnesse, to require such perfection in the Sacrament, as may make the Sacrament void and superfluous: which was not ordained for the perfect, but for the weake and feeble to awake, to stirre vp, to prickle forward and exercise the affection of faith and charitie, and to correct the default of either of them.

43 But so much as concerneth the outward forme of doing, whether faithfull receive it in their hand or no, whether they divide it, or curie one cate that which is given him: whether they put againe the cup in the hand of the dead, or deliver it to next: whether the bread be leaned, or unlea-uened: whether the wine be red or white: it maketh no matter. These things be indifferent and left in the libertie of the Church. Howbeit it is certain
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I die, 

that the vglage of the olde Church was, that euerie one shou'de take it into his hande. And Christ said, Divide it among you. The histories report that it was leavened and common bread before the time of Alexander Byscope of Rome, which first delited in unleavened bread: But for what reasow I see not, unlea's wete with a newe froght to drawe the eyes of the common people to wonder at it, rather than to instruct their minds with good religion. I aduere all them that are touched with any though but light ycale of godliness, to tel whether they do not euidenty see, both howe much more brightly the glorie of GOD shineth herein, and howe much more abundant sweeteneze of spirituall comfort commeth to the faithfull, than in these cold and player like trsles, which bring none other vice but to deceive the sense of the amazed people. This they call the holding of the people in religion, when being made foolish & senfel. se with superstition it is drawen whether they lift. If any man will defende such inventions by antiquitie, I my selfe also am not ignorant how auncient is the vice of chriseine, and bloowing in Baptismo: Howtie to the age of the Apostles the Supper of the Lords was infected with ruine: but this verily is the waiwandness of mans boldnessse, which can not wniolde itselfe but that it must alwaie play and bee wanton in the mysteries of GOD. But let vs remember that GOD doeth to highly esteeme the obedience of his word: he willeth vs in it: to judge both his angels and the whole wolda. Now, bidding farewell to so great a peace of ceremonies: it might thus have been most courly ministred, if it were oft and at least every weeker before the Church, but that first they should beginne with publique prayers: then a sermon should be made, then the minister, haung bread and wine set upon the boorde, should rehearse the institution of the supper: and then should declare the promisses that are in it left unto vs: and therewithal should excommunicate all them that by the Lords forbidding are debarred from it; afterwarde they should pray with what liberalitie the Lord hath giuen vs this holy fooode, he would instruct & frame vs also with the same faith, and thankeswene of minde to receive it, and that so much as we are not of our selues, he woulde of his mercie make vs worthy of such a banke: that then either Pfalmes should be sung, or somewhat read, and the faithful should in secomely order communicate of holy banke, the ministers breaking the bread and giuing it to the people: that when the supper is ended, exhortation should bee made to pure faith & confession of faith, to charitie, and to maners meete for Christians: last of all that giuing of thanks should be rehearsed, and praises be song to GOD which being ended the congregation should be set goe in peace.

44 These things that we haue hitherto spoken of this Sacrament doe largely shewe, that it was not therefore ordyned, that it should bee receiued yearely once, and that lightly for maners sake, (as nowe commonly the custome is,) but that it should bee in often vice to all Christians that with often remembrance they shoulde repeate the passion of Christ; by which remembrance they might subteyne and strenthen their Faith, and exhort themselves to sing confession of praise to GOD, and to publishe his goodness: finally by which they might newesifie the mutuell charitie, and re-stitue it among themselves, whereof they sawe the knot in the vnitie of y bo-
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dy of Christ. For so ofte as we communicate of the signe of the body of the Lord, we doe as by a token giuen and receiued, interchaungeably binde our selves one to another vnto all dutie of love, that none of vs do any thing whereby he may offende his brother, nor leaue any thing vndone whereby he may help him, when neede requireth and abilitie sufficeth. That such was the vse of the Apostolike Church, Luke x. heare seeth in the Acts, when he faide that the faithfull were continuing in the doctrine of the Apostles, in communicating in breaking of bread, and in prayers. So was it altogether neeted to be done, that there should be no assemblie of the Church without the word, prayers, partaking of the Supper and almes. That this order was also instituted among the Corinthisians, we may sufficiently gather of Paul and it is certaine that in many ages afterwarde it was in vse. For theereupon came those olde Canons, which they father vpon Anacleto and Callistus, that when the consecration is done, all shoulde communicate, that will not be without the doers of the Church, and it is red in those old Canons, which they call the canons of the apostles, that they which continue not vnto the ende, and do not receive the holy Communion, must bee correctted as men that moue vnquietnesse of the Church. Also in the Councell at Antioch, it was decreed that they which enter into the Church, and heare the scriptures, and doe absten from the communion, shoulde be remoued from the Church, till they have amended this faulte. Which although in the first Councell at Tolosum it was either somewhat qualified or at least fet forth in milder wordes yet it is there also decreed, that they, which when they have hearde the sermon, are founde never to communicate, shoulde be warned; if after warning they absteyne, they shoulde be debarred from it.

45. Verily by these ordinances the holy men meant to retaine & maintaine the often vse of the Communion, which often vse they had received fro the Apostles the firstes, which they saw to be most wholesome for faithfull, and by little & little by the negligence of the common people to grow out of vse. Augustin testifieth of his owne time: The Sacrament (faith he) of this thing, of the vnitie of the Lordes body, is somewhere daily, somewhere by certayne distances of the dayes, prepared vnto the Lordes table; and is there receiued at the table, to some vnto life, to others vnto destruction. And in the first Epistle to Januarius: some doe daie in daie communicat ye body and bloude of the Lord: some receiue it at certayne dayes: in some places there is no day let passe wherein it is not offered in some other places onely vpon the Saturday and the Sunday, and in some other places never but on the Sunday, But forasmuch as the common people was (as we have saide) somewhat slacke, the holy men did call earnestly vpon them with sharpe rebukinges, lest they shoulde seeme to winke at such slothfulness. Such an example is in Chrysostome vpon the Epistle to the Ephesians. It is not saide vnto him that dishonoured ye banker: wherefore didst thou sitt downe? but wherefore didst thou come in? Whoseuer is not partaker of the mysteries, he is wicked and shamelesse for that he standeth here present. I beseech you if any be called to a banker, whereth his handes, streeth downe, seemeth to prepare his selfe to eat; and then deeth caste of nothing: that he not shame both the banker and the maker of the banker? So thou standing among
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among them that with prayer doe prepare themselves to receive the holy meat, hast euen in this that thou hast not gone away, confessed that thou art one of the number of them, at the last thou dost not partake hast it not bin better that thou hadst not bin present? Thou wilt say, I am unworthy. Therefore neither wait thou worthy of the communion of prayer, which is a preparing to the receiving of the holy mystery.

46 And truly this custome, which commandeth to communicate yereely once, is a most certaine institution of the deuil, by whose mimisletic focuer it was brought in. They say that Zepherinus was author of that decree, which it is not likely to haue bene such as we nowe haue it. For he by his ordinance did peraduenture not after the worst manner prouide for the church, as the times then were. For it is no doubt but that then y holic supper was set before the faithfull so oft as they came together in assembly, neither is it any doubt but y a good part of them did communike. But when it scarcey at any time happened that all did communike together, and whereas it was necessarie y they which were mingled with profane men and idolaters, should by some outward signe testify their faith: the holy man for order and policies fake appointed that day, where in the whole people of Christians shold be partaking of the Lords supper utter a confession of their faith. The ordinance of Zepherinus beeing otherwise good hath beene cuill wrested of them that came after, when a certaine lawe was made of one communicatting yereely: whereby it is come to passe, that almost all men when they have once communicat, as though they had gaily discharged them selves for at the rest of the yere, sleepe soundly on both cares: it ought to haue bin farre otherwise done. Every weeke at the least, the Lords table should be set before the assembly of the Christians: the promises should be declared, which might feede vs spiritually at it: none should indeede be compelled by necessity, but all should bee exhorted and pricked forward: the sluggishnesse also of the slothfull should be rebuked. All should by heapes, as hungrie men, come together to such dainty vs. Not without right full cause therefore at the beginning I complained, that by the craft of the deuil this custome was thrust in, which when it appointeth one certaine day of the yeare, maketh men slothfull for all the rest of the yere. We see in deede that this peruerse abuse was crept in euen in the time of Chrysostome: but wee may also therewithall see how much it displeased him. For he complained with greeuous wordes in the same place which I enen now alleagled, there is so great inequalitie in this matter, that ouen in some times of the yeare they came not euen when they were cleane, but at Easter they came euen when they were uncleane. Then he crieth out: O custome, O presumption. Then in vaine is the daily offering vid: in vaine we stand at the altar: there is none that partaketh together with vs. So farre is it off that he allowed it by his authoritie adiowned to it.

47 Out of the same shop proceeded also another ordinance, which hath stolen away or violently taken away the half of the supper from the better number of the people of God, namely the signe of the bloude, which being denied to lay & profane me, for with such titles forsooth they set out Gods inheritance became a peculiar possession to shauen and appointed men.
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It is the commandement of the eternall God, that all shou'd drink: which commadement man dare discontinue and repel with a newe & contrarie law, commanding that not all should drink. And these lawmakers should not seeme to fight without reason against their God, they pretend peril's that might happen if this holy cup were commonly given to all: as though those dangers had not bene foreseen & marked of the eternall wisdome of God. And then furctly for goth they reason, that the one is enough for both. For if they be the body, it is whole Christ, which cannot now be seuered from his body. Therefore by accompanying the body containeth the blood. Lo howe our wit agreeith with God, when it hath never so little begun with loose reines, to be wanton and wilde. The Lord shewing bread faith that it is his body: when hee sheweth the cup, he calleth it his bloude. The boldnes of mans reason, crieth our contrariwise, that the bread is the bloude; and the wine is the bodie: as though the Lord had for no cause seuered his body from his bloude both in wordes and in signes: or as though it had ever bene heard spoken that the bodie or bloude of Christ is called God & man. Verily if he had meant to signify whole himselfe, he might have said it is I: as he is wont to speake in the scriptures, and not, this is my body, this is my bloude. But he willing to helpe our weaknesse, did set the cup seuerally from the bread, to teach that he sufficeth no lesse for drink then for meate. Nowe let one part be taken away, then wee shall finde but the one halfe of the nourishments in him. Therefore, although it be true which they pretend, that the bloude is in the bread by way of accompanying, and againe, the body in the cup, yet they defraude godly soules of the confirmation of faith which Christe delivereth vs as necessarie. Therefore bidding their furcties farewell, we must hold fast the profit which is by the ordinance of Christ in the two earnefts.

48 I know in deede that the ministers of Sathan do here cauil, as it is an ordinarie thing with them to make mockery of the Scriptures. First they allege that of one bare doing ought not to be gathered a rule wherby the Church should be bound to perpetuall obseruing. But they lie when they say that it was but a bare doing: for Christ did not only deliver the cup, but also did institute that his Apostles should in time to come do the same. For they are the wordes of a commander, drink ye all of this cup, And Paul so rehearseth that it was a deede, that he also commendeth it for a certaine rule. Another starting hole is, that the apostles alone were receiued of Christ to the partaking of this supper whom he had already chosen & taken into the order of the sacrificing priestes. But I woulde haue them answer me to suche questions, from which they shal not be able to escape, but that they shall be easely convinced with their lies. First, by what oracle have they this solution revealed, beeing so straung from the word of God? The Scripture reckoneth twelue that fate with Iesus; but it doeth not so obserue the dignities of Christ that it calleth them sacrificing priestes of which name we will speake hereafter in place for it. Though he gave it then to the twelue, yet he commanded that they shou'd doe the same, namely that they shou'd so distribute it among them. Secondly, why in that better age, from the Apostles almost a thousand yeares, were all without exception made
made partakers of both the signes was the old church ignorant what guests Christ had receiued to his Supper? It were a point of most depeate shamelessne, here to sticke and daily in granting it to be true. Ther e remaine the ecclesiasticall histories, ther remaine the books of the olde writers, which minifter evident testimonies of this matter. The seafe (sayth Tertullian) is fed with the body and bloud of Christ, that the soule may be fatted with seeing vpon God. Howe (sayde Ambrose to Theodosius) wilt thou receive with such hands the holy body of the Lorde? With what boldenesse wilt thou with thy mouth partake of the cup of y'precious bloud? And Hierome sayth. The Priests which make the Thankesgiving, and doe distribute the bloud of the Lorde to the people. Chrysostome, Not as in the olde lawe the Priest did eate part, and the people part: but one body is set before all, and one cuppe. Those things that pertaine to the Thankesgiving are all common betweene the priest and the people. The selfe same thing doeth Augustine testifie in many places.

49 But why dispute I about a thing most knowne? Let all the greekes and Latine writers be read ourselfe testimonies shal shew where offer the elues. Neither was this custome grown ouer oue, while there remainede one drop of purenesse in the church. Gregorie, whom ye may righthely se to have bene the selfe Bishop of Rome, teacheth that it was kept in his time. What is the bloud of the Lamb, ye have now learned, not by hearing but by drinking. His bloud is poured into the mouthes of the faithful. Yea it yet endured foure hundred yeares after his death, when all things were grown ouer of kinde. For neither was that taken only for an vantage, but also for an inviolable law. For then was in force the reverence of Gods institution, & they doubted not if it was sacrilege, to seuer those things which the Lord had coiyned. For thus faith Gelasius. We haue founde, y'one receiuing only the portion of the holy body, do abstain frō the cup. Let them with out doubt, because they seeme to be bound with I wot not what superstition, either receiue the sacraments whole, or be debarred frō the whole. For y diuiding of this mysterie is not comitted without great sacrilege. ThoReasons of Cyprian were heard, which truly ought to move a chriitian mind. How sayth he, do we teach or prouoke them to shed their bloud in the confessing of Christ, if we deny his bloud to the that shall fight? Or how do we make them sit for the cup of Martyrdom, if we do not sit in the church by the right of communion admet them to drink the cup of the Lord. Wheras the canonists do restraine that decreas of Gelasius to the priests, that is so childish a cauiat that it neede not to be contested.

50 Thridly, why did he simply say of the bred, that they should eat; but of the cup, that they should drinke; even if hee had meant offset purpose to sticke with the craft of Satan. Fourthly, if(as they would haue it) the Lord vouchsafed to admit to his supper only sacrificing priests, what manuer durst call to the partaking of it, strangers whom the Lord had excluded? yea and to be partaking of that gift, the power whereof was not in their handes, without any commandement of him which only could give it? Yea upon confidence of what warrant do they vse at this day to distribute to the common people the signes of the body of Christ, if they haue neither comm-
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commandement nor example of the Lorde? Firstly, did Paul lye, why he said to the Corinthians, that he had received of the Lord that which he had declcued to them: For afterwarde he declareth the thing that he delivred, that all without difference should communicate of both the signes. If Paul receiued of the Lord, that all should be admitted without difference: let the looke of whom they have received which doe drive away almost all the people of God: because they can not nowe pretend God to be the author of it, with whom there is not yea and nay. And yet full for cloaking of such abomina-tions they dare pretend the name of the Church, and with such pretence defend it. As though either these Antichrists where the church, which so easilie tread vnderfooote, scatter abroad, and destroy the doctrine and institu-tion of Christ: or the Apostolike Church were not the church, in which the whole force of religion flourished.

The xvii. Chapter.

Of the Popish Masse, by which sacrifice the Supper of Christ hath not one else bin prophaned, but also brought to nought.

With these and like inuentions Satan hath travailed, as by ouerspreading of darkenesse to obscure and defile the holy supper of Christ, that at least the purenesse of it should not be kept still in the Church. But the heade of horrible abomination was, when hee advanced a signe, by which it might not only be darkened and perverted, but being utterly blotted and abolished should vanish and fall out of the remembrance of men: namelie, whiche he blinded almost the whole world with a most pestilential error that they should beleue that the Masse is a sacrifice and oblation to obtain the forgiveness of sinnes. Howe at the beginning the foundcr sorne of the schoolmen tooke this doctrine, I nothing regard: farewell they with their crabbed subtilties: Which howsoever they may be defended with cauilling, yet are therefore to be refused of all good men, because they do nothing else but spread much darkenesse ouer the brightnesse of the supper. Therefore bidding them farewell, let the readers understand that I heere match in fight with that opinion, wherwith the Romaine Antichriste and his prophets have infected the whole worlde: namely that the masse is a worke whereby the sacrificing Prieft which offereth vp Christ, and the other that do partake at the same oblation, do deserve the favoure of GOD: or that it is a cleansing sacrifice, whereby they reconcile GOD to themselves. Neither hath this beene receiued only in common opinion of the people, but the verie doing it selfe is so framed, that it is a kinde of parifying wherwith satisfaction is made to GOD for the purging of the quicke and dead. The wordes alio which they use, doe express the same: and no other thing may we gather of the daily use of it. I knowe howe deepe rootees this pestilence hath taken, vnder howe great seeming of goodnes it lurketh, howe it beareth in shewe the name of Chrifte, howe in the one name of Maffe many beleue that they comprehend the whole summe of faith. But when it shalbe by the wordes of God most cleeerly prooued, that this Maffe, how
how much more it bee coloured & glorious, yet shamefully dishonoureth Christ,burketh & oppresseth his cross, putteth his death in forgetfulness, taketh away the fruite & commeth thereof vs, doth weaken and destroy the sacrament wherein was left the memorie of his death: shall there then be any so deep rooted, which this most strong axe, I mean the word of god, shall not cut downe & overthowe? Is there any face so beautiful, that this light cannot bewray the euiil which Jarketh under it?

2. Let vs therefore shew that which hath bene in the first place, that in it is intolerable blasphemy & dishonor done to Christ. For he was consecrate of his father a Priest & bishop, not for a time as were reade that they were ordained in the old testament, whose life being mortal their priesthood also could not be immortal; for which cause also there needed successors they should from time to time be put in the place of them that died. But in place of Christ, which is immortal, there needed no vicar to be set after him. Therefore he was ordained of the father a priest for ever, according to the order of Melchisedech, that he should execute an everlasting priesthood. This mysterie had bene long before figured in Melchisedech, whom when the Scripture had once brought in for the priest of the living god, it never afterward made mention of him, as though he had had no ende of his life. After this point of lkenesse, Christ was called a priest according to his order. Nowe they that doe daily sacrifice, must needes appoint priests to make their oblations whom they must appoint as it were successors and vicars in the stead of Christ. By which putting in stead of him, they doe not onely spoile Christ of his honour, and placke from him the prerogative of eternal priesthood, but also travaile to shruft him downe from the right hande of his Father, on which he cannot sit immortal, but that he must therewithall remaine the eternall priest. Neither let them lay for these sues that their pettie sacrificers are not put in place of Christ as if he were dead, but onelie are helpers of his eternal priesthood, which ceaseth not therefore to continue. For they are more strongly holden fast with the wordes of the Apostle, than that they may so escape: namelie, that there were many other priests mad, because they were by death louted to continue. Therefore there is but one that is not letted by death, & he needeth no companions. Yet, such is their scowardness, they arme them selues with the example of Melchisedech to defende their wickedness. For, because it is said that he offered bread and wine, they gather that he was a forshewing of their Maile: as though the lkenesse betwene him and Christ were in the offering of bread and wine. Which is so empty and trifling that it needeth no confutation. Melchisedech gave bread and wine to Abraham and his companions, to refresh them being weary after their journey and battaile. What is this to a sacrifice? Moses praiseth the gentleness of the holy king; these fellowes unreasonably coyne a mysterie whereof no mention is made. Yet they deceitfullie paint their error with another colour, because it followeth by and by after, and he was priest of the highest God. I anfwere, that they wilfully draw to the bread & wine that which the apostle referreth to the blessing. Therefore when hee was the priest of God he blessed Abraham. Whereupon the same Apostle (than whom we neede to secke no better evpistor) gathereth his
his excellency, because the lesser is blessed of the greater. But if the oblation of Melchisedec were a figure of the sacrifice of the Mass, would the Apostle pray you, which searcheth out all even the least things, have forgotten so earnest and weightie a thing? Nowe (howsoever they trite) they shall in vaine goe about to overthrowe the reason to which the Apollos himselfe bringeth, that the right and honour of sacrificing priesthood is askest among mortall men, because Christ which is immortal, is the onely and perpetuall sacrificing priest.

3 An other vertue of the Mass was, that it oppressed and buried the crosses and passion of Christ. This vertue is most certaine, that the cross of Christ isuerthrowen so soone as the altar is set vp. For it he offered himself for a sacrifice upon the cross, that he might sanctifie vs for ever, and purchase vs eternal redemption: undoubtedly the force and effectuall nature of that sacrifice continueth without any end. Otherwise we should think no thing more honourably of Christ, than of oxen and calves which were sacrificed under the law: the offerings whereof are proved vnesffectual & weake by this that they were oft reneged. Wherefore either we must confesse, that the sacrifice of Christ, which he fulfilled upon the cross, wanted the force of eternal cleansing, or that Christ hath made an end of all with one sacrifice once for ever. This is it that the Apostle saith, that this chiefest bishop of Christ once appeared by offering vs of himself before the ending of the world, to the driving away of sinne. Againe, That we are sanctified by the will of God, by the offering of the body of Jesus Christ once. Again, That Christ with one oblation for ever hath made perfect them that are sanctified: whereunto he adioneth a notable sentence, that forciuences of sines being once purchased, there remains no more any oblation. This also Christ signified by his last saying and uttered among his last gaspings, when he said, it is ended. We are wont to note the last sayings of men when they are dying, for oracles. Christ dying testifieth that by his own sacrifice is perfited & fulfilled whatsoever was for our saluation. Shall it be lawful for us daily to pacch innumerable sacrifices to such a sacrifice, (the perfection whereof he hath so shiningly set forth) as though it were vnperfect? When the holy word of God not onely affirmeth, but also crieth out, and protesteth, that this sacrifice was once fully done that the force thereof remaineth everlasting: who so require an other sacrifice, do they not accuse this of imperfection and weakenes? But as for the Mass, which hath beene deliuered in such sort that there may every day be made a hundred thousand sacrifices, to what end tendeth it, but that the passion of Christ whereby he offered him an only sacrificed oblation to the father, should he buried & drowned? Who, vnlesse he be blind, cannot see that it was the boldnes of Satan, which was filed against so open and cleare truth? Neither am I ignorant with what decreits that Father of lying vifeth to colour this his fraud, saying that there are not fundrie nor diuers sacrifices, but that one selfe same sacrifice is repeated. But such smokes are easily blown away. For in the whole discours the Apostle travaileth to proue not only that there are no other sacrifices, but that one sacrifice was once offered vp, & that no more be repeated. The susteller men do yet slip out at a narrower hole, saying, that it is not a repeating but
but an applying. But this Sophisticall argument also is no leffe calme con-
tended. For neither did Christ once offer vp himselfe with this condition: that
his sacrifice should be daily confirmed with new oblations: but by the pre-
aching of the Gospel, & ministring of the holy Supper, the fruit thereof should
be communicated vnto vs. So Paul faith that Christ our pasqueower was of-
tered vp, & biddeth vs to eate of him. This (I say) is the meane whereby the
Sacrifice of the Croffe is rightly applied to vs, when it is communicated to
vs to take the vs of it, & we with true faith receiue it.

4 But it is worth the labour to heare, with what other foundation beside
these they vphold the sacrifice of the Mass. For they drawe to this purpose
the prophecie of Malachie, whereby the Lord promiseth that the time shall
come when throughout the whole world there shall be offered to his name
incense and a cleane sacrifice. As though it were a newe or vnwonted thing
among the prophets, when they speake of the calling of the Gentiles to ex-
press by the outward ceremone of the lawe the spirituall worshipping of
God, to which they exhort them, that they might the more familiarly de-
clare to the men of their age, that the Gentiles should be called into the true
fellowship of religion. Like as also they are wont altogether to describe by fi-
gures of their law, the truth that was delievered by the Gospel. So they set
for turning to the Lord, ascending into Jerusalem for the worshipping of
God, the offering of all kinds of gifts: for larger knowledge of him which was
to be giuen to the faithful in the kingdom of Christ, dreams & visions. That
therefore which they allege, is like vnto another prophecie of Esay, where
the Prophet foretellth of three altars to be set vp in Assyria, Egypt, and Ju-
dy. For first I aske, whether they doe not grant that the fulfilling of this
prophecie is in the kingdom of Christ. Secondly, where be these altars, or
when they were euer set vp. Thirdly whether they thinke that to e-
eery seuerall kingdom is appointed a seuerall Temple, suche as was that at
Jerusalem. These things if they weigh, I thinke they wil eoyeste, that the Pro-
phet vnder figures agreeable to his time, prophesie with of the spiritual wor-
ship of God to be spread abroad into the whole world. Which we give to the
for a solution. But of this thing fith there doe euerie where examples com-
monly offer themselves, I will not busie my selfe in longer rehearsal of them.
Howbeit herein also they are miserably deceived, that they acknowledge no
sacrifice but of the Mass, whereas in deed the faithfull doe now sacrifice to
the Lord, & do offer a cleane offering of which shall be spoken by and by.

5 Nowe I come downe to the third office of the Mass, where I must
declare howe it blotteth our the true and onelie death of Christ, & that-
keith it out of the remembrance of men. For as among men the strengthe of
a Testament hangeth vpon the death of the testator: so also our Lorde
hath with his death confirmed the testament whereby he hath giuen vs
forgiveness of sinnes and eternall righteousness. They that dare varie or
make newe anything in this testament, doe deny his death, and holde it as
it were of no force. But what is the Mass, but a newe and altogether diverse
testaments? For why? Doeth not euery seuerall Mass promise newe forgu-
ness of sinnes, newe purchasing of righteousness? So that nowe there bee so
many testaments, as there be Masses? Let Christ therefore come againe,
and
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and with another death confirmsthis testament, or rather with infinite
deathes confirmethnumerable testamentsof Masse. Haue I not therefore
laid true at the beginning, that the only and true death of Christ is blouded
out by Masse? Yea what shall we say of this that the Masse directly tendeth
to this end, that if it be possible, Christ should be slaine againe? For where
is a testament (faith the Apostle): here of necessitie must be the death of the
testator. The Masse sheweth it selfe to be a new testament of Christ: therefore
it reuayeth his death. Moreover the boffe which is offered, must necess-
arily be slaine and sacrificed. If Christ in every seuerall Masse be sacrificed,
then hee must at every moment bee in a thousande places cruellly slaine.
This is not minde, but the Apostles argument, if he had needed to offer him-
selue off, he must oft have died since the beginning of the worlde. I knowe
that they haue an aunswere in readinesse, whereby also they charge vs with
flander. For they say that that is objected against them which they never
thought, nor yet can. And wee knowe, that the death and life of Christ is
not in their hand. We looke not whether they goe about to kill him: onely
our purpose is to shew what manner of absurditie followeth of their va-
godly and wicked doctrine. Which selue thing I produce by the Apostles
owne mouth. Though they crieth out to the contrary a hundred times, that
this sacrificie is vnbloudie: I will denie that it hangeth upon the will of men,
that sacrificies should change their nature, for by this means the holy & in-
vioable ordinance of God should faile. Whereupon followeth that this is a
sure principle of the Apostle, that there is required shedding of blood, that
washing may not be wanting.

6 Now is the fourth office of the Masse to be entreated of, namely to
take away from vs the fruite that came to vs of the death of Christ, while it
maketh vs not to acknowledge it and thinke upon it. For who can call to
minde that he is redeemed by the death of Christ when he seeth a newe re-
demption in the Masse? Who can trust that sinnes are forgiven him, when
he seeth a newe forgivenesse? Neither shall he escape that shall say, that we
do for no other cause obtaine forgivenesse of sinnes in the Masse, but because
it is alreadie purchased by the death of Christ. For he bringeth nothing else
than as if he should bothe, that Christ hath redeemed vs with this condition
that we should redeeme our selues. For such doctrine hath beene spread
by the ministers of Satan, & such at this day they maintaine with crying out
with swords and fire, that we when in the Masse we off vp Christ to his Fa-
ther, by this worke of offering do obtaine forgivenesse of sinnes, & are made
partakers of the passion of Christ. What nowe remaineth to the passion of
Christ, but to be an example of redemption, whereby we may learne to be our
owe redeemers? Christ himselfe, when in the Supper he fealeth the confiden-
ce of pardon, doth not bid his discipules to sticke in that doing, but sendeth
them away to the sacrificie of his death: signifying that the Supper is a
monument or memorial (as the common speech is) whereby they may learne
that the satisfactorie cleansing sacrificie, by which God was to be appea-
sed, must have bene offered but once. For neither is it enough to knowe that
Christ is the onely sacrificie, vnlesse the onely sacrificie be joyned with it,
that our faith may be fastened to his cross.
7 Now I come to the conclusion, namely that the holy Supper, in which the Lord had left the remembrance of his passion graven and expressed, is by the setting vp of the Maffe, taken away, defaced, and destroyed. For the Supper itself is the gift of God, which was to be received with thanksgiving. The sacrifice of the Maffe is fained to pay a price to God, which he may receive for satisfaction. How much difference there is between to give and to receive, so much more the sacrifice differs from the Sacrament of the Supper. And this truly is the most wretched unthankfulness of man, that where the largesse of God's bounty ought to have been acknowledged, and thanks to be given, there he maketh God his debtor. The Sacrament promised, that by the death of Christ we are not only once restored into life, but are continually quickened, because then all the parts of our salvation were fulfilled. The sacrifice of the Maffe signifies a far other song, that Christ must be daily sacrificed, that he may fomewhat profit vs. The Supper should have been distributed in the common assembly of the Church, that it might enforce vs of the communion whereby we are cleave together in Christ Jesus. The sacrifice of the Maffe dissolueth and plucketh in sunder this community. For after that the error grew in force, that there must be sacrificers that should sacrifice for the people, the Supper of the Lord as though it were past over to them, ceased to bee communicated to the congregation of the faithful according to the commandement of the Lord. A sacrifice was made open to private Masses, which might rather resemble a certaine excommunication, than that same community ordained of the Lord, when any sacrifice willing generally by himselfe to devour his sacrifice, doth feuer himselfe from the whole people of the faithful. I call privat Masse (lest any man be deceived) wherefoever there is no partaking of the Lords Supper among the faithful, although otherwise a great multitude of men be present.

8 And whiche the verie name of Maffe first sprong, I could never certainly judge, that it seemeth to me likely that it was taken of the offerings that were given. Whereupon the olde writers use it commonly in the plural number. But to leaue striuing about the name, I say that privat Masses are directly against the ordinance of Christ, and therefore they are a wicked prophaning of the holy Supper. For what hath the Lord commanded vs? nor to take, and divide it among vs? What manner of observing of the commandement doth Paul teach? not the breaking of bread, which is the communion of the body & blood? Therefore when one taketh it without distributing, what like asse is there? But that same one man doth it in his name of the whole church. By what commandement? Is not this openly to mock god, when one man privately taketh to himself that which ought not to have beene done but among many? But because the wordes of Christ and Paul are plain enough, we may briefly conclude, that wherefoever is not breaking of bread to the communion of the faithful, there is not the supper of the Lord, but a vsle and wrongfull counterfeit of the supper. But a vsle counterfeiting is a corrupting. Now the corrupting of so great a mysterie is not without wickednes. Therefore in privat massies is a wicked abuse. And (as one fault in religion from time to time breedeth another) after that that manner of offering
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Offering without communion was once crept in, by little and little, they began in every corner of churches to make innumerable Masses, and diversly to drawe the people hither and thither, which should have come together into one assembly, that they might reknowledge the mysterie of their owne mysteries. Now let them goe and deme it to be idolatrie, that in their Masses, they shew forth bread to be worshipp'd in stead of Christ. For in vaine they boast of those promisinges of the presence of Christ, which howsoever they be understandeth, verily were not given to this purpose, that wicked & profane men so oft as they will: and to whatsoever abuse they list, may make the body of Christ: but that the faithful, when with religious observation they doe in celebrating of the Supper follow the commandement of Christ, may enjoy the true partaking of him.

9 Beside that, this peruerse was unknovvn to the purer church. For howsoever the more shameles for among our adversaries do here go about to disguise the matter with false colours, yet is it most sure that all antiquitie is against them, as we have afore proued in other things, and it may more certainly be judged by the continuall reading of old writers. But ere I make an ende of speaking of it, I ask our Massing doctors, whether they know that obedience is more esteemed of God than oblations, and that he more requireth that his voice be harden to, than that sacrifices bee offered: howe they beleue that this manner of sacrificing is acceptable to God, whereof they have not certaine commandement, and which they see not to be allowed by any one syllable of the Scripture. Moreover when they heare the Apostle say, that no man takest to himselfe the name & honor of sacrificing priesthood, but he that is called as Aaron was, yea & that Christ himselfe did not thrust in himselfe, but obeyed the calling of his Father: either they must bring forth God the author & ordainer of their sacrificing priesthood, or they must confesse that the honour is not of God, into which they have with wicked flashes brok in uncalled. But they cannot shew one title of a lettere mainteineth their sacrificing priesthood. Why therefore shall not their sacrifices vanish away which can not be offered without a priest?

10 If any man do thrust in short sentences of the olde writers gathered here & there, and do by their authoritie travaile to prove that the sacrifice which is done in the supper is farre otherwise to be understood than we doe expounde it: let him be breffield answered thus: if the question be of allowing the forged devise of sacrifice, such as the Papistes have faigned in the Mass, the olde writers doe never speake in defence of such sacrilege. They do in deed use the word Sacrifice: but therewithall they expounde, that they meane nothing els but the remembrance of that true and only sacrifice, which Christ our only sacrificing priest (as they ech where reporte of him) made on the croffe. The Hebrewes (faith Augustine) in the sacrifices of beasts which they offered to God, did celebrate a prophesie of the sacrifice to come, which Christ offered: the Christians doe with the holy oblation and partaking of the body of Christ celebrate a remembrance of the sacrifice already made. Here verily be teacheth altogether the same thing, which is written in most wordes in the booke of faith to Peter the deacon, whosoever be the author of it. The wordes be these, Beleeue most faithly
To Salutation. Lib. 4. 481

faithly & doubt not at all, that the only begotten himself, being made flesh for us, offered himself for vs a sacrifice and oblation to God into a favour of sweetness: to whom the Father and the Holy Ghost in the time of old testament beasts were sacrificed: and to whom now with the father and the holy Ghost (with whom he hath one godhead) the holy Church throughout the whole world ceaseth not to offer the sacrifice of bread and wine. For in those fleshly sacrifices was a figuring of the flesh of Christ which he thought offer for our sinnes: and of his blood which he should shed to the forgiveness of sinnes: But in this sacrifice is thanksgiving and rehear-sal of the flesh of Christ which he offered for vs. Whereupon Augustine himselfe in many places expoundeth it to be nothing else but a sacrifice of praise: Finally you call commonly find in him, the supper of the Lord is for no other reason called a sacrifice, but because it is the remembrance, image and witnesses of that singular, true, and only sacrifice wherewith Christ hath cleansed vs. Also there is a notable place in his fourth booke of the Trinitie the xxiii. Chapter where after that he hath discoursed of the only sacrifice he thus concludes: because in a sacrifice fewer things are considered, to whom it is offered, and of who, what is offered, and for whom. The same he himselfe the one and true mediator reconciling vs to God by the sacrifice of peace, remaineth one with him to whom he offered: maketh them one in him for whom he offered: is one himselfe which offered, and the thing which he offered, To the same effect also speaketh Chrysostome. But they so challenge the honour of sacrificing priesthood to Christ, that Augustine testifieth it to be the voice of Antichrist if any man make a Bishop in cerebror between God and men.

Yet doe we not deny but that the offering vp of Christ is there so shewed in vs, that the spectacle of the crosse is in a manner set b. for our eyes: as the Apostle saith that Christ was crucified in the eyes of the Galatians, when the preaching of the crosse was set before them. But forasmuch as I see those old Fathers also wrested this remembrance another way than was agreeable with the institution of the Lord (because their supper contained not what repeated or at least renewed forme of sacrificing) the selfe way for godly hearts shalbe to rest in the pure & simple ordinance of God: whose also the supper is therefore called: because in it his authority alone ought to be in force. Truely fith I find that they have kept a godly and true sense of this whole mystery: and I do not perceiue that they meant to abate any thing were it never so little from the only sacrifice of the Lord, I cannot condemn them of ungodliness: yet I thinke they cannot be excused, but theire offended somewhat in the manner of the celebration. For they counterfaite the Jewish manner of sacrificing more nearly than either Christ had ordained, or the nature of the Gospel did bear. Therefore that same over-thwart appliance to heavenly things is the only thing whereby a man may worthy blame them, for that being not conformed with the simple & natural institution of Christ they swerved to the shadowes of the law.

If a man doe diligently way, that this difference is put by the word of the Lord betweene the sacrifices of Moses, and our Thanksgiving, that whereas those did represent to the Jewish people, the same effectuallnesse Qqq

Lib. 4. cont. parm. cap. 8. Christ after a sin offered because this offering as it were painted out by this mysterie: in celebration whereof the fathers not simple but allowed, though not to be condemned of ungodliness neither. Gal. 3. 10.
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of the death of Christ, which is at this day delivered to vs in the supper, yet the manner of representing was diverse. For in those, the Leuitical priests were commanded to figure that which Christ should performe it: there was brought a sacrifice which should be in the stead of Christ himself: there was an altar whereupon it should be offered: Finally all things were so done, y there was set before their eyes an image of that sacrifice which was to be offered to God for a satisfactional cleansing. But since the time that the sacrifice is ended the Lorde hath appointed to vs another order: namely that it should come to the faithfull people the fruit of the sacrifice offered to him by the sonne. Therefore he hath givn vs a table whereat we shoulde eate, not an altar whereupon sacrifice should be offered: see hath not consecrated priests to sacrifice, but ministers to distribute the holy bount. Howe much more hee and holy the mysterie is, so much more religiously & with greater reverence it is meete to be handled. Therefore there is no way fater, than putting away all boldnesse of mans vnderstanding, to sticke fast in that alone which the Scripture teacheth. And truly if wee consider that it is the Supper of the Lorde and not of men, there is no cause why we should suffer our selves to be removed one heire breadth from it by any authoritie of men or prescription of yeares. Therefore when the Apostle minded to cleanse it from all faulutes which had alreadie crept into the Church of the Corinthians, hee vseth the readiest way thereunto, that is, he calleth it backe to the onely institution of it, from whence he sheweth that a perpetual rule ought to be fetched.

13 Nowe least any wrangler, shoulde flit the vs of the sacrifice, and sacrificing priest, I will also declare, but yet breedly what in the whole discourse I haue meant by a sacrifice, and what by a sacrificing priest. Whereof I stretche the word sacrifice to all holy Ceremonies and doings of religion, I see not by what reason they doe it. We doe knowe that by the continuall use of Scripture a sacrifice is called that which the Greekes call sometime Thysia, sometime Prosphora, somtime Telec. Which being generally taken comprehended whatsoever is in any wife offered to God. Wherefore we must make distinction: but yet so, that this distinction may haue a supernall appliance of similitude from the sacrifices of the lawe of Moses: vnder the shadowes whereof the Lorde willed to represent to his people the whole truth of sacrifices. Of those although there were diverse forms, yet they may all be referred to two sortes. For either there was oblation made for sinne after a certaine manner of satisfaction, whereby guiltinesse was redeemed before God: or it was a signe of the worshipping of God, and a testifying of religion: sometime in stead of suppliation, to crave the favoure of God: sometimes instead of thanksgiving, to testifie thankfulnesse of minde for benefits received: sometime only for an exercise of godlinesse, to renewe the establishing of the covenaut: to which latter sort pertained burnt offerings, drinke offeringes, oblations, first fruytes, and peace offeringes. Wherefore let vs also divide ours into two kindes: and for teachynges sake let vs call the one the sacrifice of worship and of Godly dutie, because it consisteth in the honouring and worshipping of GOD, which the faithfull both owe and yelde unto him: or, if you will, the sacrifice

1. Cor. 11. 20.

The name of sacrifice, two kinds thereof in the law, in the Gospell two other thercunto as favorable.
The sacrifice of oblation, as much as it is given to God of none but of them that being loden with immeasurable benefits, do render to him themselves with all their doings. The other may be called propitiatory or of expiation. The sacrifice of expiation is that which tendeth to appease the wrath of God, to satisfy his judgment, and to wash and wipe away sins; whereas the sinner cleansed from the filthy spots of them, and restored into purity of righteousness, may return into favour with God himself. So in the law those were called sacrifices that were offered for the purging of sins; not for that they were sufficient to recover the favor of God, or to put away iniquity: but for that they shadowed out such a true sacrifice which at length was fully done by Christ alone: and by him alone, because it could be done by none other: and once, because the effectualnes and force of that one sacrifice which Christ hath fully done, is eternal, as he himself hath testified by his own mouth, when he said that it was ended and fulfilled: that is to say, that whatsoever was necessarie to the reconciling of the fathers favor, to obtaining of the forgiveness of sins, to righteousness and to salvation, all the same was performed and fulfilled with that his onely oblation, and there is nothing wanted thereof, than there was afterward no place left to any other sacrifice.

Wherefore I determine, that it is a most wicked reproach, & blasphemy not to be suffered, as well against Christ as against the sacrifice which he hath fully done by his death upon the cross: for if any man by renewing an oblation think to purchase the pardon of sins, to appease God, and to obtain righteousness, but what is else done by Massing, but that by distributing of new oblations we may be made partakers of the passion of Christ? And that either may be no measure of madding; they thought it but a small thing to say that there is made indifferently a common sacrifice for the whole Church, unlesse they further said that it is in their choyse to apply it peculiarly to this man or that man to whom they would, or rather to every one whatsoever he were that would buy for himself such ware with ready money. Now because they could not reach to the price that Judas had: yet that they might in some manner resemble their author, they kept the likeness of number, Judas solde him for thirtie silver pence: these fellows fell him, after the French account, for thirtie brassen pence: but Judas solde him once, these fellows solde him as oft as they can finde a buier. In this sense also we deny that they be sacrificing priests, that is to say, that with such an oblation are means to God for the people, they that appeasing God, may purchase the satisfactorie purging of sins. For Christ is the onely by shop & sacrificing priest of the new Testament, into whom all Priesthoodes are removed, and into whom they be shut vp & ended. And if the Scripture had made no mention of the eternall priesthoode of Christ: yet forasmuch as God, since that he hath taken away those old priesthooes, hath ordained none, the apostles argument remaineth invincible, that no man taketh honor to himselfe but he that is called of God. By what assurance therefore dare these robbers of God, that boast themselves for the butchers of Christ, call themselves the sacrificing Priests of the living God?

15 Plato hath an excellent place in his second booke of common weale.
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Where when he entreateth of the old manners of expiation, & laugheth to scorn the foolish confidence of evil men and wicked doers, which thought that their wicked doings were by these as by courerings hidden that the Gods could not see them, and did as if they had gotten warrant of the gods by covenants, more carelessly follow their own laws: he seemeth thoroughly to touch the manner of satisfactorie purging of the Masse, such as is at this day in the world, To beguile & undermine another man, all men knowe to be unlawful, To griewe widows with wrongfull dealings, to robbe the Fatherlesse, to trouble the poor, by cull crafty meanes to catch other mens goods to themselves, with forwerings and deceits to enter forceably into any mans possessions, to oppresse any man with violence & tyrannous fear, all men confesse to be wicked. How therefore dare so many commonly doe all these things as though they should freely be bolde to do them? Truely, if we rightly weigh it, no other cause doeth so much encourage them, but because they have confidence, that by the sacrifice of a Masse, as by payment of full price for recompence, they shall satisifie God, or at the least, that this is an easie way to compound with him. Then Plato proceeded further to scorn their gross blockishnesse, which thinke that by such satisfactorie cleansings those paines are redeemed that otherwise they should suffer in hell. And whereto seuere at this day the yeerely obites, and the greater part of Masses, but that they which through all their life haue bene most cruelly tyrants, or most ravenous robbers, or given fourth to all mischivous doings, should as though they were redeemed by this price, escape the fire of purgatory.

16 Under the other kind of sacrifice, which we have called the sacrifice of Thanksgiving, are contained all the dutifull workes of charitie, which when we extend to our brethren, we honour the Lord himselfe in his members; then, all our prayers, praisings, giveinges of thankes, and what soever we do to the worshipping of God. All which things finall do hang upon the greater sacrifice, whereby we are in soule and body halowed to be a holy temple to the Lorde. For neither is it enough, if our outward doinges bee appli- cated to the obeying of him; but first our felues, and then all that is ours ought to be consecrat and dedicate to him, that whatsoever is in vs, may serve his glory, and may fauor of zealous endevour to advance it. This kind of sacrifice tendeth nothing at all to appease the wrath of God, nothing at all to obtaine forguenesse of sinnen, nothing at all to deferue righeousnesse: but is occupied only in magnifying & extolling of God. For it cannot be pleasant and acceptable to God, but at their hands, whom by forguenesse of sinnes already received he hath by other meanes reconciled to himself, and therefore acquited them from guiltiness. But it is so necessarie for the church, that it can not be awaie from it. Therefore it shall be everlasting, so long as the people of God shal continue, as we haue before already shewed out of the prophet: for in that meaning I will take this prophecie, For from the rising of the sunne to the going downe thereof, great is my name among the Gentiles, and in euery place incense shalbe offered to my name, and a clean offering: because my name is terrible among the Gentiles, saith the Lord: so far is it off, that we would put it away. So Paul biddeth vs to offer our bodies a sacrif-
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a sacrifice living, holy, acceptable to God, a reasonable worship. Where he spake verie pitifully, when he added that this is our reasonable worshipping: for he meant the spiritual manner of worshipping of God, which he did secretly set in comparison against the carnall sacrifices of the lawe of Moses. So all doing of good and communicating are called sacrifices by which God is pleased. So the liberalitie of the Philippians, whereby they had relieved the poverty of Paul, is called a sacrifice of sweet smelling. So all the good worke of the faithfull are called spiritual sacrifices.

17 And why do we seeke out many examples? For commonly this manner of speaking is often found in the scriptures. Yea and while the people of God was yet holde under the outward schooling of the lawe, yet the Prophets did sufficiently express, that under those carnall sacrifices was the truth, which the Christian Church hath common with the nation of the Jewses. After which manner David prayed, that his prayer might ascende into the sight of God. And Osee called giving of thankes, the calues of lips, which in another place David calleth the sacrifices of praise. Whom the Apostle himselfe following, calleth them also the sacrifices of praise, & expoundeth them the fruities of lipspes confessing to his name. This kind of sacrifice the Supper of the Lord cannot want: wherein when we declare his death and render thanksgiving, wee doe nothing but offer the sacrifice of praise. Of this office of sacrificing, all wee Christians are called a kingly Priesthood: because by Christ we offer to God that sacrifice of praise of which the Apostle speketh, the fruities of lipspes that confess his name. For neither doe we with our gifts appeare in the sight of God without an intercessor; Christ is he, which being the mediator comming betwene, we offer vs and ours to the Father. Hee is our Bishoppe, which being entred into the sanctuarie of heavne, hath opened the entrie to vs. He is the altar, upon which wee lay our gifts, that in him wee may bee boarde all that wee are boarde. It is hee (I say) that hath made vs a kingdome and Priestes to the Father.

18. What remaineth, but that the blinde may see, the deafe may heare, children themselves may understand in this abomination of the Maffe? which being offered in a golden cup, hath made dronke the kings and peoples of the earth, from the hieft to the lowest, hath so stricken them with drowsinesse and giddenesse, that being become more senselss then brutie beasts, they have set the whole ship of their safetie only in this deadly deouering gulf. Truely Satan never did bend himself with a stronger engine than this to affaile and vanquish the kinglydome of Christ. This is the Helene, for whom the enemies of the true fight at this day with so great rage, so great furousnesse, so great crueltie: and a Helene in deed, with whom they do desile themselves with spirituall whoredome, which is the most cursed of all. I doe not here so much as once touch with my lingle finger those greater abuses, where with they might colour the vnholie purenesse of their holy Masse: howe filthyke marketinges they vs, how vnhandy gains they make with their morninges, with how great rauening they fill their courteousnesse. Oonly I doe point vnto, and that with fewe and plaine wordes, what manner of thing is euens the verie holies antique holinesse of the Masse, for which it hath
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deferued in certain ages past to be so honorable & to be had in so great reuerence, for to have these so great mysteries set out according to their worthinesse, requireth a greater worke: & I am unwilling to mingle herewith those filthie vnicleanesses that commonly thewe themselfes before the eyes and faces of all men, that all men may understand, that the Mass taken in her most piked purenesse: and wherewith it may be set out to the best shew, without her appendances, from the roote to the toppes warmeth full of all kinde of wickednes, blasphemous, idolatrie, and sacrilege.

19 The readers nowe have in a manner almost all those things gathered into an abridgement, which we have thought behovent to be knowne concerning these two Sacramentes: the use of which hath beene delivered to the Christian Church from the beginning of the newe testament, to continue to the verie end of the world: namely, that Baptisme shoulde he as it were a certaine entrie into it, and an admission into faith: and the supper should be as it were a continual food, wherein Christ spiritually feedeth the familie of his faithful. Whereas as there is but one God, one faith, one Christ, one Church, his body: so there is but one Baptisme, and is not oft ministred againe. But the supper is from time to time distributed, that they which have beene once received into the Church, may understand they be continually fed with Christ. Beside these two as there is no other sacrament ordained of God, so neither ought the Church of the faithfull to acknowledge any other. For that it is not a thing that lieth in the choise of man to raise and set vp newe sacraments, he shall easily understand that remembrance, which hath beene here before plainly enough declared, that is, that sacramentes are appointed of God to this end, that they should instruct vs of some promise of his, and testify to vs his good will toward vs: and he also that calleth to minde, that none hath bin Gods counsellor, that might promise vs any certaine of his will, or assure vs, and bring vs out of care, what affection he beareth toward vs, what he will giue, or what he will deny vs. For therewith is also determined, that no man can set forth a signe to be a testimonie of any will or promise of his: it is he himself alone, that can by a signe giuen testify to vs of himselfe. I will speake it more briefly, and parallelly: there is no certaine promise of salvation. All men gathered on a heape together can of themselves promise nothing of their salvation. Therefore neither can they of the seules set forth or set vp a sacrament.

20 Therefore let the Christian Church be contented with these two, and let her not only not admit or acknowledge any thirde for the present time, but also not desire or looke for any to the end of the world. For whereas certaine diverse sacramentes, beside those their ordinarie ones, were giuen to the Iewes according to the diverse course of times, as Manna, Water springing out of the rocke, the brazen serpent and such other: they were by this change put in minde, that they should not stay vpon such figures whose state was not verie steadie: but that they should looke for some better thing from God, which should continue without any decaying, & without any end, But we are in a farre other case, to whom Christ is openly shewed: in whom all the treasures of knowledge and wisedome are hidden with
with so great abundance and plenty, that either to hope for or looke for any
new encrease to these treasures, is verily to move God to wrath, and to pro-
voke him against vs. Wee must hunger for, seek, looke vpon, learne, and
throughly learne Christ alone, vntill that great day shall appear, wherein
the Lord shall openly shewe to the full the glorie of his kingdom, and him-
selue such as he is, to be beholden of vs. And for this reason this our age is in
the Scriptures signified by the last hour, the last dayes, the last times, that
no man should deceive himselfe with vaine looking for any new doctrine or
reuelaion. For many times & in many sortes he spake before of his prophets
in these last dayes the heavenly Father hath spoken in his beloved Sonne,
which onely can manifestlie shew the Father: and in deed he hath mani-
festlie shewed him to the full, so much as behoueth vs, while we now behold
him by a glasse. As therefore therefore this is now taken away from men, that they
cannot make newe Sacraments in the Church of God: so it were to be wis-
thed, that as little as were possible of manus uenenti might be mingled with
those sacramentes that are of God. For like as when water is powered in, the
wine departeth and is delayed: and as with leaue scattered among it, the
whole lump of doce waxeth fower: so the purenesse of the mysteries of god
is nothing else but defiled when man addeth any thing of his owne. And yet
we see how farre the sacramentes are swarued out of kinde from their natu-
ral purenesse, as they be handled at this day. There is ech where too much
of poms, ceremonies, and gestuations: but of the worde of God in mean
time there is neither any consideration or mention, without which even
the sacramentes themselfes are not sacramentes. Yea and the very cere-
monies that are ordained of God, in so great a rout cannot once lift vp their
head, but lie as it were oppressed. How little is that scene in baptism, which
onely ought there to have shined and beene looked vpon, as we haue in an
other place rightfullie complained, even baptism itselfe? As for the supper,
it is vitterly buried, since that it hath bene turned into the maffe, sauing that
it be scene once cery yeare but in a mangled and halfe torne fashion.

The xix. Chapter.

Of the fite falfeties named Sacramentes: where is declared, that the other five which have
bene lisberto commonlie taken for sacramentes, are not Sacramentes:
and thence is shewen vobis manner of thinges
they bee.

Ov former discourse concerning Sacramentes might haue obtained this
with the sober and willing to learne, that they shoulde not over curi-
ously procede any further, nor should without the worde of God embrace
any other Sacramentes besides those two which they knewe to bee ordained
of the Lord. But forasmuch as that opinion of the seven sacramentes, be-
ing commonly vse'd in all mens talk, having wandred through all schooles
and preacheings, hath by verie auncientie gathered routes, and is yet still
settled in the mindes of men; I thought that I shoule do a thing worth the
travell, if I should feuerally and more necerely search those other fives that
are commonly adnumbred among the true and natural Sacramentes of the

Lord.
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Lord, & wiping away all deceitfull colour, should set them forth to be scene of the simple such as they be, and how falsely they have bene hitherto take for sacramentes. First, I here protest to all the godly, that I doe not take in hand this contention about the name for any desiring of triuing, but that I am by weightie causes led to fight against the abuse of it. I am not ignorant that Christians are Lords, as of words, so of all things also, & therefore may at their will apply wordes to thinges, so that a godly sense be kept, although there be some vnproperneffe in the speaking. All this I grant: although it were better that the wordes should be made subject to thinges, than things to the wordes. But in the name of Sacrament, there is another consideration. For they which make seven Sacraments, do therewithall give to them all this definition, that they be visible formes of invisible grace: they make them altogether vessels of the holy ghost: instruments of gining of righteousnesse, causes of the obtaining of grace. Yea and the master of the sentence himselfe denyeth that the Sacraments of the Law of Moses are properly called by this name, because they did not deliver in deede the thing that they figured. Is it, I beseech you, to be suffered, that thofe signes which the Lord hath hallowed with his owne mouth, which hee hath garnished with excellent promises, should not bee accounted for Sacramentes; and in the meantime this honour should bee conveyed away to those visages which men either have deuised of themselves, or at least do obtaine without express commandement of God? Therefore either let them change the definition, or let them abstain from the wrongful using of this word, which doth afterward engender false opinions & full of absurditie. Extreme anointing (as they) is a figure and cause of invisible grace, because it is a Sacrament, if we ought in no wise to grant that which they gather upon it, then truly we must refite them in the name it selfe, lest thereby we admit that it may give occasion to such an error. Againe when they would proove it to be a Sacrament, they adds this cause, for that it consisteth of the outward signe and the word. If we finde neither commandement nor promise of it, what can we doe but cry out against them?

2 Now appeareth that we brawle not about the wordes but do moue a controversie not superfluous concerning the thing it selfe. Therefore this we must strongly holde fast, which we have with invincible reason before confirmed, that the power to institute a sacrament is in the hande of none but of God only. For a sacrament ought with a certaine promise to raise vp & comfort the consciences of the faithful: which could never receive this certainty from man. A sacrament ought to be vs a witnessinge of the good will of God toward vs, wherof none of all men or Angels can be witnes, for as much as none hath bene of Gods counsel. Therefore it is he alone which doth with right authority testifie of himselfe to vs by his word. A sacrament is a seal, wherewith the testament or promise of God is sealed. But it could not be sealed with bodily things and elements of this world, vnlesse they be by the power of God framed and appointed thereunto. Therefore man can not ordaine a sacrament, because this is not in the power of man, to make that so great mysteries of God should lye hidden under so base things. The word of God must goe before, which may make a sacrament to be a sacrament.
ment, as Augustine verily well teacheth. Moreover it is profitable that there be kept some difference between the Sacraments and other ceremonies, w
ene else we will fall into many absurdities. The Apostles prayed kneeling, therefore men shall not kneele without a Sacrament. It is said that the disciples prayed toward the East: therefore the looking into the East shall be a Sacrament. Paul calleth men in every place to lift vp pure hands, and it is rehearsed that holy men oftentimes prayed with their hands lifted vp, then let the lifting vp of hands also be made a Sacrament. Finally let al ye gestures of the holy ones turne into Sacraments. Howbeit I would not al[o] much passe upon those things, if so that they were not joyned with those other greater discommodiies.

3. If they will presse vs with the authoritie of the old Church, I say that they pretend a false colour. For this number of seuen is nowhere founded among the Ecclesiastical writers: neither is it certain at what time it first crept in. I grant indeed that sometime they bee very free in vnholy name of a Sacrament: but what meane they thereby ? Seuen all ceremonies & out
warde rites, and all exercises of Godinesse. But when they speake of those signes that ought to be witnesses of the grace of God toward vs, they are con
tented with these two, Baptisme, & the Supper. Least any man should thinke that I falsely boast of this, I will here rehearse a few testimonies of Au
gnine. To Iohninus he faith, Frist I would have thee to holde fast that which is the chief point of this disputation, that our Lord Christ (as he himselfe faith in the Gospel) hath made vs subject to a light yoke and a light burden. Wherefore he hath bound together the fellowship of the newe people with Sacraments very few in number, verie easie in obseruing, very excellent in signification. As are Baptisme hallowed in the name of the Trinitie, and the Communicating of the body & blood of the Lorde, & whatsoever else it set forth in the Canonical Scriptures. Again, in his book of Christian doctrine, Since the Lords resurrection, the Lord himself & the doctrine of the Apo
stles hath deliuered certaine fewe signes in seede of many, and those most easie to be done, most recuered in understanding, most pure in obseruing: as is Baptisme, and the celebrating of the body and blood of the Lorde. Why doth he here make no mention of the holy number, that is, of the number of seuen? Is it likely that hee woulde have passed it over, if it had beene at that time ordered in the Church, specially futh he is otherwise in obseruing of numbers more curious than neede were? Yea, when he nameth Baptisme and the Supper, and speaketh nothing of the rest : dooth he not sufficiently signify, that these two mysteries do excell in singular dignitie, and that the other ceremonies doe rest beneath in a lower degree ? Wherefore I say that these Sacramentarie Doctors are defitute not onely of the worde of the Lorde, but also of the consent of the olde Church, how much soever they glorie of this pretence. But now let vs come down to the special things themselves.

Of Confirmation

4. This was the maner in olde time, that the children of Christians, when they were grown to age of discretion should be brought before the bishop: that they should suffice that dutie which was required of those that being grown
For confirmation as at this day they use it in the Church of Rome their is in the wordes of God no warrant.

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grown in yeres did offer themselves to baptism. For these are among those that were to be catechised, til being fully instructed in the mysteries of the faith, they could make a confession of their faith before the bishop and the people. Therefore they that were baptised being infants, because they had not then made confession of their faith before the church, were about the end of their childhood or in the beginning of their yeres of discretion presented againe by their parents, and were examined of the Bishop according to the forme of the Catechisme, which they had the certaine & common. And that this doing, which otherwise ought worthlie to be grave and holy, might have the more reuerence and dignitie, there was added also the Ceremonie of laying on of handes. So that, when childe, his faith being allowed, was let goe with solemnie blessing. The olde writers doe oft make mention of this manner. Leo the Pope wryteth: If any returne from Heretikes, let him not be baptised againe; but (which hee wanted among the Heretikes) let the vertue of the Spirit be given him by the Bishops laying on of his handes. Here our adueraries will crie out, that it is rightlie called a Sacrament, in which the holy Ghost is giuen, but Leo himselfe deeth in an other place declare what he meaneth by these wordes: Who so (sayth hee) is baptised among heretikes, let him not be rebaptised, but with calling upon the holy Ghost, let him be confirmed with laying on of handes: because hee receiued one and the same formes of baptism without sanctifying. Hierome also maketh mention of it, writing against the Lucifrians. But although I doe not deny that Hierome sometime erreth therein, for that he sayeth that it is an obseruation of the Apostles; yet he is most farre from these mens folies and the verie same also he qualifieth, when he addeth, that this blessing is giuen to the Bishops only, rather in honor of their priesthood than by the necessity of lawe. Therefore such laying on of handes, which is done simply in stead of blessing, I praise and would that it were at this day restored to the pure use thereof.

5 But the later age having in a manner blotted out the thing itselfe, hath set I wote not what fainde confirmation for a Sacrament of God. They have fained that the vertue of confirmation is to giue the holy Ghost to the encreas of Grace, which in baptism was giuen to innocencie; to strengthen them to battle, which in baptism were never begotten to life. This Confirmation is celebrate with anointing, and with his forme of wordes, signe thee with the signe of the holy crofse, and conforme thee with the chrsme of salvation, in the name of the Father, and of the Sonne, and of the holy Ghost. All this is gaily and trimly done. But where is the word of God, that may promise here the presence of the holy Ghost? They cannot bring forth one title. Whereby then will they certify vs, that their chrsme is the vefsel of the holy Ghost? We see oyle, that is a thick and far liquor, and nothing else. Let the word (sayth Augustine) bee added to the element, and there shall be made a sacrament. Let them (I say) bring forth this wordes, if they will have vs in the oyle to looke vpon any thing but the oyle. If they did acknowledge themselues ministers of the Sacramentes, as they ought, we needed to strive no longer. This is the first lawe of a minister, that he do nothing without commandement. Go to, let them bring forth any
commandement of this point of ministry, & I will not speake one word more. If they have no commandement, they cannot excuse their boldnes full of sacrilege. After this manner the Lord asked the Pharisees, whether the baptism of John were from heaven or from men: if they had answered, from men, then he had made them confess that it was trufling and vaine: if from heaven, then were they compelled to acknowledge the doctrine of John. Therefore leaft they shoule too much slander John, they durft not confess that it was from men. If therefore Confirmation be from men, it is proud to be vaine and trufling: if they will perswade vs that it is from heaven, let them proue it.

6. They doe in deede defend themselves with the example of the Apostles, whome they thinke to have done nothing raflly. That is well in deede: neither would we blame them, if they shewd themselves followers of the Apostles. But what did the Apostles? Luke reporteth in the Acts, that the Apostles which were at Hierusalem, when they heard that Samaria had received the word of God, sent thither Peter & John: they prayed for the Samaritans, that they might receive the holy Ghost, which was not yet come into any of them, but they were baptised onely in the name of Iesus: when they had prayed, they laid their hands upon them: by which laying on, the Samaritans received the holy Ghost. And of this laying on of hands he diuers times maketh mention. I heare what the Apostles did: that is, they faithfully executed their minifterie. The Lord willed that those visible and wonderfull graces of the holy Ghost, which hee then poured out vpon his people, should be ministrd and distributed of his Apostles by the laying on of hands. But vnder this laying on of hands: I thinke there was not containted anie higher mysterie: but I expound it, that they adjoined such a ceremonie, that by the verie outward doing they might signify, that they commended & as it were offered to God him vpon whom they laide their hands. If this minifterie which the Apostles then executed, were yet still remaining in the Church, the laying on of hands also ought to be kept. But since that same grace hath cease to be given, where to serve the laying on of hands? Truely the holy ghost is yet present with the people of God, without whom being guider & directer, the church of God cannot stand. For wee haue the eternal promise & which shall ever stand in force, by which Christ calleth to himselfe them that thirst, that they may drinke living waters. But those miracles of powers, & manifeft workings, which were distributed by the laying on of hands, haue ceased, neither behoued it that they should be but for a time. For it behoued that the preaching of the gospell while it was newe, should be gloriously set forth and magnifed, with vnheard of and vnwonted miracles. From which when the Lord ceased, he did not by & by forfake his Church, but taught that the royaltie of his kingdome & the dignitie of his worde was excellently enough disclofed. In what point therefore will these stageplayers say that they follow the Apostles? They shoule haue done it with laying on of hands, that the euidens power of the holy Ghost might by and by shew forth it selfe. This they bring not to passe: why therefore doe they boast that the laying on of hands maketh for them, which we read in deede that the Apostles voul, but altogether to an other ende?
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7 This hath like reason as if a man should reach that the breathing where-with the Lord breathed upon his disciples, is a sacrament whereby the holy ghost is given. But whereas the Lord did this once, he did not also will that we should do the same. After the same manner also the Apostles laid on their hands, during the time that it pleased the Lord that the visible graces of the holy Ghost should be distributed at their prayers: not that which came after, should only playerlike & without the thing in deed counterfeit an emptie & cold signe, as these apostles. But if they procure that in laying on of hands they follow the Apostles, (wherein they have no like thing with the apostles) sauing I wote not what overthwart wrongfull counterfeating yet whence commeth their oyle which they call the oyle of saluation? Who taught them to secke saluation in oyle? Who taught them to give to it the power of strentghening? Did Paul, which draweth vs farre away from the elements of this world, which condemneth nothing more than the sticking to such petty observations: But this I boldly pronounce not of my selfe, but from the Lord. Who do call oyle the oyle of saluation, they forswear the saluation which is in Christ; they deny Christ, they have no part in the kingdom of God. For oyle is for the belly, and the belly for oyle, the Lord shall destroy both. For all these weake elementes, which decay with very vse, belong nothing to the kingdom of God, which is spirituall and shall never decay. What then? will some men say: doe you measure with the same measure, the water wherewith we be baptised, and the bread & wine vnder which the supper of the Lord is given? I answer: that in sacramentes given of God, two things are to be looked vnto: the substance of the bodily thing which is set before vs, and the forme that is by the word of God printed in it, wherein lyeth the whole strengthe. In respect therefore that the bread, wine, and water that are in the Sacraments offered to our fight, doe keep their owne substance, this laying of Paul alway hath place. Meate for the belly, and the belly for meate: God shall destroy them both. For they passe & vanish away with the fashion of this world. But in respect that they are sanctified by the word of God, that they may be Sacraments, they do not hold vs in the flesh, but do truely and spiritually teach vs.

8 But let vs yet more necerely looke into it, how many monsters this fat liquor fostereth and feedeth. These opposers say, that the holy Ghost is given in baptism, to innocence: in confirmation, to increase of grace: that in Baptisme, we are newe begotten into life: in confirmation, we are prepared to battle. And they are so past shame, that they denie that baptism can well be done without confirmation. O wickednesse! Are we not therefore in baptism buried together with Christ, beinge made partakers of his death, that wee may bee also partners of his resurrection? But this fellowship with the death & life of Christ Paul expounds to be the mortifying of our flesh, and quickening of our spirit; for that our old man is crucified, that we may walke in newnes of life. What is to be attuned to battle if this be not? If they counted it a matter of nothing, to tread vnder feete the word of God: why did they not yet at least reverence the church, to whom they wil in every point seem so obedient? But what can be brought forth more strong against their doctrine, than y decree of the Mileuitan e councel? Who so faith that
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that baptism is given only for forgiveness of sins, and not for a help of grace to come, accused be he. But whereas Luke, in the place which we have alleged, saith that they were baptized in the name of Jesus Christ, which had not received the holy Ghost: he doeth not simply deny that they were endued with any gift of the holy Ghost, which he received in Christ with his, and confessed him with mouth: but meaneth that receiving of the holy Ghost, whereby the open powers and visible graces were received. So is it saith that the Apostles received the Spirit on the day of Pentecost, whereas it had been long before faide into them of Christ, it is not you that speake, but the Spirit of my Father which speaketh in you. Behold all ye are of God, the malicious and slyous deceite of Satan. That thine which was truly given in baptism, hee lyingly faith to be given in his confirmation, that he may by stealth lead you unaware from baptism. Who now can doubt that this is the doctrine of Satan, which cutting away from baptism the promises properly belonging to baptism, doth convey away and remove them, to another thing? It is found (I say) upon what manner of foundation this godly anointing standeth. The word of God is, that all they which are baptized in Christ, have put on Christ with his gifts. The word of the ancients is, that they received in baptism no promise, by which they may be armed in battle. That is the voice of truth, therefore this must be a voice of lying. Therefore I can more truly define this confirmation than they have hitherto defined it. Namely, it is not baptism, which darkeneth, yea abolieth the word thereof: that is a false promise of the devil, which draweth us away from the truth of God. Or, if you will, it is oyle despised with the lying of the devil, which as it were by overspreading of darkeneesse deceiteth the eyes of the simple.

9 They adde furthermore, that all the faithfull ought after baptism to receive the holy Ghost by laying on of hands, that they may be founde full Christians: because he shall never be a Christian, is not chremed with the bishops Confirmation. These be their owne sayynges wordes for wordes. But I had thought, whatsoever things pertained to Christianitie, were as

Sec forth in writing and comprehended in Scriptures. Now, as I perceive, the true forme of religion is to be sought and learned from elsewhere. Therefore the whole wisdome of God, the heavenly truth, the whole doctrine of Christ, doth but begin Christians, and oyle maketh them perfect. By this sentence are damned all the Apostles, and so many Martyrs, whom it is most certaine to have never beene chremed: forasmuch as the oyle was not yet made, which being poured upon them, they might fully all parts of christianitie, or rather might be made Christians which yet were none. But, though I holde my peace, they doe largely confute themselves. For howe many of the number of their owne people do they anoint after baptism? why therefore do they suffer such halfe christians in their flocke, whose imperfection might easily be holpen? Why doe they with so carelesse negligence suffer the to omit, that which was not lawfull to bee omitted without gresseous office? Why doe they not more severely call upon the keeping of a thing so necessarie, & without which salvation can not be obtained, ynles peradventure some be prevented by death? Verily
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when they so freely suffer to bee despised, they secretly confesse that it is not of so great value as they boast it.

10 Last of all they determine that this holy anointing is to bee had in greater reverence than baptism, because this anointing is peculiarly ministered by the hands of the chiefest bishops, but baptism is commonly distributed by ordinary priests. What may a man here say, but y they are vextly mad, which to flatter their owne inventions, that in comparison of the they carelessly despite the holy ordinances of God? O mouth that robbest God, dost thou let a fatte liquor only defiled with the stinke of thine own breath, and enchanted with murmuring sound of words, against the Sacrament of Christ, and to compare it, with water hallowed with the word of God? But thy wickednes accounted this but a small matter, vnes thou didst also prefer it above the same. These be the answers of the holy sea, these be the Oracles of the Apostolike trestle. But some of them, even in their owne opinion, beganne somewhat to qualifie this vnbridled madness. It is (say they) to be worshipped with greater reverence: peraduenture not for the greater vertue and profit it giveth but because it is given of the worther men, & is made in the worther part of the body, that is, in the forehead; or because it bringeth a greater increase of vertues, although baptism is able more to forgive- nesse. But in the first reason do they not bewray themselves to be Donatists, which measure the force of the Sacrament by the worthiness of the minister. But I will admitte, that Confirmation bee called the worthier by reason of the worthines of the Bishops hand. But if a man ask them, from whence so great prerogatvie hath bee gcncd to bishops, what reason will they bring beside their owne luft? The Apostles alone vded that power, which alone distributed the holy Ghost. Are the bishops alone Apostles? Yea are they Apostles at all? But let vs also grant them that, why do they not by the same argument affirm, that bishops alone ought to touch the Sacrament of the blood in the Supper of the Lord: which they therefore deny to lay men, because the Lord gave to the Apostles alone? Is to the Apostles alone, why do they not conclude therefore to the bishops alone? But in that place they make the Apostles, simple priests, but now ye giddines of their head car- rie them another way, suddenly to create them bishops. Finally, Ananias was no Apostle, to whom yet Paul was sent that he shold receive his sight, be baptised, and be filled with the holy Ghost. I will adde this also to the heape. If by the law of God this was the proper office of bishops, why have they bins so bold to give it away to common priests? as we read in a certaine epistle of Gregoric.

11 As for their other reason, how trifling,sonde, and foolish is it, to call their confirmatiow worthier than the baptism of God, because in it the forehead is anointed with oyle, and in baptism the hinder part of the head, as though baptism were done with the oyle & not with the water? I call all the godly to witnesse, whether those lofels do not endevour themselves to this onely ende, to corrupt the pureness of the sacraments with their leaun. I have already spoke this in another place, that in the sacraments, which is of GOD, scarcely glimmereth through at holes, among the rout of the inventions of men. If any man did not beleue me therein, lette him nowe
at least believe his owne masters. Loe passing over the water, and making no account of it, they highly esteeme the one only oyle in baptism. Wee therefore on the contrary side doe say, that in baptism the foreheade also is dipped in water. In comparison of this, wee esteeme not your oyle worth one piece of dong, whether it be in baptism or in confirmation. If any allege that it is solde for more: by this adding of price, the goodness (if any were in it) is corrupted: so much thefe may they commend a most filthy deceit by theft. In the third reason they bewray their owne vngodlines, while they prate that in confirmation is given a greater increase of vertues than in baptism. By the laying on of hands the Apostles distributed the visible graces of the Spirit. In what thing do these mens fat liquor thefe it selfe fruiteful? But away with these qualities, that couer one sacrifice with maie factileges. It is like the Gordian: which it is better to breake in sunder, than to labour so much in vndoing it.

12 But nowe when they see themselves destitute of the word of God & probable reason, they pretend as they are wont, that it is a most auncient observation and established by consent of many ages. Although they were true, yet they win nothing thereby. A Sacrament is not from the earth, but from heaven: not from men, but from God alone. They must proove God to be the author of their confirmation if they will have it taken for a Sacrament. But why do they object antiquitie, whereas the old writers, when they mind to speake properly, do no where reckon more Sacraments than two? If a foretree of our faith were to be fought from me, we have an invincible tower, that the old fathers never acknowledged those for Sacraments which these men joyfully faie to the Sacraments. The old writers speak of the laying on of handes: but do they call it a Sacrament? Augustine plainly affirmeth that it is no other thing than prayer. Neither let them here barke against me with their flinking distinctions, that Augustine meant that not of the laying on of hands, but of confirmation, which was vsed to healing or reconciliation. The booke remaineth and is abroad in the hands of men. If I wreath it to any other sense than Augustine himselfe wrote it, I giue them leave after their ordinarie manner to oppresse me not onely with railing but also with spitting at me. For he speaketh of this that returned from Schisme to the unity of the Church. He denieth that they needed to be newly baptised: for he faith, that the laying on of hands sufficeth, that by the bond of peace the Lord may giue them the holy Ghost. But for as much as it might seeme a absurditie, that the laying on of hands should be done of new rather than baptism he sheweth a difference. For (faith he) what other thing is the laying on of hands, than prayer vpon a man? And that this is his meaning appeareth by another place, where he faith: Hands is laid vpon here-takes amended, for the coupling of Charitie, which is the greatest gift of the Holy Ghost, without which whatsoeuer holy things are in man they availe not to saluation.

13 But I would to God we did keepe still the manner which I haue said to haue bin in the old time, before that this vntimely deluered image of a sacramet was born: nor that it should be such a confirmation as they sayne, which cannot once be named without injury to baptism: but a catechizing, where-
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wherby children or they that were nere to the age of discretion did declare an account of their faith before the Church. But it should be the best manner of Catechizing, if a forme were written to that vse, containing and familiarly setting out a summe in a manner of all the articles of our religion, in which the whol church of the faithful ought without controuersy to agree: that a childe being ten yeares old should offer himselfe to the Church to declare a confession of his faith, should be examin'd of every article, and answer to every one: if he were ignorant of any thing, or did not understand it, he might be taught. So should he, before the Church witnessing and beholding it, profess the onely, true, and pure faith, wherewith the people of the faithful doth with one mind worship the one God. If this discipline were at this day in force, truly the sloufthfulness of some parents would be whetted, who doe carelessly neglect the instruction of their children as a thing nothing belonging to them, which then without open shame they could not omit: there should be among Christian people a greater consent of faith, and not so great ignorance and rudenesse of many: some should not be so rashly carried away with new and strange doctrines: finally all should have as it were a certaine orderlie instruction of Christian learning.

Of Penance.

14 In the next place they set Penance, of which they intreat so confusely & disorderedly, that consciences cannot bear away no sure or found thing of their doctrine. We have already in another place declared at large what we have learned out of the scriptures concerning repentance, & then what they also teach of it. Nowe we haue this onely to touch, what reason they had raised vp the opinion, which hath heretofore raign'd in Churches and Schooles, that it is a sacrament. But first I will briefly say somewhat of the visage of the old Church, the pretence whereof they have abused to establish theirained invention. This order they kept in publike penance, they which had fully done the satisfactions enjoined them, were reconciled with solemn laying on of handes. That was the signe of absolution, whereby both the sinner himselfe was rais'd vp before God with trust of pardon, & the Church was admonished gently to receive him into favor, putting away the remembrance of his offence. This Cyprian oftentimes calleth, to give peace. That this doing might be of great dignity, and have more commendation among the people, it was ordained that the bishops authority should always be used for the mean herein. From hence came ye decree of the secon council at Carthage: Be it not lawful to a priest at the Masse publicly to reconcile a penitent. And another decree of the council at Araratium, let those which in time of their penance depart out of this life, be admitted to the Communion without the laying on of hands used in the reconciling: if they recover of their sicknesse let them stand in the degree of penitents, and when the time is fully expired, let them receive of the byshop the laying on of hands used in reconciling. Againe the decree of the third council at Carthage: Let not the priest without the authority of the bishop, reconcile a penitent. All these tended to this end, ye severity which they would have to be used in behalfe should not with too much lenitie grow to decay. Therefore
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For they willed the bishop to be judge of it, which was likely he would be more circumspect in the examination thereof. Howbeit Cyprian in a certain place sheweth, that not only the bishop, but also the whole clergy laid their hands on him. For thus he saith. At the full time they do penance, then they come to the Communion, and by the laying of hands of the bishop & the clergy they receive power to partake of the communion. Afterward by process of time it came to this point, that beside publicke penance they used this ceremony also in private absolutions. Hereupon came that distinction in Gratian between publice and private reconciliation. I judge that same old usage of which Cyprian maketh mention, to have bin holy and healthful for the Church, and I would that it were at this day restored. As for this latter, although I dare not disallow it, or at least speake more sharply against it, yet I think it to be but necessary. Howsoever it be, yet we see that the laying on of hands in penance is a ceremony ordained of me, nor of God, which is to be set among mean things & outward exercises: & those verily which are not to be despised, but which ought to be in a lower degree than those which are commended unto vs by the word of the Lord.

15 But the Romanists and the schoolmen, (which have an ordinarie custom to corrupt all things with wrong expounding them) doe here very carefully travell in finding out a Sacrament. Neither ought it to seeme any maruell, for they seek a knot in a rush. But where they have it best, they leave a thing entangled in suspense, vncertaine, and confounded and troubled with diversitie of opinions. They say therefore either that the outward penance is a Sacrament, and if it be so, that it ought to bee taken for a signe of the inwarde penance, that is, of the contrition of heart, which shall be the thing of the Sacrament; or that they both together are a Sacrament, not two Sacraments, but one ful one. But, that the outward penance is only the Sacrament: the inwarde is both the thing and the Sacrament: & that the forgivenesse of sinnes is the thing and not the Sacrament. Let them which keepe in remembrance the definition of a Sacrament which we haue above set, examine whereby that which these men call a Sacrament, & they shall finde that it is not an outwarde ceremony ordained of the Lord for the confirming of our faith. If they caull that my definition is not a lawe which they need to obey: let them heare Augustine, whom they saine that they esteeme as most holy. Visible Sacramentes (faith hee) were ordained for carnall mens sakes, that by degrees of sacraments they may be conuellred from those things that are seen with eyes to those things that are understood. What like thing doe either they themselues see, or can they shewe to other in that which they call the Sacrament of Penance? The same Augustine saith in another place: It is therefore called a Sacrament, because in it one thing is seen, and another thing is understood. That which is seen hath a bodily forme; that which is understood, hath a spirituall fruit. Neither doe these things in any wise agree with the Sacrament of penance such as they saine it, where there is no bodily forme that may represent a spirituall fruit.

16 And to kill these beastes upon their owne fighting place, if there be any Sacramet here to be sought, may it not be much more colourable said, the
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the absolution of the priest is a sacrament, than penance either inwarde or outwarde for it might readily be said, that it is a ceremony to assure our faith of the forgivenesse of sinnes, and hath a promise of the keyes as they call it, Whatsoever ye shall abide or lose upon earth, shall bee bound or loosed in heaven. But some man would have objected, that the most part of them are absolved of the Priests oblique such thing by such absolution where as by their doctrine the Sacramentes of the new law ought to work indeed which they figure. This were but to be laughed at. For, as in the supper, they make a double eating, a Sacramentall eating which is equalie common to good and to cuill, and a spiritual eating which is onelie proper to the good; why might they not also faine the absolution is receiv'd two waies? Yet could I not biter to understand what they meant with this their doctrine, which we have already taugl, how farre it disagreeeth from the trueth of God, where we purposely intertreated of that argument. Here my mind is onelie to shewe, that this doubt withstandeth not, but that they may call the absolution of the priest a Sacrament. For they might aunswere by the mouth of Augustine that sanctification is without the visible Sacrament, & the visible sacrament with outward sanctification. Againe, that the sacramentes doe worke in the onelie elect that which they figure. Againe, that some do put on Christ so far as to the partaking of the Sacrament, others to sanctification; the one, the good and cuill equally doth other the good onely. Truly they have more than childishly erred, and be blinded in the cleare sunne, which traveling with great hardness, yet espied not a thing so plain, and open to every man.

17 Yet least they should waxe too proud, in what part soever they set the sacrament, I denie that it ought rightfully to be taken for a Sacrament. First, because there is no speciall promise to it, which is the onely substance of a Sacrament. Againe, because whatsoever ceremonial is here shewed forth, it is the meere invention of men; whereas we have already proved that the ceremonies of Sacraments cannot be ordained but of God. Therefore it was a lie and deceit which they have invented of the Sacrament of penance. This fained sacrament they have garnished with a meere commendation, calling it a second board after shipwrecke, because if a man have by sinning marred his garment of innocence which he received in baptism, hee may by penance repair it. But it is the saying of Hierome, Whose Scole it be, it cannot be excused but it is utterly wicked if it be expounded after their meaning. As though baptism be bloted out by sinne, & is not rather to be called to remembrance of euerie sinner, so oft as he thinketh of the forgivenesse of sinne, that he may thereby gather vp himselfe, and recouer courage, and strengleth his faith, that he shall obtaine the forgivenesse of sins which is promised him in baptism. But that which Hierome hath spoken hardly and vnproperly, that by penance baptism is repaired from which they fall away that deserre to be excommunicate from the Church; these good expounders draw to their wickedness. Therefore you shall most fully speake, if you call baptism the sacrament of penance, then it is given for a confirmation of grace, and scale of confidence, to them that purpose repentance. And lest you should thinke this to be our deuise, beside this it agreeth with
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The words of the Scripture, it appeareth that it was in the old Church commonly spoken like a most certain principle. For in the book of Faith to Peter, cap. 1., he saith, that Jesus, who is called the Son of Man, saith, 'As my Father hath given me power to forgive sins, so also do I forgive.' Now if this be so, it is evident that forgiveness is not only the result of faith, but is given by Jesus to them who believe. But why do we use uncertain sayings? As though we could require an act of faith more plain, than that which the Evangelist reciteth: that John preached the baptism of repentance, and that salvation of sins?

Of extreme vocation as they call it.

18. The third named Sacrament is extreme vocation, which is not done by the priest, and by the elders, in extreme cases, (for they term it) & with oil, consecrated of the bishop, & with this form: By this holy anointing, & by his most kind image, God pardon thee whatsoever thou hast offended by seeing, by hearing, by smelling, feeling, tasting. They say that there be two virtues of it, the forgiveness of sins, & ease of bodily sickness if it be so expedient: if not, the salvation of the soul. They say that the institution of it is set of James, whose words are these: Is any sick among you? Let him bring in the Elders of the church, & let them pray over him, anointing him with oil in the name of the Lord: & the prayer of faith shall save the sick man, and the Lord shall raise him vp: and if he be in sins, they shall be forgiven him. Of the same sort is this anointing, of which we have above shewed that the other laying on of hands is, namely a playerlike hypocrite, whereby without reason and without fruit they would resemble the apostles. Mark, heareth they the apostles at their first sending, according to the commandment which they have received of the Lorde, raised vp dead men, cast out devils, cleansed leprous men, healed the sick, and by healing of the sick they used oil. They anointed them with oil. And they were healed, Hereunto James had respect, when hee commanded the Elders to be called together to annoint the sick man. That under such Ceremonies is contained no higher mystery, they shal callie judge which mark how great liberty the Lord and his Apostles vied in these outward things. The Lorde going about to restore fight to the bine man, made cley of dust and spittle, some he healed with touching, others with his word. After the same manner the apostles healed some diseases with his word only, some with touching, others with anointing. But it is likely this anointing was not (as all other things also were not) caulefly put in use, I grant: yet not that it should be a mean of healing, but onely a signe, that the dulnes of the vnskilful might be put in minde from whence so great power proceedeth, to this end that they should not give the praise thereof to the apostles. And that the holy ghost and his gifts are signified by oil it is a common & useful thing. But that same grace of healings is vanished away, like as all the other miracles, which the Lord willed to be shewed for a time, whereby hee might make the new preaching of the gospel maruellous for ever. Therefore, though we grant never so much, that anointing was a sacrament of those powers which were then ministrated by the hands of the Apostles, it now nothing pertaining to vs to whom the ministration of such powers is not committed.

19. And by what greater reason do they make a sacrament of this anointing?
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ting, than of all other signes that are rehearsed to vs in the Scripture: Why
doe they not appoint some Sytnah to swim in, whereunto at certain ordina-
tie recourses of times sick me may plunge themselfes? That (say they) should
be done in vaine. Truly no more in vaine than anointing. Why doe they
not lie along vpon dead men, because Paul raised vp a dead child with lying
vpon him? Why is not clay made of spittle & dust, a Sacrament? But the oth-
er were but singular examples: but this is giuen of James for a command-
ment. Verily James spake for the same time, when the Church yet stil enjoi-
ed such blessing of God. They affirme in deed that there is yet still the same
force in their anointing: but we finde it otherwise by experience. Let no
man now maruell how they haue with such boldnes mocked soules, which
they know to be senflifie and blinde when they are spoiled of the worde of
God, that is, of their life & light: sith they are nothing ashamed to go about
to mocke the liuing and feeling senses of the body. Therefore they make
themselfes worthy to bee scorned, while they boast that they are endued
with the grace of healinges. The Lord verily is present with his in all ages,
& so oft as neede is he helpeth their sicknesse no lesse than in old time: but
he doth not so vter those manifest powers, nor distributeth miracles by the
handes of the Apostles: because this gift both was but for a time, and also
was partly fallen away by the vnthankfulness of men.

20 Therefore as not without cause the Apostles haue by the signe of
oule openly testified, that the grace of healinges committet to them was not
their own power, but the power of the holy ghost: so on the other side they
are wrongdoers to the holy ghost, which make a stinging oule and of no
force, to be his power. This is altogether like as if one would say that aoule is
the power of the holy ghost, because it is called by that name in Scrip-
ture: that every doue is the holy ghost, because he appeared in that forme.
But these things, let them looke to. So much as for this present is enough
for vs, he do most certainly perceive that their anointing is no Sacramet
which is neither a Ceremonie ordained of God, nor hath any promise. For
when we require these two things in a Sacrament, that it be a ceremonie
ordained of God, and that it haue a promise of God: we do therewithall re-
quire that the same ceromonie be giuen to vs, and that the promise belong
vnto vs. For no man doth affirm that Circumcision is now a Sacrament of the
Christian Church, although it both was an ordinance of God, and had a
promise knipt vnto it: because it was neither commanded to vs, nor the
promise which was adyoned to it was giuen to vs with the same condition.
That the promise which they prouedlie boast of in their anointing, is not
giuen to vs, we haue euydently shewed, and they themselfes declare by ex-
perience. The Ceremonie ought not to have been vfed, but of them that
were endued with the grace of healinges, not of these butchers that can
more skill of slaying and murthering than of healing.

21 Howbeit although they obteine this, that that which James com-
mandeth concerning anointing, agreeeth with this age (which they are
most farre from) yet euen so they shall not haue much prowess in prouing
of their vocation wherewith they haue hitherto anointed vs. James willeth
that all sicke men be annointed: these men infect with their fatte liquor,
not sicke men, but corpses halfe dead, when the life lieth already laboring at the tope of their lippes, or (as they themselves terme it) in extremes. If they haue in their Sacraments a present medicine, whereby they may either ease the sharpeness of diseases, or at least may bring some comfort to the soule, they are too cruel that doe never heale in time. 

Iames willet that the sicke man be annointed of the Elders of the Church; these men alowe no annointer but the pettie sacrificing Priest. Whenas they expound in Iames prefbyters the Elders to bee Priests, and fondly say that the plurall number is there set for comelinesse sake, that is but trifling: as though the Churches at that time abounded with swarries of sacrificing Priests, y they might goe in a long pompous shew to carrie a pageante of holy oyle. When Iames simplicly bidde they sicke men be annointed, I understand by it none othe-er annointing but of common oyle: and none other is found in Markes re-heatfall. Thele men vouchsafe to haue none other oyle, but 

which is hallowed of the Bishop, that is to say, warmed with much breathing on it, en-chaunted with much mumbling, and with the knee bowed nine times salu- ted in this maner: thrice haile holy oyle: thrice haile holy christine: thrice haile holy balme. Out of whom haue they sucked such coniurations? Iames faith: that when the sicke man is annointed with oyle, and prayer hath beene pronoucilled over him, if he be in sinnes they shalbe forgiven himnamely, that the guiltinesse being taken away, they may obteine release of 

paine: not meaning that sinnes are put away with fat liquor, but that the praiers of the faithfull whereby the afflicted brother is commended to God, shall not be vaine. Thele men do wickedly lye, that by their holy, that is to say, abomi-nable annointing, sinnes are forgiven. Loc howe gaily they shalpreaulae, when they haue bin at large suffred to abuse the testimonie of Iames at their pleasure. And least we should not neede to travaile long in prooфе hercacf, their owne chronicles do dischardge vs of this hardnes. For they report that Pope Inucentius which in Auguines time governed the Church of Rome, or-deined that not onely priests, but also all Christians should vs oyle to an-noint for their necesssitie and others. Autor hereof is Siuegeb in his Chroni-cles.

Of Ecclesiastical Orders.

22. The fourth place in their register hath the Sacrament of Order but the same is so fruitful, that it breedeeth out of it seuen little Sacraments. But this is verie worthie to be laughed at, that whereas they affirme they are seven.Sacramentes, when they goe about to rehearse them, they re-ken vp thirteene. Neither can they allege for themselves, that they are but one Sacrament, because they tende all to one priesthood, and are as it were certaine degrees vnto in, For sixt it is evident that in euery one of them are seuerall Ceremonies, and they theselemes saye that there be diverse graces: no man can doubt but that they ought to be called seue Sacraments if their opinions be receiued. And why strue we about it as though it were a thing doubtfull, forasmuch as they themselues doe plainly and seuerally de-clare seuen? But first we will brieuely knit vp the way, how many & howe unsaureie absurdities they thrust in vnto vs, when they go about to comend

In their sacra-ment of orders se-uen petite sacra-ments conteined or as some of them do think moe.
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to vs their Orders in stead of Sacraments: and then we will see whether the Ceremonie which Churches use in ordering of minsters, ought to be called a Sacrament at all. They make therefore seuen ecclesiastical orders or degrees, which they garnish with the name of a Sacrament. Those bee, dorekeepers, Readers, Exorcistes, Acoluthes or followers, Suddeacones, Deacons, Priestes. And will they say that they bee, for the seuenfoole grace of the Holy Ghost, wherewith they ought to be endued that are promoted vs to them. But it is increased more largely heaped to them in their promotion. Nowe the number it selfe is hallowed with a wrongfull expounding of scripture, when they think that they have red in Esay vii. verses of the holy Ghost, whereas both in deede Esay there rehearse but nine, and also the Prophete meant not to comprehend them all in that place: for hee is else where as well called the spirite of life, sanctification, of adoption of the children, as he is in that place called the spirite of sinnedome, of understanding of counsel, of strength, of knowledge, and of the fear of the Lord. Howbeit some suttler men make not seuen orders, but nine, after the like nesse (as they say) of the Church triumphing. But among them also there is strife; because some would have the hauing of the clearpie to bee the first order of all, and Bishopprickes the last: others some excluding hauing altogether, reckon Archbiprucke among the orders.  
Ibidore otherwise diu- 
deth them. For hee maketh psalmists and Readers to be divers: hee apoin- 
teth the psalmists for songs, & the Readers to the reading of the Scriptures, wherewith the people may be instructed. And this distinction is kept by the Canons. In so great diversitie what will they have vs to follow or face? Shall we say that there bee seuen orders? So teacheth the maister of the schoole: but the most illuminate doctors doe otherwise determine. Againe they also disagree among themselfes. Moreover the most sacred Canons call vs an other way. Thus forsooth doe men agree, when they dispute of godly matters without the word of God.  
23 But this exceedeth all folly, that in euery one of these they make Christ fellowe with them. First (say they) hee executed the office of dore-keeper, when hee did with a whip made of cordes, drive the buiers and sellers out of the temple He signifieth himselfe to bee a dorekeeper, when he faith, I am the dore. Hee tooke upon him the office of Reader, when hee red Esay in the Synagogue. He did the office of an Exorcist, when touching the tongue and eares of the deafe and dumme man, hee restored to him his hearing. Hee testified himselfe to bee an Acoluth or follower in these wordes. Hee that followeth mee, walketh not in darkenesse. He executed the office of Suddeacon, when wearing with a linnen cloth hee washed the disciples feete. Hee did beare the person of a Deacon, when hee distributed his boide and bloode in the supper. He fulfilled the office of Priestes, when he offered himselfe upon the crossesse sacrifice to his Father. These things cannot so bee heard without laughing, that I maruell that they were written without laughing, if yet they were men that wrote them. But most notable is that suttletie wherewith they play the Philosophers about the name of Acoluth, calling him a Cerostar, a taper bearer with a worde (as I think) of sorcerie, truelie such a one as was never heard of in all nationa.
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nations and languages, whereas Acolumus in Grecke simply signifieth a
follower. Howbeit if I shoude earnestly carrie in confuting these men, I
should my fide alfo worthily bee laugh'd at, they are lo trifling and verie
mockeries.

24 But that they may not bee able yet fiel with false colours to deceive
euen very sille women, their vanitie is by the way to be vttred. They cre-
ate with great pompe and solemnitie their Readers, Psalmists, Dorekepers
Acolumus, to execute those offices, whereunto they appoint very children,
or those where they call lay men. For who for the moft part lighteth the
Candles, who poureth wine & water into the cruft, but a child or some base
fellow of the Kittle, ly maketh his gaine thereof. Doe not the fame men sing
Doe they not shut and open the Church dores? For who euer saw in their
temples an Acolumus, or a Dorekeeper executing his office? But rather bee
that when he was a boy did the office of an Acolumus, when he is once admit-
ted into the order of Acolumus, causeth to bee, which he beginneth to bee
called, that they may seeme to will of purpose to cast of the office when they
take upon them the title. Behold why they have neede to be consecrate by
Sacraments, and to receive the holy ghoste, namely, that they may doe no-
thing. If they allege for excufe, that this is the frowardnesse of times, that
they forfake and neglect their ministries: let them therewithal confesse that there is at this day in the church no vide nor fruit of their holie or-
ders, which they meruellously advance, and that their whole Church is full
of curse: because it suffereth tapers and cruets to be handled of children &
prophanen men, which none are worthy to touch but they that are consecrat
Acolumus: and because it committeth the fonges to children, which ought
not to be hard but of a hallowed mouth. As for their Exorcists, to what end
do they consecrate them? I heare the Iewes had their exorcists: but I see
that they were so called of the exorcistes or coniurations which they vfed,
Of these counterfaiit exorcistes who euer heard it spoken, that they shewed
any example of their profession? It is fained that they have power gien
them to lay their hands upon mad men, them that are to bee catechized,
and men possessed with diuels: but they can not perswade the diuelles that
they have such power, because the diuelles do not one like not yeeld to their
commandements, but also vse comandings authoritie ouer the. For a man
can scarce finde every tenth of them, that is not led with an euill Spirtue.
Therefore whatsoever things they babble concerning their pettie Orders,
they are patched together of foolish & vnfaueurie lies. Of the old Acolumus,
and Dorekepers, and Readers, we haue spoken in another place, when we
declared the order of the church. Our purpose here is onlie to fight against
that new found invention of the sevenfold Sacrament in ecclesiastical or-
ders. Of which there is no where any thing red, but among these foolish
praters the Sorbonifts and Canonifts.

25 Now let vs confider of the ceremonies which they vfe about it. First
whomsoever they receive into their order of soldier, they do with one com-
on signe enter the into Clergie. For they shue them in the crown, y the
crowne may be token kingly dignify, because Clerkes ought to be kings: y
they may rule themselves and other. For Peter speaketh thus of them, Yee
are Men consecrated in the Church of
Romc to execute certaine maxims
duties, as if they conde not
carefullie bee
done but by bal-
lowed men, and
yes men unbal-
lowed & unco-
sacrased suffere
to do them.

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1. Peter 2:9. are a chosen kinde, a kinglie priesthood, a holy nation, a people of purchase. But it was sacrilege to take to themselves alone that which is given to the whole Church, and proudly to glory of the title which they had taken from the faithfull. Peter speaketh to the whole Church: these fellowe's wrest it to a few shauen men: as though it were said to them alone: be ye holy: as though they alone were purchased by the bloud of Christ: as though they alone were by Christ made a kingdom and priesthood to God. Then they affigne also other reasons: the top of their head is made bare, that their minde may be declared to be free vnto the Lorde, which with open face may beholde the glorie of God. Or that they may bee taught that the faultes of their mouth & their eyes must be cut off. Or the shauing of their head is the putting away of temporall things, and the haires compass about the crowne are the remnants of goods that are retained for their sustenaunce. All in signes: because forsooth the veile of the temple is not yet cut in sunder. Therefore being perswaded that they haue gaily discharged their duties, because they have figured such things by their crowne, of the verie things in deed they perforeme nothing at all. How long will they mocke vs with such false colours and deceitis? The cleargy by shearing of a few haires do dignifie that they have cast away the abondance of temporall goods, that they behold the glorie of God, that they have mortified the lust of the cares and eyes: but there is no kinde of men more ruining, more sensibly dul, more lustful. Why do they not rather truly perfoure holiness, than with false & lying signes counterfeit a shew of it?

26 Moreover when they say that the crown of the Clergy hath the beginning and reason from the Nazarites: what other thing doe they allege than their mysteries are strong out of the Jewish ceremonies, or rather they are meete Jewishe: But whereas they further saie, Prisilla, Acila, & Paul himselfe, taking a vowe vpon them did sheare their heads, that they might be purified: they bewray their grosse ignorance. For it is no where red of Prisilla: & of Acila also it is doubtful: for vaine shearing may as well be referred to Paul as to Acila. But, that we may not leaue to them that which they require, that they have an example of Paul: the simpler must note, that Paul did never sheare his head for any sanctification, but onely to shew the weaknesse of his brethren. I am wont to call such vvoes the vowes of charitie not of godlines: that is to say, not taken in hand for any service of God, but to beare with the rudenes of the weake: as he himselfe saith, that he was made a weue to the Jewes, &c. Therefore he did this, & the same but once, & for a short time, he being might for a time fashion himselue to the Jewes. These men when they will without any vs counterfeit the purifying of the Nazarites, what do they else but raise vp another Jewishnesse, when they wrongfully couet to follow the olde Jewishnesse? With the same religiuose was that decreasall Epistle made, which according to the Apostle, forbiddeneth cleakes that they should not suffer their haires to growe, but sheare it round like a bowle. As though the Apostle, when he teacheth what is comely for all men, were carefull for the rounde shearing of the Clergy. Hereby let the readers consider, of what force and worthinesse are those other mysteries that follow, into which there is such an entrie.

27. Whence
17 Whence the shearing of Clerkes took beginning, appeareth sufficiently even by Augustine alone. Whereas at that time none suffered their haire to growe, but nice men, and such as coveted a smothness & trimmynesse not meece enough for men, if it seemed to be a point of no good example, if they were permitted to the clergie. Therefore Clerkes were commanded either to sheare their head or to shave it, that they should not beeke any shewe of womanly trimming. But this was so common, that certaine Monkes, that they might the more set out their holiness with notable & severall attire from other men, did let their haire growe long. But afterward when the fashion turned to wearing of haire, and certaine nations were added to Christiandom, which alwayes was to weare long haire, as France, Germany, and England: it is likely that clerkes did euerie where sheare their heads, least they should seeme to covet the gaines of haire. At the last in a corrupter age, when all olde ordinances were either perverted or gone out of kind into superstition, because they felt no cause in the shearing of the clergie (for they had receiued nothing but a foolish controversie) they fled to a mysterie, which now they superstitiously thrust in vnto vs for the approouing of their Sacrament. The dorekeepers at their consecration receive the keyes of the Church, whereby they may understand that the keeping of it is committed to them. The readers receive the holy Bible. The exorcisers receive the forms of exorcismes, which they should use over mad and them that are to be cærophiled. The Acoluthes receive their tapers & cuncta. These are ye ceremonies wherein (if God will) there is so much secret power, if they may be not onlye signes & tokens, but also causes of invincible grace. For this they require by their definition, when they will have them taken among the Sacraments. But to make an end in few words, I say it is an absurdist that in their schooles & canons they make these lesser orders Sacraments; whereas even by their owne confession that teach this, they were unknowne to the primitive Church, & declar'd many yeres after. For Sacraments, fith they contain the promise of God, can not be ordained of Angels, nor of men, but of God alone, whose office alone it is to give promise.

28 There remaine three orders, which they call the greater. Of the which, Subdeaconry (as they call it) was remotted into that number since the rest of the smaller ones beganne to growe. But because they seeme to have a testimonie for these out of the word of God, they doe peculiarly for honors faine, call them holy orders. But nowe it is to be seene, howes crookedly they abuse the ordinances of God to their pretence. We will beginne at the order of Priesthood or the sacrificers office. For by these two names they signifies one thing, and so they call them to whom they say that it pertayneth to offer upon the altar the sacrifice of the body and blood of Christe, to pronounce prayers, and to blessed the gifts of God. Therefore at their consecration they receive the patine with the hostes, for tokens of power giuen to them, to offer acceptable sacrifices to God. And their hands are annointed; by which signe they are taught, that they haue power giuen the to consecrate. But of the Ceremonies we shall speake hereafter. Of the thing it selfe I say: it hath no title of the word of God which they pretende, that they could not more wickedly corrupt the order for
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set by God. First verily this ought to stande for a thing confessed (which we have affirmed in entreaty of the Popish masse) that they are all wrong doers to Christe, which call themselves sacrificing priests, or offer a sacrifice of appeasement. Hee was appointed and consecrate of the Father a priest with an oth, according to the order of Melchisedech, without any end, without any successour. Hee once offered a sacrifice of eternal satisfactorie cleansing, and reconciliation; and now also being entred into the Sanctuary of heaven, he maketh intercession for vs. In him we are all sacrificing priests, but to praises and giuinges of thankes, finally to offer vs and ours to God. It was his singular office alone, with his offering to appease God, and to purge sinnes. When these men take that upon them, what remaineth but that their sacrificing Priesthood is vngodly and full of sacriledge? Truly they are too wicked, when they dare garnish it with the name of a Sacrament. As touching the true office of Priesthood, which is commended to vs by the mouth of Christ, I willingly account it in that degree. For therein is a ceremonie, first taken out of the Scriptures, then such a one as Paul testifieth not to bee vaine nor superfluous, but a faithfull signe of spiritual grace. But whereas I have not set it for a thirde in the number of Sacraments, I did it because it is not ordinarie and common among all the faithfull, but a speciall rite for one certaine office. But such this honour is given to the Christian ministerie, there is no cause therefore why the Popish sacrificers should be proude.

For Christ commandd distributors of his Gospell and mysteries to be ordained, not sacrificers to be consecrate, Hee gaue them commandement to preach the Gospell and to feede the flocke not to offer sacrificies. He promised them the grace of the holy Ghost, not to make satisfactorie purging of sinnes, but rightly to execute and to maintaine the government of the Church.

29 The ceremonies agree verie well with the thing it selfe. Our Lorde when he sent forth the Apostles to preach the Gospell, did blowe uppon them. By which signe he represented the power of the holy Ghost which he gave unto them. This blowing these good men have retaine, and as though they did forthe the holy Ghost out at their throte, they whisper over their silly priestes that they make, Receive the holy Ghost. So leave they nothing which they do not ouerwarily counterfayt: wil not say like plaiers (which we their gesturings neither without art nor without significatio) but like a pes, which counterfayt every thing wantely & without any choice. We keepe (say they) the example of the Lorde. But the Lorde did many things which he willde not to be examples to vs. The Lord said to the disciples, Receive the holy Ghost. He layd also to Lazarus, Lazarus come forth, He layd to the man sick of the palse, Rize and walke. Why do not they say the same to all dead men and sick of the palse? He chewed a profe of his divine power, when in blowing vpone the Apostles, he filled the with the grace of the holy Ghost. If they goe about to doe the same thing, they enuiously counterfayt God; and doe in a maner chalenge him to trie with them: but they are farre from the effect, and do nothing with this foolish gesturing but mocke Christ. Verily they be so shamelesse that they dare affirm that they giue the holy Ghost. But how true that is, experience teacheth, which crieth
out that so many as be consecrated priests are of horse, made attics, of foole, made mad men. Neither yet doe I trieue with them for that; onely I condemne the cerimonie it selfe, which ought not to have beene drawn to be an example, forasmuch as it was vse of Christ for a singular signe of one miracle: so farre is it off, that the excuse of following his example ought to defend them.

30 But of whom receiued they the anointing? They aunswere that they received it of the sonnes of Aaron, from whose their order also took beginning. Therefore they had rather alway to defende themselves with wrongfull examples, than to confesse that their felues have devised that which they vs without cause. But in the mean time they consider not, that while they professe themselves the successors of the sonnes of Aaron, they are wrong doers of the priesthood of Christ, which alone was shadowed & figured by all the old sacrificing priestlihoodes. In him therefore they were all conteined and fulfilled, in him they ceassd, as we haue sometimes already repeated, & the epistle to the Hebrue without help of anie glosses tellieth. But if they be so much delited with the ceremonies of Moses, why doe they not hastilie take oxen, calues, & lambes to make sacrifices? They haue in deed a good part of the old tabernacle & of the whole Jewish manner of worshipping: but yet this wanteth in their religion, that they doe not sacrifice calues and oxen. Who cannot see, that this obseruation of anointing is much more hurtfull than Circumcision, specially when there is ajoining superstition and Pharisaical opinion of the worthiness of the worke? For the Jewes did set in Circumcision, trust of righteousness: these men doe set in anointing, spiritual graces. Therefore while they couet to be counterfa- ters of the Levites, they are made Apostataes from Christ, and doe put themselves from the office of pastors.

31 This is (if God will) the holy yole that printeth the marke that can not be erased out. As though yole could not be wiped away with dust & salt, or if it sticke faster, with sope. But this marke is spiritual. What hath yole to do with the soule: Have they forgotten that which they oft chant to vs out of Augustine, that if the worde be taken from the water, it shall bee nothing but water, and that it hath this from the worde that it is a sacrament? What word wil they shew in their fat liquor? Will they shew the commandement that was given to Moses, concerning the anointing of the sonnes of Aaron? But there is also commandement given, of the coate, the ephod, the har, the crowne of holinesse, with which Aaron was to be garnished, and of the coats, girdles, and mitres, wherewith the sonnes of Aaron were to be clothed. There is commandement given to kill a calf, and burn the fat of him for incense, to cut rammes and burne them, to sanctifie their ears and garments with the bloud of another ram, and innumerable other obserua- tions, which being passed over, I maruaile why the onely anointing of yole pleaseth them. But if they love to bee sprinkleed, why are they rather sprinkleed with yole than with bloude? Forfooth they goe about a wittie thing, to make one religion of Christianitie, Jewihsnesse, and paganisme, as it were of parches sowed together. Therefore their anointing stinketh which is without the salt, that is, the worde of God. There remaineth laying on of hands,
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handes, which as I grant in true and lawfull Orderings to be a Sacrament, so I deny that it hath anie part in this plaine, where they neither obie the commandement of Christ, nor have respect to the ends whereunto the promife ought to lead us. If they will not have the signe denied them, they must apply it to the thing it selfe, whereunto it is appointed.

32 About the order also of Deaconrie I would not shewe with them, if that same ministerie which was in the Apostles time & in the purer church, were restored to the uncorrupted state thereof. But what like thing have they whose those men saine to be deacons? I speake not of the men (least they should complaine that the doctrine is wrongfullie weighed by faults of the men) but I affirme that for those whom they deliver vs by their doctrine, they unworthilie fetch testimonie from the example of them whom the Apostolike Church ordained Deacons. They say that it pertaineth to their deacons to stand by the priestes, to minister in all things that are done in the Sacraments, namele in baptisme, in the chrisme, in the patine, in the chalice to bring in the offerings & lay them upon the altar, to make ready the Lorde's table, and to couer it, to carry the croffe, to pronounce & sing the Gospel and epistle to the people. Is here any one worde of the true ministerie of Deacons? Now let vs heare the instituting of them. Vpon the Deacon that is ordered, the bishop alone bith his hande. Hee laieth a prayer booke and a Stoale upon his left shoulder, that he may understand that he hath receiued the light yoke of the Lorde, whereby hee may subdue to the feare of God those things that pertaine to the left side. He giueth him the text of the Gospel, that he may perceive himselfe to be a publisher of it. And what belong thefe things to Deacons? They do even like as if a man would say that he ordained them Apostles whome hee appointed onelie to burne frankincense, to trimme the images, to swepe the Churches, to catche mice, to driue awaye dogges. Who could suffer such kind of men to be called Apostles, and to bee compared with the verie Apostles of Christ? Therefore let them not henceafter lyinglie saie that those be Deacons, whom they institute onelie for their enterlaidlike plaies. Yea & by the verie name it selfe they sufficienctly declare what manner of office they haue. For they call the Levites, and will have their order & beginning referred to the children of Levi. Which I give them leave to do, so that they do not afterward garnish them with the fethers of other.

33 Of Subdeacons to what purpose is it to speake? For wheras indee they were in old time appointed for care of the poore, they affigne to them I wot not what trifling businesse, as to bring the chalice and the patine, the little cruci with water, and the towel to the altar, to powre water to waie hands, &c. Now whereas they speake of receiuing & bringing in of offerings, they meane those which they deuoure as abandooned to their holiest use. With this office verie well agree the forme of their consecrering. That he receive of the bishop, the patine and the chalice: of the Archdeacon, the cruci with water, the manuale, and such other bagage. Within these trifles they require to haue vs confesse that the holiest Ghoste is enclosed. What godlie man can abide to graunt this? But, to make once an end, wee may determine the same of them: we do of the rest. Neither neede wee to

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repete for her these things that are above declared. This may be enough to teach the sober & willing to learn (whom I have taken in hand to instruct) that there is no Sacrament of God but where is shewed a Ceremonie joined with a promise, or rather verily but where is a promise scene in a Ceremony. Here is not found one syllable of any certaine promises therefore it were in vain to seeke a Ceremonie to confirm the promise. Againe of those Ceremonies that they use, it is not read that any one is institute of God. Therefore here can be no Sacrament.

Of Matrimony.

34 The last is Matrimony, which as all men confesse to be ordeined of God, so no man vntill the time of Gregorie cersaweth it was given for a Sacrament. And what sober man would ever have thought it? It is a good and a holy ordinance of God, so tillage, carpentrie, shoemakers craft, barbers craft, are lawfull ordinances of God, and yet they are no Sacramentes. For there is not onely this required in a Sacrament, that it be the worke of God, but that it be an outwarde Ceremonie appointed of God to confirm a promise. That there is no such thing in Matrimony, very children also can judge. But (say they) it is a signe of the holy thing, that is, of the spiritual conjoynnge of Christ with the Church. If by this word Signe, they understand a Toyfe or before vs of God to this end to raise vp assurednesse of our faith, they are far beside truth. If they simpley take a signe for which is brought to express a similitude, I will shew how wittily they reason. Paul faith, As one star differeth from another starre in brightness, so shalle the resurrection of the dead. Lo, here is one Sacrament. Christ faith, The kingdom of heaven is like a graine of mustard seede. Lo, here is another. Againe, The kingdom of heaven is like vnto leaué. Lo, here is the third. Esay faith, Behold, the Lord shalle seede his flocke as a shepheard. Lo, here is the fourth. In an other place, The Lord shalle goe forth as a Giant. Lo, here is the fifth. Finally what end or measure shal there be? There is nothing but by this meanesse it shal be a Sacrament. How many parables and similitudes are in the Scripture, so many Sacramentes there shalbe. Yea & thes shall be a Sacrament because it is written, the day of the Lord is like a thief. Who can abide these sophisters prating so foolishly? I grant in deed, y so oft as we see a vine, it is very good to call to remembrance that which Christ saith, I am a vine, ye be branches, my Father is the vinedresser. So oft as a shepherde with his flocke commeth toward vs, it is good also that this come to our minde, I am a good shepherde, my sheepe hearne my voice. But if any man addeth much similitudes to the number of Sacramentes, he is meete to be sent to Antycira.

35 But they still lay forth the words of Paul, in which he giueth to matrimony the name of a Sacrament: hee that loueth his wife, loueth himselfe. No man ever hated his owne fleshe, but nourished it and cherished it, even as Christ doth the Church; because we are members of his body, of his flesh and of his bones. For this a man shall leaue his father and mother, and shall cleave to his wife, and they shall be two into one fleth. This is a great Sacrament but I say in Christ and in the Church. But so to handle the Scriptures, is to mingle heauen and earth together. Paul, to
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there to married men, what singular love they ought to bear to their wives, setteth forth Christ to them for an example. For as he poured forth the bowels of his kindnesse vp to the Church which he had espoused to himselfe: so ought every man to be affectioned towards his owne wife. It followeth after, that he that loveth his wife loveth himselfe: as Christ loved the Church. Nowe to teach howe Christ loved the Church as himselfe, yea: howe he made himselfe one with his spouse the Church, he applieth to him those things which Moses reporteth that Adam spake of himselfe. For when Eve was brought into his sight, whom he knewe to have beene shapen out of his side: This woman (saith hee) is a bone of my bones, and fleche of my fleche. Paul testifieth that all this was spiritually fulfilled in Christ and vs, when he faith that we are members of his bodie of his flech, and of his bones, yea and one fleche with him. At length he addeth a concluding sentence, This is a great mysterie. And least any man should be deceived with the double signifying of these words, he expresseth that he speaketh not of the fleshly conyoning of man and woman, but of the spiritual mariaige of Christ and the Church. And truly it is in deede a great mysterie, that Christ suffered a ribbe to be taken from himselfe, whereof we might be shapen: that is to say, when he was strong, he willed to be weake, that we might be strengthened with his strength: that nowe we may not our selues lie, but hee may live in vs.

36 The name of Sacrament deceuied them. But was it rightfull that the whole Church should suffer the punishment of their ignorance? Paul layde Mysterie: which word when the translator might haue left being not vsued with Latin cares, or might haue translated it a Secret: he chose rather to put in the word Sacramett, yet in no other sense than Paul had in Greeke called it mysterie. Nowe let them goe and with crying out raile against the skille of tongues, by ignorance whereof they haue so long frstly beene blinde in an easie matter, & such as ostred it selue to be perceived of euery man. But why do they in this one place so earnestly sticke upon this little word Sacrament, and some other times do passe it oute unregarded? For as in the Epistle to Timothee the Translator hath vsed it, and in the selue Epistle to the Ephesians: in every place for mysterie. But let this slipping be pardoned them: at least the lyes ought to have had a good remembrance. For, when they haue once set our Matrimonie with title of a Sacrament, afterwarde to call it vnleaneffe, deseling, and fleshly filthinesse, how giody lightenesse is this: howe great an absurdiitie is it to debarre priests from a Sacrament? If they denie that they debarre them from the Sacrament, but from the lust of copulation: they escape not so away from me. For they teach that the copulation selue is a part of the Sacrament, and that by it alone is figured the uniting that we have with Christ in conformitie of nature: because man and woman are not made one but by carnall copulation. Howbeit some of them haue here founde two Sacraments: the one of God and the soule, in the betrothed man & woman: the other of Christ and the Church, in the husband and the wife. Howfoeter it be, yet copulation is a Sacrament, from which it is vallawfull that any Christian should be debarred: vnliefe peraduenture the Sacramentes of Christians doe so ill agree, that they can not stande
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And together. There is also an other absurditie in their doctrines. They affirm that in the sacrament is given the grace of the holy ghost: they teach that copulation is a sacrament: and they deny that at copulation the holy Ghost is at any time present.

37 And, because they would not simply mock the Church, how long a waste of errors, lies, deceites, and wickednes ses have they knit to one error? so that a man may say, that they did nothing but secke a Denne of abominations, when they made of matrimony a Sacrament. For when they once obtained this, they drew to themselves the hearing of causes of matrimonic: for it was a spirituall matter, which prophane judges might not meddle with. Then they made lawes, whereby they stablished their tyranny, but those partly manifestly wicked against God, and partly most vnjust toward men. As are these: That marriages made betweene yong persons without consent of their parents, should remaine of force and stablished, that the marriages be not lawfull betweene the kinsfolkes to the fourth degree: and if any such bee made, that they be divorced. And the vertic degrees, they saie against the lawes of all nations, and against the civill government of Moses. That it bee not lawfull for a man that hath put away an adulteresse, to marry an other. That spiritual kinsfolkes may not be coupled in marriage. That there be no marriages celebrate, from Septuagesime to the ves of Easter, in three weekes before Midsummer, nor from Advent, to Twelfe-tide. And innumerable other like, which it were long to rehearse. At length we must creepe out of their mine, wherein our talke hath now car- ried longer than I would. Yet I thinke I haue somewhat profited, that I have partly plucked the lyons skinneres from these afferes.

The xx. Chapter.

Of Civill government.

Nowe whereas we haue above set two kindes of government in man, and whereas we haue spoken enough of the one kind which consisteth in the soule or in the inwarde man, and hath respect to eternal life: this place requireth that we speake somewhat also of the other, which pertaineth only to the civill and outwarde righteousness of manners. For the cause of this matter seemeth to be seuered from the spiritual doctrine of faith, which I rooke in hande to entreate of: yet the proceeding shalowe that I do rightly join them together, yea that I am of necesseitie compelled to doe it especially sithen on the one side, madde and barbarous men doe furiously go about to overthrow this order stablished by God D: and on the other side the flaterrers of princes, advancing their power without measure, stike not to set it against the empire of God himselfe. Vnlesse both these mistiches be met withal, the pureness of faith shall be lost. Besides that it is not smallie for our behoofe, to know how lovingly God hath in this behalfe provided for mankinde, that there may flourish in vs a greater desire of godlinessse to witness our thankfulnessse. First, ere we enter into the thing it selfe, we must holde falt that distinction which wee haue above.
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For, least (as it commonly happeneth to many) we unwisely mingle these two things together, which have altogether divers consideration. For when they heare that libertie is promised by the Gospel, which acknowledgeth among men no king and no magistrate, but hath regard to Christ alone: they think that they can take no fruite of their libertie, so long as they see any power to have preeminence over them. Therefore they think that nothing shall be safe, vnlesse the whole world be reformed into a newe fashion: where may neither be judgement, nor lawes, nor magistrates, nor any such thing which they thinke to withstande their libertie. But whosoever can put difference betwene the body and the soule, between this present & transitory life, and that life to come and eternall: he shall not hardly understand that the spiritual kingdom of Christ, and the civill governement are things farre a funder, Sith therefore that is a Jewishe vanity, to secte & inclose the kingdom of Christ under the elementes of this world: let vs rather thinke, as the scripture plainly teacheth, that it is a spiritual fruite, which is gathered of y beneftie of Christ, remember to keep within the bonds there of this whole libertie which is promised and offered vs in him. For what is y cause why the same Apostle which biddeth vs to stand, and not to be made subject to the ycke of bondage, in an other place forbideth bondes, to be carfull of their state: But because spiritual libertie may very well agree with civill bondage? In which sense also thes his sayings are to be taken: In the kingdom of God there is no lewe, nor Grecian, no male, nor female, no bondman, nor freeman. Againe, There is no lewe nor Grecian, Circumcision, Uncircumcision, Barbarian, Scythian, Bondman, Freeman: but Christ is all in all. Whereby he signifieth, that it maketh no matter in what estate thou be among men, nor under the lawes of what nation thou liest: forasmuch as in these things consisteth not the kingdom of Christ.

Yet doeth not this distinction tende henceunto, that we shoulde thinke that the whole order of policie is an vnclene thing, nor pertaining at all to Christian men. So indeed doth the phrenitike men, that are delighted with unbridled licentiousnesse, crie out and boast. For Sith we be dead by Christ to the elementes of the worlde, and being removed into the kingdom of God doe sit among the heavenly ones: they thinke that it is vnworthie for vs, & farre beneath our excellence, to bee occupiied with these prophane and vnclene cares that are busie about affairs not pertaining to a Christian man. To what purpose (say they) are lawes without judgements and judgementes? But what hath a Christian man to do with judgementes themselves? yea if it be not lawfull to kill, whereto servce lawes and judgementes among vs: But as we have euene nowe giuen warning, that this kind of governement is feuerall from that spiritual and inward kingdom of Christ: so it is also to be known that they nothing disagree together. For the civill governement doth now beginne in vs upon earth certaine beginnings of the heavenly kingdom, and in this mortall and vanishing life, doth as it were enter vpon an immortal and incorruptible blessednesse: but the intent of his spiritual governement is, so long as wee shall live among men, to cherish and maintaine the outward worshippinge of God, to defend the founde doctrine of Godlinessse and the state of the Church, to frame our life to the fel-
fellowship of men, to fashion our manners to civil righteousness, to procure vs into friendship one with another, to nourish common peace and quietness; all which I grant to be superfluous, if the kingdom of God, such as it is now among vs doe destroy this present life. But if the will of God be so, that we while we long toward the heavenly country, should bee wayfaring from home upon the earth: and such the vs of such wayfaring needeth such helpes: they which take them from man, doe take from him his vertic nature of man. For whereas they allledge that there is so great perfection in the Church of God, that her owne moderate government sufficeth it for a law: they themselves doe foolishly imagine that perfection which can never bee founde in the common fellowship of men. For if of naughtie men the pride is so great, and the wickednesse so obstinate, as cannot bee restrained with great sharpnes of lawes: what thinke we that they will doe, if they fee vnpunished libertie lyce open to their lewdnesse, which cannot euen with force be sufficiently compelled not to doe cuill.

3 But of the order of policie, there shall be an other fitter place to entreat. Nowe our meaning is to have this onely understood, that to this vs to drive it away, is outrageous barbarousnes, the vs whereof is no lesse among men, than of breade, water, the sunne, and aire, but the dignitie much more excellent. For it tendeth not onely hereunto (which is the only commoditie of all those things) that men may breath, eate, drinke and bee cherished (although in deede it comprehendeth all these things, while it maketh that they live together) yet I say, it tendeth not hereunto onely: but also that idolatrie, sacrileges against the name of God, blasphemies against his truth, and other offences of religion may not rife vp and be scattered among the people, that common quiet be not troubled, that every man may keepe his owne safe and vnappiered, that men may vse their affaires together without hurt, that honestie and modestie be kept among them: finally that among Christians may be a common sheewe of religion, and among men may be manlike ciuilitie. Neither let any man bee moued, for that I doe nowe referre the care of establishing of religion to the policie of men, which I seeme before to have let without the judgment of men. For I do no more here, than I did before, gave men leave after their owne will to make lawes concerning religion and the worshipping of God, when I allow the ordinance of policie, which endeavoureth hereunto, that the true religion which is contained in the lawes of GOD be not openly and with publique sacrileges freely brake and defiled. But the readers being holpen by the verie plainnesse of order, shall better understand what is to bee thought of the whole kinde of ciuill government, if we seuerallie entreat of the partes thereof. There be three partes of it: the magistrature which is the governour and keeper of the lawes, the lawes according to which hee governeth the people, which are governed by the lawes, and obey the Magistrate. Therefore let vs first consider of the office of the Magistrate, whether it bee a lawfull vocation and allowed of God, what manner of office hee hath, and howe great is his power, then with what lawes a Christian ciuill state is to be ordered: then last of all, what profite of the lawes commeth to the people, what reverence is due to the magistrate.
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4. The Lord hath not only testified that the office of magistrates is allowed and acceptable to him, but also setting out the dignity thereof with most honourable titles, he hath marvellously commended it unto vs. That I may rehearse a fewe of them. Whereas whosoever be in place of magistrates are named Gods, let no man thinke that in that naming is small importance. For therby is signified that they have commandement from God, that they are furnished with the authoritie of God and doe altogether beare the person of God, whose stede they do after a certaine maner supplie. This is not my caullion, but the exposition of Christ. If the scripture (faith here) called them Gods to whom the word of God was given: What is this else, but that God hath committed his business to them, that they shoulde serve in his office, and (as Moses and Josaphat laide to their Judges whom they appointed in every feueral citie of Juda) that they shoulde sit in judgement, not for man but for God? To the same purpose maketh this that the wife of God affirmeth by the mouth of Solomon, that it is his worke, that Kings reigne, and counsellors decree righteous things, that princes beare principalitie, and all the judges of the earth execute judgement. For this is all one in effect as if it had been said, that it commeth not to passe by the persons of men, that the government of all things in earth is in the hand of kings and other rulers, but by the prouidence & holy ordinance of God, to whom it so seemed good to order the matters of men: forasmuch as he is both present and presidents among them in making of laws & in executing yprightnes of judgementeres. Which Paul also plainly teacheth, when he reckeneth governments among the gifts of God, which being diversely distributed according to the diuerstie of grace, ought to be imploied of the feruants of Christ to the edificatio of the Church. For although he there properly speakeeth of a counsell of graue men, which in the Primitive Church were appointed, they should have the rule of ordening the publike discipline (which office in the Epistle to the Corinthians he calleth Government) yet forasmuch as we see that the end of all power commeth to the same point, it is no doubt but that he commendeth vs a kind of just government. But he speakeoth more plainly, where he purposely maketh a full discourse of that matter. For he both sheweth that power is the ordinance of God, and that there are no powers, but they are ordained of God: & that the Princes themselves are the ministers of God, to the well doers vs to praise; to the euill, reuengers vs to wrath. Hereunto may be added also the examples of holy men: of which some have possessed kingdoms, as David, Josias, Exehias: other some, Lords and ships, as Joseph and Daniel: other some, Cuilli governmentes in a free people, as Moses, Josue, and the Judges: whose offices the Lord hath declared that he alloweth. Wherefore none ought nowe to doubte that the cuilli power is a vocation not onely holy and lawfull before GOD, but also the most holy, and the most honest of all other in the whole life of men.

5. They which couet to bring in a state without Rulers, take exception and say that although in olde time there were kings and judges over rude people, yet at this day ye seruile kind of governing agreeth not with the perfection which Christ hath brought with his Gospel. Wherein they bewray not
not only their ignorance, but also their diueltih pride, while they take upon themselves perfection, of which not so much as the hundredth part is seen in them. But what manner of mensoever they be, it is easie to confute it: because where David exhorteeth all kings and Rulers to strive the sonne of God, he doth not bid them, giving over their authoritie, to take themselves to a private life, but to submit the power that they beare to Christ, that he alone may have preeminence above all. Likewise Eay, when he promiseth that kings shall be fathers of the Church, and Queenes shall be noutes, he doth not depose them from their honour; but rather doth by an honourable title make them defenders to the godlie worshippers of God. For, that prophecie pertaineth to the coming of Christ, I do wittingly passe over many testimonies which do eche where offer themselves, and specially in the Psalme wherein all governours have their right maintained. But most cleare of all is the place of Paul, where admonishing Timothee that in the common assembly prayers must be made for kinges, he by and by addeth a reason. That we may under them lead a quiet life with all godlinesse and honestie: in which words he committeeth the state of the Church to their defence and safeguarding.

6 Which consideration ought continually to busie the magistrates themselves, forasmuch as it may put a great spurre to them whereby they may be pricked forward to their duty, and bring them a singular comfort whereby they may mitigate the harshnesse of their office, which truly are both many and great. For with how great an endeue of vprightenesse, wisdome, mildnes, continence, & innocencie, ought they to charge themselves, which know themselves to be appointed ministers of the righteousnes of God? By what affiance shall they admit unjustice to their judgement seat, which they heare to bee the throne of the living God? By what boldnes shall they pronounce a wrongfull sentence with that mouth, which they understand to be appointed an instrument for the truth of God? With what conscience shall they subscribe to wicked decrees with the hand which they know to be ordained to write the acts of God? In a summe, if they remember that they bee the vicegerents of God, they must watch with all care, earnestnes; & diligence, that they may reprent in themselves vnto men a certaine image of the providence, prefervation, goodnes, good will, and righteousnesse of God. And they must continually set this before their eyes, that if all they be accursed, they doe execute in decete the worke of the vengeance of God, they aie much more grievously accursed, that sие themselves deceitfully in a rightfull vocation. Therefore when Moses and Josaphat minded to exhort their judges to their dutie, they had nothing more effectuall to move their minde withall, than that which we have before rehearsed, Looke what ye do. For yet sett in judgement not for man but for God: namely he which is nere to you in cause of judgement. Now therefore let the feare of the Lorde bee vpon you. Looke & be diligent: because there is no persuer with the Lord our God. And in another place it is said, the God stood in the assembly of the Gods & sitteth judge in the middef of the gods, y they may bee encouraged to their dutie when they heare that they be the deputies of God, to whose they must one day yeld eacomp of the government of their charge. And wort-
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thely this admonition ought to be of great force with them. For if they make any default, they are not only wrong doers to men, who they wickedly vex, but also slanderers to God himself, whose holy judgements they defile. Againe they have also whereupon they may singularly comfort themselves, when they consider with themselves that they are not busied in prophane affairs and such as are not fit for the servant of God, but in a most holy office, namely forasmuch as they are the deputies of God.

7 As for them that are not moved with so many testimonies of Scripture from being bolde to raile at this holy ministerie, as a thing disagreeing with Christian religio and godlinesse: what do they else but raile at GOD himselfe, the dishonour of whom can not but be joyned with the reproche of his minister? And surely they do not refuse the magistrates, but do cast away God, that he should not reigne ouer them. For if the Lorde sayde this truly of the people of Israel: because they had refused the government of Samuel: Why shall it be lesse truly saide at this day of them that give themselves leave to rage against all governementes ordained of God? But sift the Lorde sayde to the disciples, that the kings of nations bear rule ouer them, but that among them it is not so, where he that is the first must be made the last: by this saying it is forbidden to all Christians that they should not take kingdoms or governementes upon them. O handsome expostors! There rofe a strife among the disciples, which of them excelled other: the Lorde, to suppress this vaine ambition, taught them that their ministerie is not like unto kingdoms, in which one man hath preeminence above the rest. I beseech you, what doeth this comparison make to the dishonour of kinglie dignity? can what doeth it prove at all, but that the ministerie of an Apostle is not the office of a king? Moreover although among the magistrates themselves there be diversie forms, yet there is no difference in this behalf, but that we ought to take them all for the ordinances of God. For Paul also doeth comprehendeth them altogether, when hee sayth that there is no power but of God: and that which beft liked him of all, is commended with notable testimonie above the other, namely the power of one: which because it bringeth with it a common bondage of all (except that one man to whose will it maketh all things subject) in old time could lesse be allowed of noble and the excellent sort of natures. But the Scripture to meet with their vniust judgementes, expressly by name affirmeth, that it is the providence of Gods wifedome that kinges do reigne, and peculiarly commandeth the king to be honored.

8 And truly it were very vaine that it should be disputed of private men which should bee the beft state or policy in the place where they live: for whom it is not lawfull to consult of the framing of any common weale. And also the same could not be simply determined without rashnesse, forasmuch as a great parte of the order of this question consisteth in circumstances. And if thou consider also the states themselves together without circumstances, it shall not be easie to discern which of them overweigh the other in profablENCESSE, they match so equally together. There is an easie way to fall from kingdom into tyranny: but not much harder is it to fall from the rule of the chiefeft men to the faction of a seue: but most easie of all
from the peoles government, to sedition. Truely, if those three forms of
governments which the Philosophers set out, to be considered in these
clues I will not deny that either the government of the cheefeest men, or a state
tempered of it and common government fare excellet as all other not of it
selfe, but because it most feldome chaunceth that kings so temper them-
selves that their will never swarath from that which is just & right, again,
that they be furnished with so great sharpness of judgement and wisdome
that every one of them seeth so much as is sufficient. Therefore the fault or
default of men makeeth, that it is safer and more tolerable that many should
have the government, that they may mutually one help another, one teach
and admonish another, and if any advance himself higher than is meet, there
may be overseers and masters to restrain his wilfulness. This both hath al-
ways bin approved by experience, and the Lord also hath confirmed it with
his authoritie, when he ordered among the Israelites a government of the
best men very neere vnto common government, at such time as hee mind-
ded to have them in best estate, till he brought forth an image of Christ in
David. And as I willingly grant that no kind of government is more bles-
sed than this, where liberty is framed to such moderation as it ought to be,
and is orderly established to continuance; so I comte them also most blessed,
y may enjoy this estate: & if they stoutly and constantly travell in preferring
and retaining it, I grant that they do nothing against their dutie. Yea & the
magistrates ought with most great diligence to bend themselves hereunto,
that they suffer not the libertie of the people, of which they are appointed
governours, to be in any part minished, much leefe to be dissolue: if they be
negligent and little carefull therein, they are false faithbreakers in their office,
and betrayers of their country. But if they would bring this kinde to
themselves, to whom the Lord hath appointed an other forme of govern-
ment, so that thereby they be moved to desire a change, the very thinking
thereof shall not only bee foolishie and superfluous, but also hurtfull.
But if thou bend not thine eyes onely to one citie, but looke about or be-
hold the whole world together, or at least spreade abroad thy sight into fur-
ther distances of countreys, without doubt thou shalt finde that this is not un-
profitably appointed by the providence of God, that diuerse countreys should
be ruled by diuerse kindes of government. For as the elementes hang toge-
ther but by an vngeall temperature, so countreys also are with their certaine
in equality very well kept in order. Howbeit all these things also are spoken in
vaine to them whom the will of the Lorde shall satisfye, for if it be his plea-
sure to set kings over kingdomes, Senates, or officers over free citie,
whoseuer he maketh rulers in the places where we are owners, it is our dutie
to shew our selves yeelding and obedient vnto them.

Now the office of Magistrates is in this place to be declared by the way,
of what sort it is described by the worde of God, and in what things it
consisteth. If the scripture did not teach, yit extendeth to both the tables of
lawe we might learne it out of the prophane writers. For none hath in-
treasted of the dutie of Magistrates, of making of lawes and of publike weale,
that hath nor begon at religion and the worshipping of God. And to haue they
all confessed, that no policie can be happily framed, vnlesse the first care be

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of godlinesse, and that those lawes be preposterous which neglecting right or God, doe provide only for men, Sith therefore with all the Philosophers religion hath the first place, & Sith the same hath alway bin observed by the univerall consent of all nations, let Christian princes and magistrates bee ashamed of their slothfulness, if they endeavour not themselves to this care. And we have already shewed, that this duty is specially enjoyned them of God: as it is meete, that they should imperie their trauen to defende and maintain his honour, whose vicegerentes they bee, and by whose benefite they gouerne. For this cause also cheefly are the holy kings praised in scripture, for that they retorcd y worship of God being corrupted or overthrown, or toke care of religion, that it might flourish pure and safe vnder them. But contrariwise y holy historicke reckeneth states without gouernors, among faultes, saying that there was nothing in Israel, and that therefore euerie man did what pleased himselfe. Whereby their follie is confuted, which would have them neglecting the care of God, one to apply themselves to bee judges of law among me. As though God appointed gouernours in his name to decide controversiies, and omitted that which was of much weightier importance, that he himselfe should be worshipped according to the prescribed rule of his lawe. But a desire to innovate all things without punishment moueth troublesome men to this point, that they with all reuengers of the breach of peace to be taken away. As for so much as pertaineth to the second table, Ieremia warmeth kings, to do judgment and righteousnes, to deliver the forceable oppresse fro the hand of the false accuser, not to grieve the stranger and widow, not to do wrong, and not to shed innocens blood. To the same purport maketh the exhortation which is read in the 42. Psalme, that they should render right to the poore and needy, acquite the poore and needy, deliver the poore and needy from the hand of the oppressor. And Moses giveth charge to the Princes whom he had set in his stead, let them heare the cause of their brethren, and judge betweene a man and his brother & stra- gger, and not know faces in judgement, let them heare as well the little as the great, and be not afraid of any man, because it is the judgement of God. But I speake not of these things: that kings should not get to themselves multitudes of horses, not cast their minds to covetousnesse, not to be lifted above their brethren: that they may be continually busied in studying upon the lawe of the Lorde all the days of their life: that Judges sworne not to the one side, nor receiue gifts: because in declaring here the office of magis- trates, my purpose is not so much to instruct the magistrates themselfes, as to teach other what Magistrates bee, and to what ende they are set of God. Wee see therefore that they be ordained, defenders and reuengers of innocence, modestie, honestie, and quietnesse, whose only end you shoulde bee to provide for the common safety and peace of all men. Of which vertues Da- vid professeth he will be an examplar, when he shall be advanced to the roy- all seat: that is, that hee will not consent to any euill doinges, but at horre- wicked men, fraudlers, and proude men, and get to himselfe from ech where honest and faithfull men. But Sith they cannot perfome this, yni- sely they defend good men from the wrongs of the euill, let them helpe the good with succour and defence, let them also be armed with power whereby they may
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may severally suppress open evil doers and wicked men by whose lewdnes the common quiet is troubled or vexed. For we thoroughly find this by experience which Solon said, that common weakes consist of reward & punishment, & that when those be taken away, the whole discipline of cities faileth & is dissolved. For the care of equity, justice waxeth cold in the minds of many unless there be due honor ready for verteue; neither can the wilful effe of wicked men be restrained but by severitie and chasteiment of paines.

And these two partes the prophet comprehended, when he biddeth kings and other governours to do judgement and righteousness. Righteousnes is, to take into charge of tuition, to embrace, to defend, to revenge, to deliver the innocent. Judgement is, to with.fand the boldnes of wicked men, to re-press their violence, to punish their offences.

10 But here, as it seemeth, doth arise a high and hard question. If by the law of God all Christians are forbidden to kill, and the Prophet prophesieth of the holy mount of God, that is, the Church, that in it they shall not afflict nor hurt: how many magistrates be together both godly & blood shedders? But if we understand, that the Magistrate in executing of punishments, doth nothing of himself, but execute the verie felse judgements of God, wee shall be nothing concerned with this dour. The lawe of the Lord forbiddeth to kill. But in man slaughter should be unpunished, the lawe maker him self giueth to the ministers the swordes in their hande, which they should drawe forth against all man slayers. To affliet and to hurt is not the doing of the godly; but this is not to hurt, not to affliet, by the Lorde's commandement to revenge the afflications of the godly. I would to God this were alway present before our minde, that nothing is here done by the railleness of man, but all things by the authoritie of God that commandeth, which going before vs, we never swarce out of the right way. Unlesse perhaps there be a bridle put upon the righteousnes of God, that it may not punish wicked doings. But if it be not lawfull to appoint any law to it, why shall we call against the ministers of it? They beare not the swordes in vayne, sayeth Paul; for they be the ministers of God to wrath, revengers to euill doers. Therefore if Princes & other rulers know that nothing shall be more acceptable to God than their obedience, let them applie this ministerie, if they desire to shew their godlinesse, righteousness, & vn corruption allowable to God. With this affection was Moses led, when knowing himself appointed by the power of the Lorde to bee the deliverer of his people, he layde his handes upon the Aegyptian. Again, when by slaying of three thousand men in one day, he rooke vengeance of the sacrilege of the people. David also when ye to the ende of his life he gave commandement to Salomon his sonne to slay Ioad & Semei, Whereupon he also rehearsed this among the vertues of a king, to slay the wicked of the lande, that all workers of wickednes, may be driven out of the city of God. To which purpose also pertaineth the prai.se that is given to Salomon, Thou haft loved righteousness and haft hared wickednesse. How doth that milde and gentle nature of Moses burne out into so great cruellie, that being sprinkled and embrued with the blood of his brothen, he runneth throughout the campe to newe slaughters? How doth David, a man of so great gentlenes in all his life, among his last brea-
things make that bloody testament, that his sonne should not bring habe of Joab and Semiramis in peace to the grave: But they both, when they executed the vengeance committed to them of God, so sanctified with cruel dealing their handes which they had defiled with sparing. It is an abomination with kings; six Salomon, to doe iniquitie, because his throne is stablisbed in righteousness. Againe, The king which sitteth in the throne of judgement spreadeth his eyes upon every cuill man. Againe, A wise king scattereth the wicked and turneth them upon the wheel. Againe, Take away the droffe from the furer, and there shall come forth a vessell to the makere take away the wicked man from the sight of the king, and his throne shall be fast set in righteousnes. Againe, he that justifieth the wicked, and he that condemneth the righteous, both are abomination to the Lord. Againe: A rebellious man purchaseth cuill to himselfe, and a cruel messenger is sent unto him. Againe, who so layeth to the wicked man, thou art righteous, him peoples and nations do curse. Now if their true righteousnes be, with drawn swords to pursuie guilty and wicked men: let them put vp their swords, and holde their handes pure from blood, while in the mean time desperate men do range with murthers and slauthers: then they shall make themselves guilty of most great wickednesse, so much lesse shall they get thereby the praise of goodnesse and righteousnesse. Onelie let there be no precifie and cruel rigoroufnesse, and that judgement seare which may worthily be called the rocke of accursed men. For I am not hee that either fauour extreme crueltie, or do thinke that righteous judgement can be pronounced, but while clemencie the best and surest counsellor of kings, as Salomon affirmeth, the prouerbe of the kings throne is assiuent, which a certaine man in old time cruelly layd to be the principall gift of Princes. Yet a magistrate must take heed to both, that he do neither with rigoroufnesse of minde wound rather than heale, or by superstitious afsestation of clemencie fall into a most cruel gentlenesse, if with soft and loose tendernesse he bee dissolute to the destruction of many men. For this was in old time not without cause commonly spoken under the empire of Nerua, that it is in deede cuill to liue under a prince vnder whom nothing is lawfull, but much worse vnder whom all things are lawfull.

11 But whith sometime kings and peoples must of necessitie take swordes in hande to execute such publique vengeance, by this reason we may also judge that the warres are lawfull which are so taken in hand. For if there be power deliered them, whereby they may maintaine quiet to their dominion, whereby they may keepe downe the seditious stirres of vnquiet men, whereby they may helpe the forceable oppressed, whereby they may punish euill doing, can they at fitter laces vter it, that to suppress his rage which troubleth both privately the rest of every man, and the common quiet of all men, which sediously maketh vprores, which committeth violent oppressions and hayme euill doings? If they ought to bee prouerbers and defenders of the lawes, they must also overthrowe the enterprizes of all them by whose wicked doing the discipline of lawes is corrupted. Yet if they worthily punish those theeuers whose injuries have extended onelie to a fewe; shall they suffer a whole country, to bee without punishment vexed and wasted with-
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with robberies? For it maketh no difference whether he be a king or one of the baseft of the commonALtie, that invade an others country Into which he hath no right, & spoileth it like an enemy: all are alike to be taken & punished for robbers. This therefore both naturally equitie, & the rule of duty teacheth that Princes are armed not only to restrain private duties with indigntal punishments, but also to defend with war the dominions committed to their charge, at any time they be enimilale affailed. And such wars the holy ghost by manie testimonies of scripture declareth to be lawfull.

12 If it be objected against me, that in the newe Testament is neither witneffe nor example which teacheth that war is a thing lawful for Christians: first I answere, that the same rule of making war which was in old time remained also at this day, and on the contrary side there is no cause that may debar magistrates from defending of their subjectes. Secondhe that an express declaration of these matters is not to be sought in the writings of the Apostles, where their purpose is not to frame a civil state, but to establish the spiritual kingdom of Christ. Last of all I say that in them also is shewed by the way, that Christ hath by his coming changed nothing in this behalf. For if Christian doctrine (fy I may speak in Augustines own words) condemned all warses, this should rather have bin said to soldiery when they asked counsel of salvation, that they should cast away their weapons, and vertely withdraw themselves from the warre. But it was said to them: Strike no man do no man wrong, let your wages suffice you. Whome he taught y their wages ought to suffice them, he did verily not forbid them to be warriers. But al magistrates ought here to take great heed, that they nothing at all follow their own desires: but rather, if they must punish, let them not be born away with a headlong angerinesse, let them not be violently carried with hatred, let them not broil with unappealable tigor, yea, let them (as Augustine faith) pity the common nature in him in whom they punish his private fault. Or if they must put on armor against the enemie, that is, the armed robber, let them not lightly seek occasion thereof, nor take it being offered vnlesse they bee driven to it by extreme necessity. For if we ought to performe much more than that heathen man required, which would have warre to seem a seeking of peace: trulie we ought first to attempt all things ere we ought to trie the matter by warre. Finallie in both kindes let them not suffer them selves to be caried with any private affection, but be led solely with common feeling. Otherwise they do verie ill abuse their power, which is given them, not for their own commoditie, but for others benefit and ministrerie. Moreover of the same rightfull rule of making warre hangeth the order both of garrisons, & leagues and other civill fortifications. Garrisons I call those that are placed in townes to defend the borders of the coutrie: Leagues, which are made with Princes adjoyning for this covenant, if any trouble happen in their landes they may mutually help them, and joyn their forces in common together to suppress the common enemies of mankind: Civil fortifications, whose vce is in the arte of warre.

13 This also I will latt of all addde, that tributes & taxes are the lawfull revenues of princes, which they may chiefly employ to sustaine common charges of their office, which yet they may likewise vce to their private royaltie which.
which is after a certain manner conjoined with honor of the princely state that they bear. As we see that David, Ezekiel, Josias, Joseph, and other holy kings, and Joseph also and Daniel, according to the state of the persons that they did bear, were without offence of godliness sumptuous of the common charge, and wee read in Ezekiel there was a very large portion of land assigned to the kings. Where although bee paint out the spiritual kingdom of Christ, yet he set forth the example of his similitude from the lawfull kingdom of men. But yet so that Princes againe on their behalves should remember, that their treasure chambers are not so much their owne private costers, as the treasuries of the whole people (for so Paul testifieth) which they may not without manifest wrong prodigally waft or spoyle: or rather that it is the vertie blood of the people, which not to spare, is most cruelly unnatural necessity: and let them thinke, that their impositions, and subsidies and other kindes of tributes, are nothing but the supports of publique necessitie, whereby to wearie the poore commonwealth without cause, is tyrannical extortion. These things do not encourage Princes to wastfull expense and riot, (as verily there is no neede to adde a firebrande to their lustes that are of themselves too much alreadie kindled) but fith it much behooveth that they shoulde with pure conscience before God be bold to do all that they are bold to do, least with wicked boulndes they come into defying of God, they must be taught how much is lawfull for them. Neither is this doctrine superfluous for private men, that they should not rashly and stubbornly give them free leaue to grudge at any expenses of princes, although they exceede common and cuill meaure.

14 Next to the magistrate in civil states are lawes, the most strong newes of common wealthes, or (as Cicero calleth them according to Plato) the foules, without which the Magistrate cannot stande, as they againe without the Magistrate have no lawfull force. Therefore nothing could be more truelie saide, than that the lawe is a dumbe Magistrate, and that the Magistrat is a living law. But whereas I promised to speake, with what lawes a Christian cuill state ought to be ordered, there is no cause why any man should look for a long discourse of the best kind of lawes, which both should be infinite, and pertained not this present purpose and place: yet in a fewe words, and as it were by the way, I will touch what lawes it may vse godlyly before God, and be rightlie governed by them among men. Which vse thing I had rather to have vitrely passed over with silence, if I did not understand that many do herein in perilously err. For there be some that deny that a common weale is well ordered, which neglecting the cuill lawes of Moses is governed by the common lawes of nations. Howe dangerous and troublesome this sentence is, let other men consider, it shall bee enough for me to haue shewed that it is false and foolish. That common diuision is to be kept, which diuideth the whole lawe of God published into moral, ceremonial, and judicall lawes: and all the partes are to be fucially considered, that we may knowe what of them pertaineth to vs, \\n\& what not. Neither in the meanse time let any man be confounded with this doubt, that judiciales and ceremonials also pertaine to the moral lawes. For although the olde writers which haue taught this diuision, were not ignorant that
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these two latter partes had their use about maners, yet because they might be changed and abrogated, the morals remaining safe they did not call them morals. They called that first part peculiarly by that name, without which cannot stand the true holinesse of manners, and the unchangeable rule of living rightlie.

15 Therefore the moral lawe (that I may first begin thereat) fith it is contained in two chiefe points, of which the one commandeth simply to worship God with pure faith and godlinesse, and the other to imbarme men with unsaine love, is the true and eternall rule of righteousness preferred to the men of all ages & times that will be willing to frame their life to the will of God. For this is his eternall and unchangeable will, that he himselfe should be worshipped of vs al, & that we should mutually love one another. The ceremoniall lawe was the schooling of the Iewes, where with it pleased the Lord to exercise the certaine childhood of that people, till that time of fulnesse come, wherein he would to the full manifestly show his wisdome to the earth, & deliver the truth of those things which then were shadowed with figures. The judicial lawe given to them for an order of civil state, gave certaine rules of equitie and righteousness, by which they might behaue themselves harmlesly & quietly together. And as that exercise of ceremonies properly pertained in deed to the doctrine of godlinesse namely which kept the Church of the Iewes in the worshippe and religion of God) yet it might be distinguishted from godlinesse it selfe: so this form of judicial orders (although it tended to no other end, but how the selfe same charitie might best be kept which is commandaed by the eternall lawe of God) yet had a certaine thing differing from the verie commandement of loving. As therefore the Ceremonies might be abrogate, godlinesse remaining safe and undestroyed: so these judiciall ordinances allo being taken away, the perpetuall duties and commandementes of charitie may continue. If this be true, verily there is libertie left to euery nation to make such lawes as they shall foresee to bee profitable for them: which yet must bee framed after the perpetuall rule of charitie, that they may in deede varie in forme, but haue the same reason. For I think that those barbarous and saufe lawes, as were those that gave honor to thecues, that allowed common copulation, & other both much more filthy and more against reason, are not to be taken for lawes: forasmuch as they are not onelie against all righteousness, but also against natural gentlenes & kindnesse of men.

16 This which I have said shall be plain, if in all lawes we behold these two things as wee ought, the making and the equitie of the law, upon the reason whereof the making it selfe is founded and staith. Equitie, because it is naturall, can be but one of all lawes: and therefore one lawe, according to the kinde of matter, ought to be the propounded end to all lawes. As for making of lawes, because they have certaine circumstances appended which they partly hang, if so that they tend all together to one market of equitie, though they be divers in make: thendo matter. Now sith it is ceryne that the law of God which we call morall is nothing else but a testimonie of the natural law, and of that conscience which is engraven of God in the minde of men, the whole rule of this equitie whereof we now spake is set forth therein.
Cap. 20. Of the outward means.

Therefore it alone also must be both the mark and rule and end of all lawes. Whatsoever laws shall be framed after that rule, directed to that mark, and limited in that end, there is no cause why we should disallow them, howsoever they otherwise differ from the Jewish lawe or one from another. The lawe of God forbidden to steal. What peine was appointed for thes in the civile state of the Jewes, is to be scene in Exodus. The most ancient lawes of other nations punished theft with recompence of double; the lawes that followed afterward, made difference betweene manifest theft and not manifest. Some proceeded to banishment, some to whipping, some at last to the punishment of death. False witnesse was amongst Jewes punished with recompence of egall paine, in some places only with greater thumes, in some places with hanging, in other some with the Croffe. Man-slaughter all lawes vniversallie doe reuenge with bloude, yet with diuers kindes of death. Against adulterers in some places were ordained seuerer paines, in some places lighter. Yet we see how with such diuersitie all tende to the same ende. For with one mouth they altogether pronounce punishment against all the offfences which have bin condemned by the eternall law of God, as manslaughter, thefts, adulterie, false witnesse: but in the manner of punishment they agree not. Neither is the same needful, nor yet expedient. There is some countrey, which vnlesse it be the we rigour with horribile examples against man-slayers, should be immediately bee destroyed with murders and robberies. There is some time that requireth the sharpe of paines to be increased. If there arise any trouble in a common weale, the evils that are wont to grow thereof must be amended with newe ordinances. In time of warre all humanitie would in the noyse of armes fall away, vnlesse there were cast into men an vnwonted fear of punishmentes. In barenesse, in pestilence, vnlesse greater seueritie be vsed, all things will come to ruine. Some nation is more bent to some certaine vice, vnlesse it be most sharply suppressed. Howe malicious and envious shall he bee against the publicke profite, that shall be offended with such diuersitie which is most fit to holde faft the observing of the lawe of God. For, that which some say, that the lawe of God given by Moses is dis honoured, when it being abrogate, newe are preferred above it, is most vaine. For neither are other preferred above it, when they are more allowed, not in simple comparison, but in respect of the estate of the times, place, and nation: neither is that abrogate which was never made for vs. For the Lord gave not that law by the hand of Moses, which should be published into all nations, & flourished elsewhere; but when hee had received the nature of the Jewes into his faith, defence, and protection, he willed to bee a lawmaker peculiarlie to them, and like a wise lawmaker, hee had in making of his lawes a certain singular consideration of them.

17 Now remaineth that we consider that which we have set in the last place, what profit of lawes, judicial orders, and magistrates, commeth to the common fellowship of Christians. Wherewith also is coupled another question, how much private men ought to yeeld to magistrates, & how far their obedience ought to proceede. Many thought the office of Magistrate to bee superfluous among Christians, because forsooth they cannot godly craue
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craue their ayde, namely fith they are forbidden to reuenge, to sue in the lawe, and to have any controverfie. But whereas Paul contrariwise plainly refueth, that he is the minister of God to vs for good: wee thereby underv
stand, that he is fo ordered of God, that we being defended by his hande & succours against the malicousnes and injuries of mischeuus men, may have a quiet & ailured life. If he be in vain given vs of the Lord for defence, vnlye it be lawfull for vs to vfe such beneficent sufficiently appeareth that he may also without vngodlines be called vpon & sued vnto. But here I must have to do with two kindes of men. For there be many men that boile with so great rage of quarrelling at the law, that they never have quiet with them selues vnto they have strife with other. And their controverfies they exercife with deadl, sharpeffe of hatred, and with mad greedines to reuenge & hurt, & do pursue them with vnappesable stiffenesse euuen to the very destruccion of their auersarie. In the meane time, that they may not bee thought to doe any thing but rightfully, they defend such peruerfines with, colour of law. But though it be granted theee to go to law with thy brother, yet thou maift not by and by hate him, nor bee caried against him with furious defire to hurt him, nor stubbornly to pursuie him.

18 Let this therefore be said to fuch men, that the vfe of lawes is lawfull, if a man do rightly vfe it. And that the right vfe both for the pleintife to sue, & for the defendant to defend, as if the defendant being summoned do appeare at an appointed day, & doth with such exception as he can, defend his caufe without bitterness, but onely with this affection to defende that which is his owne by law: and if the pleintife being vnworthily oppressed either in his person or his goods, do referre to the defence of the magistrate, make his complaint, and require that which is euerie and conscience, but farre from all greedy will to hurt or reuenge, farre from sharpenesse and hatred, farre from burning heate of contention, but rather ready to yeeld of his owne and to suffer any thing, than to be carried with an enemilike mind against his auersarie. Contrariwise when being filled with malice of mind, corrupted with enui, kindled with wrath, breathing out reuenge, or finally so enflamed with the heate of the contention, they giue over any parte of charitie, the whole proceeding euuen of a most just caufe can not but be wicked. For this ought to be a determined principle to all Christians, that a controverfie though it be never fo righteous, can never be rightly pursuied of any man, vnlesse hee beare as good will and loue to his auersarie, as if the matter which is in the controverfie were already concluded and ended by composition. Some man will heere peraduenture say, that such moderation is so never vfid in going to law, that it should be like a miracle if any such were founde. I graunt in deed, as the manners of these times bee, that there is seldom fene an example of a good contenfer in law, yet the thing it selfe being defiled with addition of no euill, receveth not to bee good and pure. But when wee heare that the helpe of the Magistrate is a holie gift of God: we must so much the more diligently take beeide, that it be not defiled by our fault.

19 As for them that pricely condemne all contending at law, let the understand that they do theer withal despite the holy ordinance of God, and a gift denied.
Cap. 20 Of the outward means
gift of that kind of gifts which may bee cleane to the cleane: vnlesse per-
adventure they will accuse Paul of wicked doing, which did both put away from himselfe the flanders of his accusers with declaring also their deceit and maliciousnesse, and in judgement claimed for himselfe the prerogative of the citie of Rome, and when neede was he appealed from an vnrighteous governour to the Emperours judgement seat. Neither withstande it, ye all Christians are forbidden to desire revenges, which we also do drive farre away from Christian judgement seats. For, if the contention bee about a common cause, he goeth not the right way that doth not with innocent simplicitie, commit his cause to the judge as to a common defender, thinking nothing else than to render mutualy recompence of euill, which is the affection of revenges, or if any matter of life and death, or any great criminal action be commenced, wee require that the accuser bee such a one, as commeth in to the court being taken with no boiling heat of revenge, and touched with no displeasure of private injurie, but onely having in minde to withstand the enterprizes of a mischevous man, they may not hurt the common weale. But if thou take away a revenging minde, there is no offence done against that commandement whereby revenges is forbidden to Christians. But they are not onely forbidden to desire revenges, but they are also commanded to waife for the hande of the Lorde, which promiseth that he will be a present revenger for the oppressed & afficted: but they doe present all revenges of the heavenly defender, which require help at the magistrates hand either for themselves or other. Not so. For wee must thinke that the Magistrates revenges is not the revenge of man but of God, which, as Paul faith he extendeth and exerciseth by the ministerie of man for our good.

20 And no more do we disagree with the wordes of Christ, by which he forbiddeth to resist euill, and commandeth to turne the right cheeke to him that hath giuen a blowe on the left, and to suffer him to take away thy croke that taketh away thy coate. He willeth in deede there that the minds of his should be so much abhorre from desire of recompensing like for like, that they should sooner suffer double injurie to be done to themselues, than desire to reacquite it from which patience neither do we also lead them away. For Christians truly ought to bee a kinde of men made to beare reproches and injuries, open to the malice, deceits, and mockages of naughty men: and not that onely but also they must be bearers of all these euilles, that is to say so framed with all their hearts, that haing receiued one displeasure they make the euilles ready for another, promising to themseules nothing in their whole life but bearing of a continual eross. In the mean time alio they must doe good to them that do the wrong, and wish well to those that curse them, and (which is their onely victorie) strive to overcome euill with good. Being so minded they will not fecke eye for eye tooth for tooth, as the Pharisees taught their disciples to desire revenges, but (as we are taught of Christ) they will suffre their body to bee mangled, and their goods to bee maliciously taken from them, that they will forgive, and of their own accord pardon those euils so soon as they are done to them. Yet this euennyfie and moderation of mindes shall not withstande, but
but that the friendship toward their enemies, remaining safe, they may vie help of the magistrate to the preserving of their goods, or for zeal of public like commodity may sue a titlic and pestilent man to be punished, whom they know that he cannot be amended but by death. For Augustine truly expoundeth that all these commandments tend to this end, that a righteous and godly man should be ready to bear patiently the malice of them whom he seeketh to have made good men, that rather many number of good men may encrease, not that he should with like malice add himselfe also to the number of the evil: then, that they more pertain to the preparation of the heart, which is inwardly, than to the work which is done openly: that in secrect may be kept patience of mind with good will, but openly that may be done which we see may be profitable to them to whom we ought to bear good will.

21 But this which is wont to be objected, that contendings in lawe are altogether condemn'd of Paul, is also falsely: It may easily be perceived by his words, that there was an innumerable rage of striving at lawe in the Church of the Corinthians: so farre forth that they did make the Gospel of Christ and the whole religion which they professed, open to the caullations & evil speaking of the wicked. This is the first thing that Paul blameth in them, that by their intemperance of contentions they brought the gospel in danger among the unbelievers. And then this point also, that in such sort they strived among themselves brethren with brethren. For they were so farre from bearing of wrongs, that they greedily gape on for an others goods, provoked one another, & being unjustly did hurt. Therefore he condemneth against that rage of contending, and not simply against all controversie. But he pronounceth that it is a fault or a weakenesse, that they did not rather suffer loss of their goods than to travel even to contentions for the preserving of them: namely when they were so easily moued with euerie damage, and for most small causes did runne to the court of lawe and to controversie, he faith that this is a proofe that they were of a mind too ready to anger & not well framed to patience. Christians verily ought to do this, that they had alway rather to yeeld of their owne right than to go to law, from whence they cæsarcely get out again but with a mind too much moued and kindled to hatred of their brother. But when a man seeth that without losse of charitie he may defend his owne, the losse whereof should be a sore hindrance unto him: if he do so he offendeth nothing against this saying of Paul: (as wee have taught in the beginning) charitie shall give euerie man best counsell, without which whatsoever controversie are taken in hand, and beyond which whatsoever doe proceede, we hold it out of controversie that they be vniust and wicked.

22 The first duty of subjects toward their magistrates is to think most honourable of their office, namely which they acknowledge to be a jurisdiction committed of God, and therefore to esteeme them and reverence them as the minifters & deputies of God. For a man may finde some, which yeeld themselves very obedient to their magistrates, and would not that there were not some whom they should obey, because they so know it to be expedient for the common benefit: but the magistrates themselves they thinke
think no otherwise than of certaine necessarie evils. But Peter requirith somewhat more of vs, when he commandeth that the king be honored, & Salomon, when he commandeth God and the king to bee feared. For Peter under the word of honoring containeth a sincere and well deeming estimation and Salomon joyning the king with God, sheweth that he is full of a certaine holy reverence & dignitie. This is also a notable commendation in Paul, that we obey not only for wrath but for conscience. Whereas he meaneth that subjectes ought to be led not onely with fear of princes & rulers to bee helden in their subjection (as they are wont to yeeld to their armed enimie, which see that vengeance shall readily be taken upon them if they resiit) but because the obediences that are shewed to them are shewed to God himselfe, forasmuch as their power is of God. I speake not of the men, as if the visor of dignitie did couer foolishnesse, or sluggishnesse, or cruelties, or wicked manners and full of mischievous doing: but I say that the decree itself is worthie of honour & reverence: that howsoever bee rulers may be esteemed with, & have reverence, in respect of their being rulers.

23 Of this then also followeth another thing: that with minds bent to the honoring of them, they declare their obedience in profe to them: whether it be to obey their proclamations, or to pay tribute, or to take in hand publike offices and charges that serve for common defence, or to do any other of their commandements. Let evry soule (faith Paul) bee subject to the higher powers. For he that resiiteth the power, resiiteth the ordinance of God. The fame Paul writeth to Timo: Warn them that they be subject to rulers and powers, that they obey the Magistrates, y that they be ready to evry good workes. And Peter faith, Be ye subject to euery humane creature (or rather as I translate it, Ordinance) for the Lordes sake, either to the king as moste excellent, or to the rulers that are sent by him, to the punishment in deede of euill doers, but to the praisse of well doers. Moreover, they should testify that they do not saine subjection, but are sincerely and heartily subject, Paul addeth that they should commend to God the safety and prosperity of them under whom they liue. I exhort (faith he) that there bee made prayers: beseechings, intercessions, thanksgivings for all men, for kings: and for all that be set in superiorities, that we may liue a peaceable and quiet life with all godlineesse and honestie. Neither let any man here deceive himselfe. For ifh the Magistrate can not be resiiteth, but that GOD himselfe must also bee resiiteth; although it may bee thought that an unarmed magistrater may freelie be despiseth, yet God is armed which will strongly take vengeance on the despiseth of himselfe. Moreover vnder the obedience I conteine moderation, which private men ought to binde themselves to keep in coves touching the publike state, that they do not of their owne head entermedle in publike businesesses, or rashly breake into the office of the Magistrate, and enterprize nothing publike. If any thing shall in a publike ordinance be housethfull to bee amended, let not themselues raise vprores, nor put their handes to the doing of it, which they all ought to have fast bounde in this behalfe: but lette them commit it to the judgement of the magistrate, whose hande alone is herein at libertie. I meaneth, that they presume to doe nothing vncommanded. For when the commandement of the
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ruler is adjoined, then are they also furnished with publike authority. For as they are wont to call the counsellors of a king, his cares and eyes: so not un

fitly a man may call them the hands of the prince, whom by his commandement he seteth in authoritie for the doing of things.

24. Now forasmuch as we have hither to descried a magistrate such as

is indeed the same that he is called, namely the father of the courtey, and

(as the poet calleth him) the pastor of the people, the keeper of peace, the

protector of righteousnesse, the reveuenger of innocencie: he is worthily to be

judged a mad man, that alloweth not such a government. But whereas this

is in a manner the experience of all ages, that of princes some being careless

of all things to the foreseeing whereof they ought to have beeone heedfully

bent, do without all care flouthfully wallowe in delites: other some addicted

to their gaine, doe set out to sole all lawes, privileges, judgements, and

grauantes: other some spoile the poore communaltie of monie which they

may after waste upon mad prodigall expendings: other some exercise meere

robberies, in pilling of houses, defiling of virgins and matrones, murdering

of innocentes: many cannot be persuaded that such should bee acknowledged

for princes, whose authoritie they ought to obey so far as they may. For

in so great hainous vnworthinesse among doings so much contrarie to the

duetie not only for a magistrate, but also of a man, they beholde no forme of

the image of God which ought to shine in a magistrate: when they see

no token of that minister of God, which was given for praise to the good &

for vengeance to the euill: so neither doe they also acknowledge such a go-

vernour, whose dignitie and authoritie the scripture commendeth unto vs.

And truely this feeling of affection hath alway beene naturally plated in the

minds of men, no lesse to hate and abhorre tyrants, than to love and honour

lawfull kinges.

25 But if wee looke to the worde of God, it will lead vs further, that wee

be subject not only to the government of those princes which execute their

office towards vs well and with such faithfulnesse as they ought, but also

of all them, which by what meane soever it be, have the dominion in pos-

session although they performe nothing lesse than that which pertaineth to

the duetie of princes. For though the Lord testifieth that the magistrate is

a speciall great gift of his liberalitie for presuerving of the safetie of men, and

appointeth to magistrates themselves their bounds: yet he doth therewith-

all declare, that of what sort soever they bee, they have not their authoritie

but from him: that those in deede, which rule for benefite of the common

weale, are true examplars and patrones of his bountifulnesse: that they that

rule vnjustly and wilfully, are raisfed vp by him to punishe the wickednes

of the people: that all eactly haue that ministrie wherewith hee hath fur-

nished a lawfull power, I will proceece no further, till I have added some cer-

taine testimonies of that point. Yet wee neede not much to labor to proue

that a wicked king is the wrath of God vpon the earth, forasmuch as I thinke

that no man will lay the contrarie, and otherwise there should bee no more

said of a king than of a commod robber that violently taketh away thy goods,

and of an adulterer that defileth thy bed, of a murderer that seeketh to

kill thee, whereas the scripture reckeneth all such calamities among the

curses.

The suill desingues of magistrates the

cause why men

thinke they may

performe both

reuerence and obe-

diance from them.

Job, 34. 30

Osee. 13. 11

Esa. 3. 4. & 10. 5

Deut. 28. 19
Curset of God. But let us rather tarie upon prouing that which doeth not so easily settle in the minde of mens that in a most naughtie man. 

26 First I wold have the reader to perceiue and diligently make that providence and singular doings of God, which is in the Scripture, not without cause to oft rehearsed unto vs, in distributing of kingdomes and making Kinges whome it pleaseth him. In Daniel, it is saide: The Lorde changeth times and courses of times, he casteth away and maketh kings. Again: That y thinge may know y the Highest is mightie in the kingdom of me, & he shall giue it to who he will. With which manner of sentences whereas y whole Scripture aboundeth, yet y same prophecies of Daniel specially warmeth full. Now what manner of king was Nabuchadonezar, he that conquered Hierusalem, it is sufficiently known, namely a strong inuader and destroyer of other. Yet in Ezekiel the Lorde affirmeth that he gave him the lande of Egypte for the seruice that he had done to him in waiting it. And Daniel laid to him, Thou king art the king of kings, to whome the king of heauens hath giue a mightie, and strong, and glorious kingdome: to thee, I say, he hath giuen it, and all the landes where dwel the children of men, the beafts of the wood, and foules of the aire: hee hath deliuere them into thy hand, and hath made thee to beare rule over them. Again hee saide to his sonne Belshazzar: the highest God hath giuen to Nabuchadonezar thy Father kingdome and royalitie, honour and glorie: and by reason of the royalitie that he gave him, all peoples, tribes, and languages were trembling and searefull at his sighte. When we heare that a king is ordaind of God, let vs there of call to remembrance those heavenly warnings concerning the honor and seare of a king: then we shall not doubt to accomplie, a most wicked tyrant in the same place wherein the Lorde hath vouchsafed to set him. Samuell when he gaue warning to the people of Israel, what manner of thinges they shoulde suffer at the handes of their kinges, saide: This shall be the right of the king that shall reigne over you: he shall take your sonnes and put them to his service, to make them his horsemen, and to plowe his land, and to reape his crop, and to make instruments of warre. He shall take your daughters, that they may be his dressers of ointmentes, his cookes and bakers. Your lands, your vineyards, and your best Olive plantes he shall take away and give to his bonde seruauntes. Hee shall take tithes of your vigne and vineyarde, and shall giue them to his eunuches and bonde seruauntes. Hee shall take away your bonde men, your bonde women and your assesse, and let them to his worke. Yea and hee shall take tithes of your flockes, and ye shal be his bonde seruauntes. Verily kinges shoulde not haue done this of right, when the lawe did very well instruct to al continence, but it was called a right ouer the people which it behooved them of necessitie to obey, and they might not resit in as if Samuell had saide. The wilfulness of kings should runne to such
such licentiousnesse, which it shall not be your part to resist, to whome this
only thing shall be left, to obey their commandements and hearken to their
worte.
27 But chiefly there is in Jeremiah a notable place and worthy to be re-
membred, which although it be somewhat long, yet I will be content to re-
hearse, because it most plainly determineth this whole question. I have made
the earth and men, saith the Lord, and the living creatures that are on the
ouer face of the earth, in my great strength and stretched out my arme, and I will
deliver it to him whome it pleaseth in mine eyes. And now therefore I have
given all these lands into the hands of Nabuchadnezar my servant, and all
nations and great kings shall serve him, till the time that come of that land,
and it shall be a nation and a kingdom that hath not serued the king of
Babel, I will visit that nation in worde, famine, and pestilence. Wherefore
serve ye the king of Babel and live. We see with howe great obedience
the Lorde willed that cruel and proud tyrant to be honored, for no other
reason but because he possessest the kingdome. And the same was by the
heavenly decree, that he was sette in the throne of the kingdome, and taken
up into kingly majestie, which it was vnlawefull to violate. If wee have
this continually before our mindees and eyes, that even the worste kings are
ordained by the same decree by which the authoritie of kinges is stablished
these seditious thoughtes shall never come into our minde, that a king is to
be handled according to his defeutions, & that it is not meet that we should
shewe our slues subjectes to him that doeth not on his behalfe shew him selfe
a king to vs.
28 In vaine shall any man object that this was a peculiar commandeme-
dent to the Israelites. For it is to be noted with what reason the Lord com-
meth it. I have given (saith he) the kingdome to Nabuchadnezar. Where-
fore serue ye him and live. To whomsoever therefore it shall be certain
that the kingdome is given, let vs not doubt that he is to be obeyed. And so
soone as the Lord aduanceth any man to the royall estate, hee therein de-
clareth his will to vs that he will haue him reigne. For thereof are gen-
erall testimonies of the Scripture, Salomon in the xxviii. Chapter, Many Prin-
ces are because of the wickednesse of the people. Againe Iob in the xii. chap.
He taketh away subjection from kings, and girdeth them again with the gird-
dle. But this being confessed, there remaineth nothing but that we must serue
and liue. There is also in Jeremiah the Prophete an other commandement
of the Lorde wherein he commaunded his people to seeke the peace of Ba-
bylon, whither they had beene ledde away captive, and to pray to him for
it, because in the peace of it should be their peace. Behold the Israelites be-
ing spoiled of all their goods, plucked out of their houses, led away into exile,
and cast into miserable bondage, are commaunded to pray for the safetie of
the Conqueror; not as in other places we are commaunded to pray for our
persecutors: but that the kingdome may be preferred to him selfe and quiet,
that they themselves may also liue prosperously under him. So David be-
ing already appointed king by the ordinance of God, and annoymted with
his holy oyle, where he was without any his defeuting vnworthily persectuted
of Saul, yet the head of him that layed waite for his life, he esteeme holy
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which the Lord hath hallowed before the honour of kingdom. Farre be it from me (saith he) that I should before the Lord do this thing to my Lord the appointed of the Lord, that I should lay my hand upon him; because he is the appointed of the Lord. Againe, My soul haveth spared thee, and I have saith, I will not lay my hand upon my Lord, because he is the appointed of the Lord. Againe, Who shall lay his hand upon the appointed of the Lord and shall bee innocent? So sure as the Lord liveth, vnto the Lord strike him, or his day come, that he die, or he goe downe into battell: farre be it from me that I should lay my hand upon the appointed of the Lord.

29 Finally we owe this affection of reverence yea and devotion to all our rulers, of what sort soever they be, which I do therefore the oftener repeate, that we may learne not to search what the men themselves bee, but take this for sufficient, that by the will of the Lord they beare that personage in which the Lord himself hath imprinted and ingraued an inuioable matiere. But (thou wilt say) Rulers owe mutuall duties to their subiectes. That I have alreadie confessed. But if thou thereupon conclude, that obediences are to be rendered to none but to just governours, thou art a foolish reasoner. For, husbandes also are bounde to their wives and parentes to their children with mutuall duties. Let parentes and husbands depart from their duete: let parents shewe themselves so hard and unpleasaible to their children, whom they are forbidden to prouoke to anger, that with their peculihnes they do vnmeasurable weare them; let the husbandes most despitely vs their wives, whom they are commanued to love, and to spare them as weake vessel shall yet therefore either children be lesse obedient to their parents or wives to their husbands but they are subiect both to euill parentes and husbands and such as do not their duete. Yea, where as all owght rathar to endeavour them selves not to looke behind them to the bagge hanging at their backe, that is, not to enquire one of anothers duties, but every man set before him that which is his owne dutie: this owght chiefly to have place among those that are vnder the power of other. Wherfore if we be vnmercifullly tormented of a cruell prince, if we be raenonously spoild of a couetous or riotous Prince, if we be neglected of a slothfull prince, finally if we be vexed for godlinesse sake of a wicked and vngodly Prince: let vs first call to minde the remembrance of our finnes, which vndoubtedly are chaftised with such scourges of the Lord. Thereby humilitie shall bridle our impatience. Let vs then also call to minde this thought, that it perteineth not to vs to remedie such euils: but this onely is lefte for vs, that we eare the helpe of the Lord in whose hande are the hearts of kin ges, and the bowings of kingdoms. He is the God that shall stande in the assembale of gods, and shall in the middest judge the gods, from whose face all kings shall fall, and be broken, and all the judges of the earth that shall have not kissed his anointed, that have written vnjust lawes to oppresse the poore in judgement, and do violence to the cause of the humble, to make widowes a pray, and robbe the fatherlesse.

30 And here both his maruellous goodnes, and power, and prouidence sheweth it selfe: for sometime of hisフェntans he raiseth vp open encouters, & furnisheth them with his commandemets, to take vengeance of their vnjust
government, and to deliver his people many ways oppressed out of miserable distress; sometime he directed to the same ende the rage of men that contend and go about another thing. So he delivered the people of Israel out of the tyranny of Pharaoh by Moses: and out of the violence of Chusam, king of Syria, by Othoniel: and out of other thraldomes, by other kings or judges. So he tamed the pride of Typhus, by the Egyptians: the insolence of the Egyptians, by the Assyrians: the fierceness of the Assyrians, by the Chaldees: the boldness of Babylon, by the Medians, and by the Persians when Cyrus had subdued the Medians. And the unthankfulness of the kings of Juda and Israel, and their wicked obstinacy towards his so many benefits, he did beat down and bring to distress sometime by the Assyrians, sometime by the Babylonians, albeit notal after one manner. For the first sort of me when they were by the lawful calling of God sent to doe such acts: in taking armour against kings, they did not violate that majesty which is planted in kings by the ordinance of God: but being armed from heaué they subdued the lesser power with the greater: like as it is lawful for kings to punishe their Lords under them. But these latter sort, although they were directed by the hande of God whither it pleased him, and they unwittingly did his worke, yet purposèd in their minde nothing but mischeefe.

31 But howsoever the vrie doings of men be judged, yet the Lord did as well execute his worke by them, when he did breake the bloodie scepters of proude kings, and overthrew their intolerable governementes. Let Princes heare and be afraid: But we in the meanie time must take great heed, that we do not despise or offend that authoritie of Magistrates full of reuerende majesty, which God hath stablished with most weightie decrees, although it remaine with most vnworthie men, and which do with their wickednesse, so much as in them is, defile it. For though the correcting of unbridled governement be the reuengement of the Lord, let vs not by & by thinke that it is committed to vs, to whome there is given no other commandement but to obey and suffer. I spake alway of private men. For if there be at this time any Magistrates for the behalfe of the people, (such as in olde time were the Ephori, that were set against the kings of Lacedemonie, or the Tribunes of the people, against y Romane Consuls, or the Demarchi, against the Senate of Athens; and the same power also which peradventure, as things are now, the three estates haue in euerie realme, when they hold their principall assemblies,) I doe so not forbid them according to their office to withstand the outraging licentiousnesse of kings: that I affirme that if they winke at kings willfully raging ouer and treading downe the poore communaltie, their difsembling is not without wicked breach of faith, because they deceitfullly betray the libertie of the people, whereof they know themselves to bee appointed protectors by the ordinaunce of God.

32 But in that obedience which we have determined to bee due to the authorities of Gouvernors, this is alway to be excepted, yea chiefly to bee obserued, that it doe not lead vs away from obeying of him, to whose will the desires of all kings ought to bee subiect, to whose decrees all their com-
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mandements ought to yeilde, to whose maiestie their maces ought to bee submitted. And truely howe vnorderly were it, for the satisfying of men to runne into his displeasure for whom men themselves are obeyed? The Lord therefore is the king of kings, who when he hath opened his holy mouth, is to be heard alone for altogether and above all next to him wee bee subject to those men that are set over vs: but no otherwise than in him. If they commande any thing against him, let it have no place and let no accompt be made of: neither let vs wherein any thing stay vp all that dignitie whereby Magistrats excel to which there is no wrong done, where it is brought into order of subjection in comparision of that singular and truly soueraigne power of God. After this replé Danieell denieth that he had any thing offend ded against the king, when he obeyed not his wicked proclamation: because the king had passed his boundes, and had not onely beene a wrong doer to men, but in lifting vp his horns against God he had taken away power from himselfe, On the other side the Israelites are condemned because they were too much obedient to the wicked commandement of the king. For when Ierobeam had made golden calves, they for taking the Temple of God, did for his pleasure turne to newe superstitions. With like lightnesse the posteritie inclined the selves to the ordinances of their kings. With this the Prophet sharply reprocheth them, that they embraced the commandements of the king, so farre is it of, that the pretence of humility may deforge praise where with the flatteringes of the court doe cover themselves and deceive the simple, while they say that it is not lawfull for them to refuse any thing that is commended them of their Princes: as though God had resigned his right to mortall men, giving them the rule of mankind: or as though the earthly power were ministered, when it is made subject to the author of it, before whom even the heauenly powers doe humble tremble for feare. I know how great and howe present peril hangeth over this constancie, because kings doe most displeasantly suffer themselves to be despised, whole displeasure (saith Salomon) is the messenger of death. But sith this decree is proclaimed by the heauenly harald Peter: That we ought to obey God rather than men, let vs comfort our selves with this thought, that we then performe that obedience which the Lord requireth, when we suffer any thing rather whatsoever it be, than swaine from godlies. And that our courages shoulde not faint. Paul putteth also an other spurre to vs: That we were therefore redeemed of Christ with so great a price as our redemption cost him, y we should not yeelde our selves in thraldome to obey the peruerse desire of men, but much lesse should be bound to vngodlinesse.

Prayse be to God. T.N.
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A TABLE OF THE MAT-
TERS ENTREATIED OF IN THIS
BOOKE, DISPOSED IN FORME
of commo places, wherein is breafly rehear-
sed the summe of y doctrine concerning every
point taught in the booke before at
large, collected by the
Author.

The first number signifieth the booke, the second the Chapter,
the third the Section.

A.
Acclamations.

Coluthes in the olde Church.
Book.4. Chapter.4. Section.1.9.
& Chap.19.Seft.22.23.
Adams fall.

The fall of Adam proceeded not of
intemperance of gluttonie, but of in-
fi-delitie, for he despising the worde and
truth of God, turned out of the way
to the eyes of Sathan, which insidelity
opened the gate to ambition & pride
whereunto was adioyned vnhankful-
nesse: and ambition was the mother
do obedience. 2.1.4.

By the fall of Adam, some other crea-
tures have been after a sort deformed,
it is no maruell, that all mankind was
corrupted, that is to say: swarued out
of kind from his first original, & made
subject to curse. This the old Doctors
called Originall sinne, but yet did not
so plainly let forth this point of Do-
ctrine as was convenient. In the mean
time it is prooued by reasons and te-
stimonies of scripture, y Pelagius foul-
ly erred when he sayd that by imitation
only, not by propagation, sinne passed
from the first man into all his
posterity.2.1.5.6.

And though the pestilence of sinne
doe principally abide in the soule, yet
it doeth not therefore pertaine to the
discussing of this Doctrine, to dispute
whether the soule of the childe com-
meth of the engendring substance of
the father: forasmuch as the cause of
the infection is not in the substance of
the flesh or of the soule, but because it
was ordained of God, that those gifts
which he at the first had giuen to man
should haue and loose them for
him and his. Finally it maketh not ag-
ainst this doctrine, that the children
of the faithfull are sanctified. 2.1.7.

That by the fall of Adam the natu-
ral gifts in man were corrupted and
the supernaturall were taken away, is
a saying that many haue vnde, but few
haue vnderstoode. 2.2.4.16, which say-
ing is expounded. 2.2.12, that is to say
that the supernaturall gifts, faith, the
love of God, charity toward our neigh-
bours, deituous endeour of holinesse
and righteousnesse were taken away,
but are restored by Christ: & that the
natural gifts, namely the understanding
mind, and the heart are corrupt-
ed, because the soundnesse of under-
standing and the vprightnesse of heart
were both taken away: Also that rea-
on in man was not vterly blotred
out, but partly weakened and partly
corrupted: & so wil, because it can not
bee seuered from the nature of man,
was not vterly destroied, but made
thrall to corrupt desires. 2.2.12.

It is prooued by the testimonies of
Augustines
Angels &c. of the Scripture, that God not only foretold or suffered, but also by his will disposed the fall of the first man, and in him the vaine of his posterity, 3.23.7.8.

Angels.

Angels are creatures of God although Moses do not express them in the historic of the creation. 1.14.3.

Of the time or order wherein they were created, it is not expedient to enquire, forasmuch as Scripture (which we ought to followe for our rule) declareth nothing thereof. 1.14.4.

Why the heavenly spirits are called Angels, Armies, Virtues, principalities, powers, Dominions, Thrones, Goddes. 1.14.5.

Concerning Angels the Scripture teacheth so much as is available for our comfort and for the confirming of our faith, namely that they are distributers & ministers of God's bountifullness toward vs, and the same by divers ways. 1.14.6.9.

Not only one Angel hath seuerall care of seuerie one of vs, but they all with one consent doe watch for our safety: and therefore it is superfluous to enquire whether seuerie one have his seuerall angell assigned to bee his keeper. 1.14.7.

Of the number and degrees of Angels, it is curiousnes to require, & rashnes to determine: And why, whereas they be spirits, the Scripture painteth them with wings under Cherubin & Shaphin. 1.14.8.

Against the Sadduces & such other fantastical men, it is proved by sundry testimonies of the Scripture, that Angels are not qualities or inspirations without substance, but very spirits in deede. 1.14.9.

That superstition is herein to be avoided, and that we give not to Angels those things that belong only to God and Christ. 1.14.10.

For avoiding of this peril, we must consider that whereas God veth their service, hee doeth it not of neede, as though he could not be without them but for the comfort of our weakness; 1.14.11. And therefore whatsoever is sayd of the ministerie of angels, ought to be referred to this ende, that overcoming all distrust, our trust in God should bee thereby the more strongly established, & not that they should lead us away from God. 1.14.12.

That the Angels also were created after the likeness of God. 1.15.3.

Archbyshops & Patriarches.

See Bo 4, Chap. 4, Sect. 4 and 7.15.

Of the Ascending of Christ into heauen.

Although Christ in his Rising again beganne more fully to shew forth his glorie and power; yet in his ascending into heauen he first truely began his kingdom, because he then powred out greater abundance of his spirit, more royally advanced his reign, & shewed greater power both in helping thee that are his, and in overthrowing his enemies. And yet that he is so absent according to the presence of his flesh, that he is alway seuerie where according to the presence of his majestie and with the faithfull according to his vnspeakable and ineffable grace. 2.16.14.

Of Christes sitting at the right hand of his Father, and of the manifolde suit which our faith gathereth there of. 2.16.15.16.

Auricular confession.

See Confession Auricular.

B.

Baptisme.

The definition of Baptisme. The first ende thereof is to serve our faith before God, the other ende, to serve our confession before men. It brin-
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bringeth to our faith three things, first y it is a signe of our cleansing, assuring us that all our sinnes are done away 4. 15.1, which is prooued by testimonies of the scripture, and that it is not the water that cleanseth vs, but the blood of Christ. Sect.2.

The force of baptisme is not restrai ned to the time past: but we are by it washed and cleansed once for all our life: and yet that we may not hereof take a libertie to sinne from thence forward. 4.15.3.

The power of the keyes (as they call it) that is to say, the ministerie of the Church, by which the forgiuennes of sinnes is daily preached vnto vs, is not to be seuered from baptisme. 4.15.4.

The second fruite of faith by baptisme, is that it sheweth to vs our mortifying in Christ, & a new life in him. 4.15.5.

The thirde fruite is, that it testifieth that we are xvi: at Christ, that we are partakers of all his good things. For which cause Christ is called the proper object of baptisme, and the Apostles baptised into the name of Christ, in whome wee do so obtaine the matter both of our cleansing & of our regeneration, as wee obtaine the cause thereof in the father, & the effect in the holy Ghost. 4.15.6.

It is proued that the baptisme was all one which was ministered of John and of the Apostles, although some of the olde Doctors thought otherwise. 4.15.7, and that it maketh no to the contrary, that more aboundant graces of the Spirit are poured out, since the resurrection of Christ. But yet there is in baptisme a difference to be made of the person of Christ from John, and from the Apostles and other ministers. 4.15.8.

Both our mortifying & our cleansing were as by shadowe signified among the people of Israel, by the passage through the sea, and the comfortable calling of the cloud. 4.15.9.

It is false which some haue taught, that by Baptisme we are restored to the same rightrueuse & pureness of nature which Adam had at the beginning. And here is shewed that in the children of God doe remain ye stome leaunings of sinne, although the same reignge not in them: which doth wher their endeavours, and doth not give them occasion to flatter themselves. 4.15.10,11, the same is proued by Paul. Sect.12.

How baptisme serveth our confession before men. 4.15.13.

What is the order to use Baptisme, both for confirmation of our faith, & for a confession before men. Where it is shewed that the graces of God are not enclosed in the Sacrament, so as they be giue to vs by the vertue therto. 4.15.14,15.

Baptisme is nothing encreased by the worthinesse of him that doth minister it, nor diminished by his unworthinesse: against the Donatiles, and our Catabaftics which require a rebaptising, because wee have been baptised in the kingdom of the Pope. 4.15.16. their arguments are confuted Sect.17,18.

Baptisme is a continual Sacrament of repentance for all our life, so that we neede no other Sacrament of penance. 4.19.17.

Of the coniuring of the water, the waxe candell, the Chrisme, the blowing, the spittle, and such other trifles added to the simple ceremonie of Christ: and the order of purely ministirg it in the Church is shewed 4.15.19.

It is shewed that to minifter Baptisme pertaineth to the ministers of the Church.
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Church & not to private men, much less to women: and the contrary objections are confuted. 4.15.20.21.22.

Baptifme of infants.

The baptifing of infants doth very well agree with Christes instituition, and with the nature of the signe. 4.16.8.e.

Baptifme succeeded in the place of Circumciſion, wherein they be like, & wherein they be unlike. 4.16.3.4.

Infants are not to be debarred from baptifme, fiche the Lorde doth make them partakers of the thing signified in baptifme. 4.16.5. and that the Lord doeth regenerate infants. Sect. 17.18.19.

Sith it is certain that the same couenant, which it pleased God to make with Abraham, is failed in infants with the outward Sacrament, therefore ought baptifme also to have place among them. 4.16.6.

Baptifmg of infants is well proved by this that Christ embraced children and laid his hands upon them. 4.16.7.

A confutation of certain arguments of the enemie of infants baptifme. 4.16.8.22.23.25.27.28.29.

There commeth great fruit by the baptifing of infants, both to the faithfull parents and to the children. 4.16.9. Which fruiteth Satan travaileth by the Anabaptiftes to take from vs. 4.16.32.

A confutation of the adversaries arguments, saying, that other be other things signified in baptifme than there are in Circumciſion; that our couenant differeth from the olde couenant; that other are called children at this day than were at that time. 4.16.10.11.12.13.14.15.

A confutation of their other fained differences between Circumciſion and baptifme, Sect. 16. Also of this objection, that baptifme is a Sacrament of repentance and of faith; neither of which can be in tender infancy. 4.16.20.21.

In them of ripe age, faith and understanding ought to go before baptifme: but in infants, the baptifme of the faithfull goes before understanding. 4.16.14.

A confutation of their error, which confude to eternal death all that are not baptifed. 4.16.26.

This, that Christ was not baptifed till his age of 30. yeares, was for a good caufe, and maketh nothing for the enemies of infants baptifme. 4.16.29.

Why the supper is not to be ministred to the infants of the faithfull, and baptifme not to be denied them. 4.16.30.

A long rehearsal of the arguments wherewith wicked Serenus did fight against the baptifme of infants, and a confutation of the same argumentes 4.16.31.

Of baptifmg of infants. 4.8.16.

Bearing of the Croffe.

It behoueth that wee deny our selues, that we may beare the croffe, becaufe it is Gods will to exercises all his vnder the croffe, beginning at Christ his first begotten Sonne. Which fellowship with Christ doth already give vs great ground of patience and comfort. 3.8.1.

It is for many causes necessarie for vs to leade our life vnder a continually croffe: first to beare downe our arrogancy and trust of our owne strength. And this remedie even the most holy doneede, as is proved by the example of David. 3.8.2. Heereby our trust in God is confirmed, and our hope encreased. Sect. 3.

Secondly, that our patience may be tried, and wee may be framed to obedience.
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What bishops, and of what qualities, be made in the papacy. 4. 5. 1.

The right of the people in election is taken away, & the olde canons broken. 4. 5. 2. 3.

What priests are made in the papacy, and to what end. 4. 5. 4. 5.

Of the gifts of benefices in the papacy. 4. 5. 6. 7.

How faithfully all priests in the papacy do execute their office, whether they bee Monkes, or secular, as Canons, Deanes, parsons of paroches, bishops. &c. 4. 5. 8. 9. 10. 11.

The negligence of them that govern Churches in the time of Gregorie & Bernard. 4. 5. 12.

The whole manner of ecclesiastical gouernaunce as it is at this day in the papacy, is nothing else but a place of spoyle, wherein the emues do rob without lawe and measure. 4. 5. 13.

Of the disolute licencioufnes in all partes of their life, which priests and bishops. &c. vs. in the papacy. 4. 5. 4.

C.

Calling.

Of the effectuall or inward calling, which is a sure testimonie of election, and hangeth vpon the only free-mercic of God. 3. 24. 1. 2.

Against them, which in predestination doe make man a worker with God. Also against them that hang election vpon that which followeth election. 3. 24. 3.

The certainie of our election is to be knowne by the worde and calling of God, & we ought not to peace into the eternall counsel of God. 3. 24. 4.

The father hath choisen vs only in Christ, in him therefore let vs hold the steadfast ground of our election. 3. 24. 5. and so, that thereof also wee may conceive a sure confidence of perseverance to the end. 3. 24. 6. 7. 8. 9.

Two
Two kindes of calling vniuersall, & speciall 3.24.8.

It is proved by divers examples and testimonies of Scripture, that the elect before their Calling doe differ nothing from other men, and that it is false which some men doe dreame, that there is a certaine seede of election planted in their hearts euon from their natuie 2.34.10.11.

It is shewed at large that as God doth by the effectual grace of his Calling towards the elect, make perfect the saluation to which hee had by his eternall counsell appointed them: so he hath his judgementes against the reprobates, whereby hee putteth his purpose concerning them in execution, & maketh away for his predestination 3.24.12.13.14. &c.

Cardinals.

When the name of Cardinals first began, & howe they have so suddenly start vp to so great honour 4.7.30.

Ceremonies.

The olde Ceremonies are taken away, as touching their use onely, but not as touching their effect, for wee have the same effect at this day most evidently and effectually in Christ. And this doth nothing diminish their holinesse, as it is proved 2.7.16. & being weighed by them selves & without Christ, they are worthily called of Paul handwritings against vs 2.7.17.

The ordinaunces concerning Ceremonies in the Popes lawe, do commande observation for the most part vnprofitable, and sometyme also foottish although they have a great seeming of wisdom: moreover they oppose confiunces with their infinite multitude 4.10.11.12.13.

The popish Ceremonies can not be executed by this colour, that they be ordained for the instruction of the ignorant, as the ceremonies of lawe were: because there appeareth in this point a manifest difference between vs & ye people before Christ 4.10.14.

The popish ceremonies are beleued to bee Sacrifices cleansing sins, & deferring eternall life: they are without doctrine, and are inanes to catch mony 4.10.15.

Charitie toward our neighbour.

It is proved against the Sorbonists that Charitie is the love of our neighbour & not of our selves 2.8.54.

Vnder the name of neighbour is contained every man, bee he never so much a stranger to vs, and our enemy 2.8.55, and therefore the Schoolmen are condemned of ignorance, which of the commandement of God, not to desire reuenge, & to love our enimies, have made counsell, to the necessarie keeping whereof Monkes alone do bind them selves: & it is proved that the old doctors of ye church, yea & Gregoric him selfe, thought otherwise 2.8.56.57.

We have need of patience, that we be not weariest of doing good to other. And wee ought not to have respect to the vnworthinesse or other qualities of men which might withdrawe vs, but to God which so commandeth vs 3.7.6.

To the fulfilling of all the partes of Charitie, it is not enough if wee performe all the dutifull deeds of Charitie, but we must doe it with a sincere affection of heart. Wherein the chief point is, that we take upon our selves the person of him whom we see to neede our help, so shall we avoid disdainfull pride & other corruptings of Charitie 3.7.7.

Christ & the apostles in rehearsing the summe of the lawe do sometime leave out the first table: not for that it is more availeth to the summe of righteousnes to live innocently with men, than
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than to honour God with Godliness, but because in slain Charitie is the proof of true Godliness. 2.8.5.5.

A confutation of the Pharisees of our time, which hold that we are justified by charity, because Paul saith that Charitie is greater than faith & hope. 3.18.3.

An exposition of the tenth commandement, wherein (as in the former commandements) is forbidden not only all purpose to hurt our neighbour, but also all lust or desire against Charitie. 2.8.49.58.

God doth for good cause and worthily require of vs so great ferventnes and vprightnes of lour. 2.8.50.

An exposition of the sixth commandement, wherein not only the slaughter or hatred of our neighbour is forbidden vs, but also the preferring of his life is commanded vs, because it is both our flethe and the Image of God. 2.7.3.9.40.

Children.

See Obedience of Children to parents.

Church.

The Church the mother of faithfull. 4.1.4.5.

An expostion of this Article of the Creed, I believe the holy Church. 4.1.2.3.

The holiness of the Church is not yet perfected. 4.8.12.

Of the invisible Church: and of the visible Church, the signes whereof are the pure preaching of the worde and ministration of Sacramentes. 4.8.7.3.9 10.11.

Wherefore those signes are, we ought not to depart from that fellowship. 4.8.12.

There may some fault crepe in, either in doctrine or in ministration of sacraments, for which yet we ought not to cast of the communion of that Church, & much lesse for the imperfect of life and corruptnesse of manners: And herein the Anabaptists are reproved. 4.1.12.13.14.15.16.

The Church is none otherwise holy, but that it alway hath many faults, & yet it caeth not to be the church, as is proved by testimonies of Scripture and the experience of all ages. 1.17.18.19.

See Ministration of the Church.

Churches power as touching Articles of faith.

It is proved by the example of the Apostles and Prophets, and of Christ himselfe, that whatsoever authoritie the Church hath, is properly not given to men, but to the word, the ministration whereof is committed to them: And therefore it was never lawful for the Church, to teach any other thing, than that which shee received of the Lorde. 4.8.1.2.3.4.8.9.

Christ hath euuer taught his church: and yet he hath vised divers manners of teaching according to diversity of times, ere the lawe was written, in the time of the lawe and the Prophets, & last of all since that he himselfe was openly shewed in the flesh. 4.8.5.6.7.

False Church.

Where lying and falshood hath gotten the upperhand & reigneth, there is not the Church: And this is proved to bee in the papacie, although they there boast of a perpetuall succession of bishops. 4.2.1.2.3.4.

They are not heretikes or schismatikes that depart from the papacie. 4.2.5.6.

How much soever a man make the best of the faults of the popish Church, yet the stae thereof is no better than what is in the kindome of Christ. 4.2.7.8.9.10.

Yet by the goodnesse of God there remaine in the papacy certaine foot-
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The Apo"les of the Church: and so is that fulfilled which hath bin written, that Antichrist should sit in the temple of God 4.2.11.12.

A comparison of the power which the true church hath in teaching, with 

... Miracles the God
... 13.13.7.
... God's ministers in forming new articles of faith 4.8.10.

Of the papists principle, 

... the Church cannot err 4.8.13.

It is false to say that it behooved the Church should ad to the writings of the Apostles 4.8.14.15.16.

A confusion of the arguments which the papists make, to prove that there is power given to the church to coin new articles of faith 4.8.11.12.
"Christ.

The Godhead of the Sonne is proved 1.13.7.

Against certaine dogges, which do priuily steal away from the sonne of God his eternitie, affirming he then first began to bee, when God spake at the creation of the world 1.13.8.

Diverse testimonies of Scripture, which affirm Christ to bee God, and first out of the olde testament 1.13.9.10, then out of the new testament 1.11.

A proofe of the same Godhead, by the workes that are in the Scriptures ascribed unto him 1.13.12. also by his miracles and certaine other things 1.13.

A difference betwenee Christ's working of miracles, and the prophets or Apostles doing of the like 1.13.13.

It is proved by many & most strong testimonies of Scripture, that Christe tooke upon him a true substance of mans flesh, & not a ghost or counter-fait shape of man, as the Marcionites fained, nor yet a heavenly body as the Manichees lyingly affirmed 2.13.1.

An expostito of the places of Scrip-
ture, which Marcion witheld to the confirmation of his error, and also of those which Manicheus wrested, and many of their disciples doe wrest at this day 2.13.2.3. where also are confuted the new Marcionites, which to prove that Christe tooke his body of nothing do hold that women have no seede: There are also certaine other things confuted, which are objectet as absurdities 2.13.4.

See Ascending of Christ into heaven.
See death of Christ.
See descending of Christ into hell.
See Mediator Christ.
See Merit of Christ.
See Priesthood of Christ.
See Redeemer Christ.
See Resurrection of Christ.

Christian liberty.

How necessary is the knowledge thereof 3.19.1.

Christian liberty consisteth in three partes: The first is entreated of 3.19.2.3. The second 4.5.6. The third 7.8.

Christian liberty is a spiritual thing, and all they doe wrongfully expound it, which either make it a cloke for their lufts, or do abuse it with offence of their weake brethren.

Civiell government.

See publice government.
Clerkes or Clergie.

Of Clerkes in the olde Church 4.4.9.

Concupiscence or Lust.

The difference betwenee concupiscence and counsell 8.49.

That all the concupiscences of men are euill and guiltie of sinne, not in formation as they are natural, but because they are all inordinate by reason of the corruption of nature. And so did Augustine think, if see bee diligently weighed, 3.3.12, and this is proved by many places of his writings 3.3.13.

Confession Auricular.
The Table.

Concerning Confession, the whole divines do fight against the Canonists, affirming that it is not by the commandement of God. A confutation of the argumentes whereupon the first force doe stande, first because the Lorde in the Gospel did send the Leprous who he had cleansed to the Priestes: and there is shewed the true meaning of the doing. 3.4.4.

A confutation of their second argument, for that the Lord commanded his discipiles to loose & vnwind Lazarus when he was raised from death. 3.4.5.

A true expostion of two places by which they travel to uphold their confesision: that is to say, that they which came to the Baptisme of John did confesse their sinnes, & James will eth vs to confesse our sins one to another. 3.4.6.

The use of confessing to a priest was very ancient, but yet none as a politike order, nor as a law set by Christ or his Apostles; and afterward the same was abrogated by Nestarius Bishop of the Church of Constantinople, because of a Deacon which had vnder that pre- tence abused a woman. This tyrannous lawe was not laide upon Churches before the time of Innocens the thirde, about three hundred yeares past, & the fooleishnefe & barbarousnelle of that ordinance is declared. 3.4.7.

Winces of the said abrogation, out of Chrysfeone Bishop of Constantinople. 3.4.8.

An expostion of Innocentes lawe concerning the confession of all sinnes where are rehearsed the diuers opinions of the Romish divines concerning the number and use of keyes, and the power of binding & loosing. 3.4.15.

The lewdnes of all the particular articles of the law of confessing, & specially of that concerning the rehearsing of all sins. 3.4.16. & a plaine description of the crueltie wherewith poore con- sciences were by diverse circumstances tormented therein. 3.4.17.

By a similitude is described howe a great part of the worlde hath hitherto obeyed such illusions. That it is an impossible law, & maketh men hypocrits. And this is shewed a most certaine rule of confession according to the example of the publicane. 3.4.18.

A confutation of this article, by sins are not forgiv, & that the gate of paradise is shut, &c. where there be first firmly conceived a vow of confessing, where also their obisiation is confuted that judgement cannot be pronounced till the cause be heard, that is to say, that absolution cannot be gien till all the sins be rehearsed. 3.4.18.

It is no martelly we condemne and abolish auricular confession, & our adversaries do falsely assign to great profit unto it, forasmuch as ony otherwise it arneth mē to boldnes of sinning. 3.4.19.

They do falsely pretend they have the power of the keyes, & that they are not the successors of the Apostles, or have the holy ghost, forasmuch as they doe daily without consideration loose those things which the Lord hath commanded to be bound, & bind what he hath commanded to be loosed. 3.4.20.

It is proude falsely that they lay the power of the keyes may sometime be vfed without knowledge, forasmuch as by one mean the absolution should be uncertaine. Where also is spoken of the absolution or condemnation which the ministers of the gospel or church do pronounce according to the word, & of the certainties thereof. 3.4.21.

The absolution of the Priestes in the papacie is uncertaine, as well on the behalfe of him that assoileth as on the behalfe of him that confesseth: but contrariwise it is in the absolution of the Gospel, which hange thou this only condition, if the sinner seek his purging in the

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only sacrifice of Christ, & to yelde to the grace offered unto him.3.4.22.

The Popish Doctors, when they al-
lead for themselves the power of loosing giue to the Apostles do wrong-
fully wrest to auricular confession those sayinges which Christ spake partly of preaching of the Gospel, and partly of excommunication. The errors of Lom-
bard and such other in this matter: & concerning the manner of remission with enuyning of penance and sa-
tification.3.4.23.

A summe of all before spoken: and what the faithfull ought to thinke of auricular confession 3.4.24.

True Confession.

What kinde of confession is taught vs by the worde of God, namely to con-
feffe to God the knowy of our heartes and of all our thoughts.3.4.9.

Out of this secret confession made to God, followeth a voluntarie confes-
sion before men, so oft as it is behowe-
full for the glory of God or the hum-
bling of our selues. And of this second kinde there was an ordinarie vse in the old Church, & is also in the Church at this day. But yet extraordinarily it ought after a speciall manner to be vse, whensoever it shall happen that the people bee guiltie in any general offence, or to be punished with any calamity. Of the profit of such confession, 3.4.10.11.

Of two other sortes of private con-
fession: of which the first is vse for our owne cause, when we require comfort of our brethren, because the feeling of sins doeth vex & trouble vs: in which cafe we must chiefly refer to our pa-
stors: and this remedy is warily & mo-
derately to be vse, that no bondage be brought in. The other sort is to appease and reconcile our neighbour, if he bee in any thing offended by our faults, vnder which kinde is contained their Confession which have sinned so farre as to the offence of the whole Church 3.4.12.13.

The power of the keyes hath place in the three kindes of Confession. Of the fruit which they that confess do receive thereby, because they knowe that forgiveness of sinnes is declared to them by the messenger of Christ, 3.4.14.

Of confession of sinnes one sorte is genetall another special 3.20.9.

Confirmation Poppers.

The ceremonie of laying on of hands, when the children of the faith-
full, which were baptised in their in-
fancie, did yelde an accompt of their faith.4.19.4.

Of the popish sacrament of Con-
firmation foisted in place of that holy instituition 4.19.5.

That the example of the Apostles is wrongfully allcadged for defence thereof 4.19.6.

It is blasphemie when they call it the oyle of salvation.4.19.7.8. & when they lay that none are made ful Christians till they bee annointed with the Bishops Confirmation.Sect.9 & when they lay that this annointing is to bee had in greater reverence than baptism.Sect.10.11.

It is to be wished, that the manner of the olde Church were brought in vs againe, to call children to giue accept of their faith.4.19.13.

Confience.

Consciences, when they seekke affi-
ance of their justification before God ought to forget all the righteousnes of the law.3.19.23.

The Consciences of the faithful doe not follow the lawe as constrained by necessitie of the lawe, but being free from the yoke of the lawe, doe voluntarily obey the will of God.3.19.4.5.6.

Of the freedom of conscience in out-
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ward and indifferent things. 3. 19. 7. 8.

The consciences of the faithful being set at libertie by the beneficre of Christ, are made free from the power of all men: and how this is to be understood: where also is spoken of the spiritual and civil governement, and what difference is to be put betwene them. 3. 19. 14. 15.

What is Conscience: and in what sense Paul sayeth, that the magistrate must be obedient for conscience. 3. 19. 15. 16.

What is Conscience: and of the common difference betwenee the temporal court, and the court of Conscience 4. 10. 3. 5.

Of Councils.

We must keepe a meane in honouring of Councils, that we take nothing away from Christ, and our doctrine for the most part is confirmed by ancien Councils. 4. 9. 1.

By the Scripture the Councils haue no authoritie vnlesse they bee assembled in the name of Christ: and what that is. 4. 9. 2.

It is false which the Papists affirm: that truth remaineth not in the Church vnlesse it be among the Pastors, and the Church it selfe is not vnlesse it remaine to be seene in general Councils. 4. 9. 3. 4. 5. 6. 7.

What things are to be wedy in searching the authority of any Council: and that Augustine prescribeth a very good way therein. 4. 9. 8.

Councils one against another. 4. 9. 9. and even in those former and auncient Councils are found faultes and errors. 4. 9. 10. 11.

Creation of the world.

Although God ought to bee known by the Creation of things, yet least the faithfull should fall away to the saine inventions of the heathen, his will was that the historie of the Creation should remain wrote, & the time thereof expressed in the Scripture. 1. 14. 1.

For the same purpose it is rehearsed that God ended his worke, not in a moment, but in sixe daies: and likewise the order is set forth, namely that Adam was not created till God had first furnished the world with a plentie of good things. 1. 14. 2. 22.

A confusion of the error of Manichaeism concerning two original beginnings. 1. 14. 3.

It is proved by the Scriptures y the knowledge of God which appeareth in the workmanship of the world can not by it selfe alone bring vs into the right way. 1. 5. 13. and yet are we rightfully without all excuse. Sect. 14.

Although the beholding of heauen and earth and the consideration of the ordering of things pertaining to men, doe move vs to worshippe God, yet all these things past away without profite, even from the wicke Philosophers. 1. 5. 10.

Hereupon came the infinite number of gods, and the contrarities of opinion among the sectes of Philosophers concerning God. 1. 5. 11.

The substance of God is incomprehensible: but in his worke, by engraving certain points of his glorie therein he hath after a certaine maner presented himselfe to bee seen. 1. 5. 1.

The Wisdom of God is testified, not only by these things which philosophers & learned men do find by speculation in heauen and earth, but also which common men do perceiue by the onely helpe of their eyes. 1. 5. 2.

That we may with true faith conceiue so much as behoueth vs to know concerning God, it is good to learne
of the kingdom of Christ which the holy prophete\textsuperscript{s} spoke of before. 4. 5. 17.

Death of Christ.

Although Christ hath by the whole course of his obedience, that is to saye, by his whole life & al the parts thereof, redeemed vs, yet the Scripture to set forth more plainly the manner of our salvation, doth ascribe the same as peculi\textsuperscript{r} & proper to the death of Christ.

In which the voluntary yeelding of Christ hath the first place, which yet was so voluntarie as he gaue over his owne affection not without strife. Also his condemnation is to be considered: Wherein two things are to be noted, namely that Christ was reputed among the wicked, and yet that his innocency was oftentimes testified even by the judges owne mouth. 2.1.5.

The maner of his Death is to be marked, that is to saie, the accursed crosse.

And it is declared by manie testimonies of Esaie & the Apostles, that this behaue\textsuperscript{d} so to be, that the curse which was due to vs being cast upon him and so overcome & taken away, we should be delivered. And this was figurative\textsuperscript{ly} represented in the sacrifices of Mo\textsuperscript{s}e\textsuperscript{s} lawe, which at the last was performed in Christ the original truth of all figures. 2.1.6.

Both in the Death and burial of Christ, a double benefite is set before vs, that is to say, deliverance from Death wherunto we were in bondage and the mortifying of our flesh. 2.1.6.

Descending of Christ to hell.

The Descending of Christ to Hell containeth the mysterie of a great thing, and is of no small importance to the effect of our redemption. Diverse expositions of this article are rehear\textsuperscript{sed} and confuted. 2.16.8.9.

A true, godlie, holy and comforta\textsuperscript{ble} exposition thereof out of the word of
of God, which is also confirmed by the testimonie of the old doctours, y Christ did not onely suffer a bodily death, but also did feel the rigor of Gods vengeance, whereby hee might both appease his wrath and satisfy his just judgement: and therefore it behooved that he should, as it were hand to hand wrestle with the power of hell & with y horror of everlasting death, yet was not God nor at any time either his enemie, or angry with him. But hee did suffer the greatestnesse of Gods severitie, in respect that he being striken & beaten with the hand of God, did feel all the tokens of Gods wrath & punishment.

A confusion of certayne wicked and unlearned men, which at this day doe find fault with this exposition crying out that the sonne of God hath wrong done to him, and that hee is charged with desperatio, which is certaine to faith. Therefore it is proved against the with manifest testimonies, that these two things do very well stand together, that Christ feared, was troubled in spirit, was afraid, was tempted in every point as we are, & yet that he is without sinne. 2.16.12.

Diuels.

Those things that the scripture teacheth concerning diuels, tend commonly to this end, that we should be careful to beware of their deceits, & furnish our selves with those weapons which may be able to beat backe the most mightie enemies. 1.14.13.

That we should be the more stirred vp to do so, it sheweth vs that there is not one or two diuels, but great armies of evil spirits y make war against vs: & in what sense it sometime speaketh of the diuel in the singular number. 1.14.14.

This ought to enflame vs to a continual war with the diuel, for that hee is euer where called enemie to God and vs. 1.14.15.

The Diuel is naturally wicked, a murderer, a lyer, and forger of all malitiousnes. 1.14.15. But this euilnesse of nature is not by creation, but by corruption. 1.14.16.

It is curious to enquire of vs cause, manner, time & fashion of the fall of the euil Angels, forasmuch as the scripture teacheth it unspoken. 1.14.16.

This the Diuel hath of himselfe & of his owne naughtinesse, detestably and purposely to striue against God, but hee can doe and perfomme nothing unlesse God be willing & grant it 1.14.17.

God so tempereth this governement, that hee giueth Satan no reigne over the soules of the faithfull, forasmuch as in the ende they euer obtaine the victorie, although in some particular doinges they bee wounded and beaten downe: but hee onely giueth the wicked to him to governe, and to use his power vpon their soules and bodies. 1.14.18.

A confusion of them which sayeth that Diuels are nothing else but euill affections or perturbations: and it is proved by testimonies of scripture, that they are mindes or spirites endued with sense and understanding. 1.14.19.

Discipline.

Discipline is a thing most necessary in the Church. 4.12.1.

Of private admonishings, which is the first foundation of the discipline of the Church. 4.12.2.

Of the Ecclesiasticall Senate, that is to say, the seniors or elders, which together with the bishops have the oversight of manners. 4.3.8.

Princes as well as the common people ought to bee subject to the Discipline of ye church, & so was it wont to be.
in the olde time. 4.12.7.

Of the olde Discipline of the clergie, and the yearly assembling of provincial Synodes: and how this order is buried in the papacie, saying that they keepe certaine shadowes thereof 4.12.22.

E.

Excommunication.

What is the power of the jurisdiction of the Church, and how necessary and auncient it is. 4.11, 12, 13.

Of the power of binding and loosing so much as pertaineth to Discipline, wherein there is spoken of Excommunication. 4.11.2.

This power of the Church is distinct from the civil power, & the one is a helper to the other. Therefore the opinion of some men is false, which thinke that it ought to have no place where are Christian magistrates. 4.11.13, 8.

This is a stayed and continuall order in the Church, and not enduring only for a time. 4.11.4.

Of the right use of this jurisdiction in the olde Church: & how this power belonged not to one man alone, but to the assembly of elders. 4.11.5, 6, and Chap. 12. Sect. 7.

Of the Excommunication of the church, & the authoritie thereof. 4.12.4

The power which the Church hath regard unto in corrections & Excommunication. 4.12.5.

Of exercising the discipline of the Church according to the proportion of sins, soasmuch as some be private and some be publicke, some be negligent defaults, some be hainous offences. 4.12.3, 4, 6.

In Excommunication seueritie ought to be tempered. And in this behalfe is noted the extreme rigorousnesse of them in old time. 4.12.8.

Euerie private man ought to effecte them: that bee Excommunicate as strangers from the Church, but not to accompt them past hope; but to endeavour to the utmost of their power to bring them into the way againe. 4.12.9, 10.

If the bench of elders do not so diligently correct faultes as they ought, or if the pastors cannot amend all things as they would, yet private men ought not to depart from the church, neither ought the pastors to shake off their ministrie. 4.12.11.

Against the preciseness of the old Donatistes and of the Anabaptistes of our dayes, which do acknowledge no congregation of Christ, but where there is in every point an Angelike perfection. 4.12.12.

If the corruption of any sinne have infected the whole multitude, the rigorousnesse of discipline must be tempered with the merie, least the whole body be destroyed. 4.12.13.

F.

Faith.

The name of Faith otherwise taken among holy writers than it is among the pharosees. 4.12.13.

Hower it is to bee vnderwood that God is the object of Faith. 2.6.4.

Of faith. And here the Sophisters are reprooued, which vnderstand nothing else by this word faith, but a common assent to the historie of the Gospell, and doe simply call God the object of faith, in the meanes time leaueing out Christ, without where there is no Faith, nor any access to God. 3.2.1.

A confusion of the Schoolmen's doctrin concerning vnexpressed faith, whereas faith requireth an expresse knowledging of the goodnes of God, in which standeth our righteousness. 3.2.20.
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Our faith, so long as we are wavering in the world, is enwrapped with many remnantes of ignorance, and in all things infidelic is ever mingled with faith, whereas of many examples are seen in the disciples of Christ before that they came to perfecte light, yet this is still most true, that understanding is ever ioyned with faith.

There is a certaine obedience to Christ, and aptnesse to learne, with a desire to profite, which is called by the name of faith, whereas it is but a preparation to faith, and that same may be called an unexpressed faith; yet it farre differeth from the papists invention.

The true faith or knowledge of Christ, is when we cooeie him in such sort as he is offered of the Father, that to say, clothed with his Gospel. And faith hath a mutual relation to the word & the word to faith, because the worde is the fountain of faith, the grounde of faith, and the mirrour in which faith beholdeth God.

Faith, although it assent to all the partes of the worde of God, yet most properly it hath regard therein to the good will and mercie of God, that is to say, the promises of grace grounded upon Christ, for the understanding & certeinie whereof, the holy ghost lighteneth our minde and strengtheneth our hearts: Hereupon is gathered the definition of faith.

A confusion of the Sophisters distinction of faith, formed and formeless: whereby it appeareth that they never thought of the singular gift of the holy Ghost, for as much as faith can in no wise be feuered from a godly affection.

This worde faith hath diverse significations, and is sometime taken for the power to doe miracles, with which gift of God, sometime the wicked are endued: Somtime it is figuratively taken for that knowledge of God which is in some wicked men, which is rather a shadowe and image of faith, of which faith there are diverse fortes in them.

The reprobate have also sometime such a like feeling as the elect have, yet they do not fully cooeie the force of spiritual grace, but onely confusely. Neuertheless the same is a certain inferior working of the holie Ghost. But this feeling differeth farre from the peculiar testimonie which he giveth to the elect.

Yet is not the Spirite deceitfull, which lightly sprinketh the reprobate sometime with such a knowledge of the Gospell, and feeling of the love of God as afterward doth vanish away. Somtime also there is stirred vp in their hearts a certaine desire of mutuall loue towards God but such a love as is a hyred and not a hartie loue. At length it is concluded that there be some which do not faine a faith, & yet doe lacke the true faith, which is also proued by testimonies.

Faith is sometime taken for the sounde doctrine of religion, and the whole summe thereof; contrariwise sometime it is restrained to some particular obiect, & sometime it signifieth the ministrice of the church.

Faith is most rightfulluy called knowledge and science, and yea is such a knowledge as rather consisteth of certaine persuasion than of understanding, forasmuch as that which our minde conceueth by faith is most infinite.

Faith is not content with a doubtful opinion or a darke conceuing, but
requireth a full & settled assuredness: & hereunto are to be referred all those titles of commendation wherewith the holy Ghost setteth forth the authority of the word of God. 3.2.15.

Many doe so conceive the mercy of God, that they receive wee little comfort thereof, because they doubt whether he will be mercifull to themselves or no: but there is a farre other feeling of the abundant store of Faith, the chiefest ground whereof is that wee doe not thinke the promises to be true without our selves only but rather that by inwardly embracing them wee may make them our owne. Hereupon is gathered, who may truly be called faithfull. 3.2.15.16.

Though the faithful in acknowledging the goodness of God toward them are not onely oftentimes tempted with vnquietness, but also are sometime shaken with most grievous terrors: yet this withstandeth not but that faith bringeth assuredness with it, because howsoever they bee troubled, yet they neuer fall & depart from that sure assurance which they have conceived of the mercie of God, but striving with their owne weaknesse they alway get the upper hand at last: which is proouched by manie examples in David. 3.2.17.

A description of the battell of the faire and the spirite within a faithfull soule. 3.2.18.

The assuredness of Gods good wil. 3.2.18.

A confutation of the most pestilent sullte reasoning of certaine halfe papists, which although they confesse that so oft as we looke upon Christ, we finde plentiful matter to hope well, yet will needes haue vs to wauer and doubt in consideration of our owne unworthinesse. And it is prooved that wee ought neverthelesse to looke for assured salvation, forasmuch as Christ by a certaine marvelous communion doth daily grow together more & more into one bodie with vs. 3.2.24.

So soone as wee haue anie one drop of faith we begin to behold God mercifull vnto vs, although a farre off in decidet, yet with so assured sight, as wee knowe we are not deceived: both these points are proouched by testimonies of Paul. 3.2.19.20.

It is shewed by examples, howe Faith armeth and fortifieth it selfe with the word of God to beare the violent assaults of tentations, and how the godlie minde never suffereth the assurance of Gods mercie to bee plucked away from it, although it be assailed with many remains of vnbeliefe and distrust. 3.2.21.

In the good will of God, which faith is said to haue respect vnto, although faith doe Chiefely looke vnto the assured expectation of eternall life, yet there are also contained promises of this present life and a perfect fruition of all good thinges, but the same such as may be gathered of the wordes: both these pointes are confirmed by testimonies of Scripture. 3.2.28.

Faith although it embrace the word of God in certein point, that is to saie, in the commandements also and in the prohibitions and threatnings, yet hath her foundation and proper marke whereunto it is directed, in the free promise of mercie: and for this reason the Gospell is called the word of faith, and is set as contrarie to the law. 3.2.29.

Yet doe we not by this distinction teare faith in sunder as Pygbius shamefully caulleth. 3.2.30.

Faith doth no lese neede the word of God, than the fruites doth neede the liuely roote of the tree, and with the word must be ioyned a consideration.
of the power of God, without which mens cares will either not willingly, heare the word, or not esteeme it worthy. His power is to be considered in that that it is effectuall, that is to saye, by the workes of God, and by his benefits either particular or auncient, and such as hee hath bestowed upon the whole Church. 3.2.31.

The faithfull oftentimes so behauve themselves, that some errors are mingled with their faith, and they seeme to pattle the boundes of the word, but yet so faith hath alway the upper hande: This is proved by the examples of Sara and Rebecca, whome in the crooked turnings of their minde, God did by a secrete bridle hold fast in the obedience of his word. 3.2.31.

By reason of our blindnes & stiffneckednes, the wordes suffizeth not to make vs haue faith. vnlesse the Spirit of God do Enlighten our minde, and strengthen our heart with his power: & the same Spirit is not onely the beginer of our faith, but also doeth encrease it by degrees. 3.2.33.

Although it seeme to the mooste parte of men a most strange doctrine, that no man can beleue in Christe, but he to whom it is given, yet it is provoed to bee most true by reasons, testimonies of Scripture, and examples. 3.2.34.

Therefore faith is called the Spiri of Faith, the worke and good pleasure of God: and it is a singular gift, which hee giueth by singular pricelde to whom hee will, as it is provoed by notable sentences taken out of Augustine. 3.2.35.

It is not enough that the minde bee enlightened with understanding of the worde, vnlesse also the assurednes of the worde be poured into the verie heart, both which thinges the Spiri worke, which is therefore called the seale the pledge, & the Spiri of promise. 3.2.36.

Although faith bece rossed with divers e dourings, yet it alway at the last, escapeth out of the gulf of tentations, and reccieth most sweete quietnesse. 3.2.37.

A confutation of the damnable doctrine of the Scoolemen, which saye that we can none otherwise determine of the grace of God toward vs, than by morall coniectur. 3.2.38.

They are provoed to bee miserablye blinde, in sayinge that it is ratheesse for vs to conceiue an undoubted knowledge of the will of God: A good comparison of them and Paul in this poynt of doctrine. 3.2.39.

A confutation of their trifling shift that although we may take uppon vs to judge of the grace of God according to the present state of righteousnes, yet the knowledge of persevering to the ende abideth in sufpense. 3.2.40.

It is provoed that the definition of faith taught in this chapter, Se&.7.agreeth with the Apostles definition: Heb.cap.1. And the error of the scoolemen, that charitie is before faith and hope, is confuted by the testimonie of Bernard. 3.2.41.

Hope is alway engendered of faith, & is the undiuided companion of faith, so that whosoeuer lacketh hope, is provoed also to haue no faith. Also faith is nourished & strengthened by hope, & howe necessarie are the helps of hope to stablifie the faith, which is affailed with so manie forces of tentations. 3.2.42.

By reason of this conoiyning and alliance of faith & hope, the scripture doth many times vseth those two worde without difference, and sometime joyne them together. A confutation of the errore of Peter Lombarde, whiche maketh two foundations of faith, that is.
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is to say, the grace of God, & the merit of works. 3.2.43.

Of the imperfection of faith, & the confirming & increase thereof. 4.14.78.

Of the summe of our faith, which we call the Creede, or Symbol of the Apostles. 2.16.18.

The conclusion of the 16. Chapter, wherein is briefly contained the benefits that came to vs by those things that are spoken concerning Christ in the Symbol of the Apostles. 2.16.19.

See justification of faith.

Fasting.

Of that parte of discipline of the Church, which concerneth the appointment of Fastings, or extraordinary prayers: & how pastors ought to use it. 4.12.14.16.17.

It is to be provided that no superstition creep in in fasting. 4.12.19.

The holy & rightfull Fasting hath three ends. 4.12.15.

The definition of fasting. 4.12.18.

Of the superstition of Lent, and the diversities of observing the same Fasting. 4.12.20.21.

Feare.

The faithfull are oftentimes troubled with feare and distrust by reason of the feeling of their owne weaknesses. 3.2.17.

Another kinde of feare conceived in a godly heart, either by examples of Gods vengeance against the wicked, or by consideration of his owne miserie:Such feare is so much not contrary to faith, that the faithfull are much exhorted to have it. Neither is it any maruell if there be in a faithful soule both feare & faith, first on the other side in the wicked there are both dul negligence and carefulnes. 3.2 22.23.

The feare of God proceedeth out of a double feeling, namely when wee honor God as our father, & feare him as our Lorde: Neither is it any maruell if one mind have both those affections 3.2.26.

This feare differeth from the feare of the vnfaithfull, which they commonly call a servile feare. 3.2.27.

Of forsaking of our selves.

The first beginning of framing our life after the rule set forth in the lawe, is to consider that wee are not at our owne libertie, but hallowed & dedicate to God. And therefore wee ought to forsake our selves, & our owne reason (which as the Philosophers thinke, ought alone to be obeyed) to the ende that we may be governed by the word & Spirite of the Lorde. 3.7.1.

Also that wee ought not to seke those things that are our owne, but those things that are according to the will of the Lorde, and doe serve to advance his glorie. And that this is the forsaking of our selves, without the which there is a worlde of vices enclosed in the soule of man, and if there be any seeming of vertue at all, the same is corrupted with wicked desire of glorie. 3.7.2.

The forsaking or mortifying of our selves, is partly in respect of men, and partly, yea, and chiefly in respect of God. Toward other men, the scripture comandeth vs to do two things: namely to preferre them in honour before our selves, & with vnfaide trueh to employ our selves wholly to procure their commodities. Howe vers first of these points is to be performed, is taught in the 3.7.4. & also how the Scripture leade vs by the hande to the seconde point is shewed in the 3.7.5.

See certaine things pertaining to this purpose. 3.20.43.

Free will.

Man was endued with Free will in the first estate of his creation. 1.15.8, which he lost by his fall. Of this the Phi-
Philosophers were ignoraunt, & so all such as follow them, giving freewill to man, are utterly deceived. t.15.8.

The pliablenesse or weake power of freewill, which was in the first man, doth not excuse his fall. t. 15.8.

It is as well for our profit, as for the glory of God, to acknowledge all our strength to bee but a straffe made of a reed, yea, but a smoke. In the mean while we must beware, that while we take all self-righteousnesse from man, we do not therof take occasion of slothfulnesse. But rather we ought thereby to be stirred vp to seeke in God all the goodnesse whereof wee ourselves are voide. The defenders of freewill doe rather throw it downe headlong than stablishe it. 2.2.1.

The Philosophers determine three powers of the soule, Vnderstanding, Senfe, and Will or Appetite: and they thinke that the reason of mans understanding sufficeth for his good governnance: that will is by senfe moved to euill, so that it doth hardly yeeld it self to reason, and sometime is diversifie drawn from the one to the other, but yet that it hath a free election & can not be stopped, that it may follow reason her guide in all things: finally that vertues & vices are in our powers. 2.2.2.3.

The Ecclesiastical writers, although they acknowledged the soundnesse of understanding, & the freedome of will to have bene fore wounded by sinne, yet have spoken too much Philosophically of this matter. The olde writers did it for this purpose, first bicause they were loth to teach a thing that should be an absurdity in the common judgement of men, and also specially least they should give a new occasion of slothfulnes to the flesh being already to much due to goodnes, as appeareth by many sayings of Chrysostome & Hierome. The Grecke doctours above all other, & specially Chrysostome, doe exceede measure in aduaunting freewill, But all the olde writers generally, except Augustine, doe so variue and water in this point of doctrine, y there can almost no certaintie be gathered of their writings. They which came after the fell one after another to worse & worfe. The definitions of freewill cut of Origen, Augustine, Bernard, Ansfelme, Peter Lombard, & Thomas 2.2.4.

In what things they do commonly giue freewill to man, & of the three sorts of mans will 2.2.5.

Also of the common distinction of the three sorts of liberie. 2.2.5.

Whether man be whole deprivaed of power to doe good, or whether hee haue yet some power though it bee weake: where it is spoken of the common distinction of grace working and grace working together, & what is a mistake in the same distinction. 2.2.6.

Forasmuch as it cannot otherwise be faide that man hath freewill, but because he doth euill of his own will, and not by compulsion, it had beene very good for the church, y this word freewill had never beene vscd, which had raised vp men to a damnable truthe of themselues. The old writers also do oft declare what they meane by y worde, specially Augustine, out of whom there are many places alleged, where hee weakeneth & mocketh the strength thereof, both when he calleth it Bond-will, & when he expoundeth the thing itselfe as it is at large. 2.2.7.8.

Although y olde Ecclesiastical writers doe sometime to much aduaunce freewill, and have spoken doutfully & diversifie in y matter: yet it appeareth by very many of their sayinges, y they hide or nothing esteeming mans power, gaue the whole praise of all goodnes to the holy Ghost. Many such sentences.
The power of man's will is not to be weighed by the success of things, but by the choice of judgment & the affection of will. 2.4.8.

It is proved against the defenders of freewill that sinne is of necessity, & yet nevertheless ought to be imputed: alfo that it is voluntarie, & yet cannot be avoided. 2.5.1.

A solution of an other objection of theirs, when they say that vice & vice proceed of Free election of will, it were no reason that man should either bee punished or rewarded. 2.5.2.

Alfo another objection, where they say that if this were not the power of our will, to choose good or evil, then of necessity either all men should be good, or all men evil. 2.5.3.

Against the same men alfo it is proved that exhortations, admonitions & rebukings are not in vain, although it be not in the power of the sinner to obey; and there is shewed what effect the same doe work both in the wicked & in the faithful. 2.5.4.5.

It is not to be gathered by the commandments and lawe of God, that man hath freewill & strength to performe them, for God doth not only command what ought to be done, but also promiseth grace to obeye. 2.5.6.7.9.

This is proved as well in the commandments which require the first conversion to God, as alfo in those which speake simply of the observing of the lawe, and those which command men to continue in the received grace of God. For the same God which requireth those things, doth testify that by conversion of a sinner, holinesse of life, steadfastnes of continuance, are his free gifts, and the praise thereof is not to be parted betweene God & man. 2.5.8.9.11.

The conditionall promises, as, if ye will, if ye heare, and such like, do not prove that there is in man a free power of willing or hearing; yet it is proved that God doth not mocke men in so bargaining with them. Alfo what is the vse of such protestations, both toward the godly & toward the ungodly. 2.5.10.

The reprochings, wherein God faith to his people that they were the cause that they received not all kinds of good things at his hande, do not prove that it was mans power to escape the euils wherewith they were afflicted. And there is spoken of the vse of such reprochings as well towards them obstinately go forward in their faults, as toward the conformable that are converted to repentance. Alfo whereas the Scripture doth sometime give to vs the office of doing, it doeth so for no other reason but to awaken the slownessness of the flesh. 2.5.11.

The saying of Moses, The commandement is neere to thee, in thy mouth & in thy heart &c. maketh nothing for the defenders of free will, foral much as he there speaketh not of the bare commandements, but of the evangelical promises of the law. 2.5.12.

No more do those places make for them, where it is said that the Lord looketh and watcheth to see what men will do. 2.5.13.

Alfo those places where good works are called ours: and we are said to do that which is holy and pleasing to the Lord. And here is shewed that the only spirit of God worketh all good motions in vs, but yet not as in stocks 2.5.14.15.

An exposition of certain other places of scripture, which the enemies of the
The Table.

the grace of God do abuse, to establish Freewill.2.5.16.17.18.19.

G. God.

The scripture teaching the immeasurable and spiritual substance of God, doth overthrow not only the follies of the common people, but also the subtle inquisitions of prophane philosophie, and the error of the Manicheans concerning two original beginnings, & the false opinion of the Anthropomorphites concerning a bodily God.7.13.1.

In what sense it is said that God is in heaven, and what doctrine is to be gathered thereof.3.20.40.

What is the name of God to be sanctified.3.20.41.

Of the kingdom of God among men and of the increasing and fulness thereof.3.2.42.

See knowledge of God.

Gospel.

Christ, although hee were known to the Jews in time of the law, was yet shewed in deede only by the Gospel: & the holy fathers taught of that grace, which is now offered to vs with full abundance, they faw the day of Christ albeit with a dim sight, the glory wher of now shineth in the Gospel, without any veile betwenee vs and it.2.9.1.2.

In the same place alio is shewed, that the Gospel is properly & specially called the publishing of the grace giuen in Christ, and not the promises that are written by the Prophets concerning the remission of sinnes. Against the doctrin of Servetus, which taketh away the promises under this pretence y by the faith of the Gospel wee haue the fulfilling of all the promises, it is proved that though Christ offer vs in the Gospel present fulnesse of spiritual good things, yet the enjoying thereof lyeth hidden under the custody of hope so long as wee live in this world and therefore wee must yet rest upon the promises.2.9.3.

A confutation of their error which confere the law with the Gospel, none otherwise than the deceivers of works with the imputation of free righteousness.2.9.4.

John the Baptist had an office meaned betwene the prophets expositors of the lawe, and the Apostles publichers of the Gospel.2.9.5.

Governement.

See Politike Government.

H.
Handes:

See laying on of Handes.

Holie spirits of Papists.

See Booke.4.Chap.10.Section.10.

Holie Ghost.

Testimonies whereby the Godhead of the holy Ghost is proued. 1.13.14.15.

The holy Ghost is the bond where-with Christ doeth effectually binde vs to him, and without it, all that Christ hath suffered and done for the salvation of mankind doth nothing profit vs. 3.1.1.3.

Christ came after a singular maner furnished with the holy Ghost, to secure vs from the world, and therefore he is called the Spirite of sanctification. Why he is sometime called the Spirite of the father, and sometime the Spirite of the Sonne. He is called the Spirit of Christ, not only in respect that Christ is the eternal word, but also according to his person of Mediator.3.1.2.

An exposition of the titles wherewith the Scripture setteth forth the holy Ghost: and there is entreated of the beginning & whol restoring of our salvation: The titles be these the spirit of adoption, the earnest & seal of our inheritance, life, water, oyle, oynment, fire,
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Faith is the chiefest work of the holy Ghost, and therefore to it for the most part are all those things referred which are commonly found in the Scripture to express the force & effectual power of the holy Ghost. 3.1.4.

Humilitie.

It is not the true Humilitie which God requireth of vs, but we acknowledge our sinnes, verily of all goodnes and righteousness, 3.12.6.

Of this humilitie there is an example shewed in the Publicane. 3.12.7.

That we may place to the calling of Christ, both presumption and carelesnes must be far away from vs. 3.18.

There is no danger least man should take too much from himself, so that he learne that which wanteth in himself is to be recovered in God. It is a deuili sh word, although it be sweet to vs, yet lifteth vp man in himselfe : for repulsing whereof, there are recited out of the Scripture many weightie sentences, which do rigourously throw downe man: & also there are recited certaine promises, which do promise grace to none but to them that doe pine away with feeling of their owne pouertie. 2.2.10.

Certaine notable layings of Chrysostome and Augustine concerning true Humilitie. 2.2.11.

Idols.

The Scripture setteth out God by certaine titles of addition & marke, not to the intent to binde him to one place or to one people, but to put difference betweene his holy Majestie and Idols. 2.8.15.

An exposition of the first commandment: where is shewed that worshipping, trust, invocation, and thanksgiving, belong wholly to GOD, and no whit thereof may be conveyed any otherwhere without great injury to him to whose eyes all things are open. 2.8.16.

An exposition of the seconde commandement: where is spoken of Idols and Images. 2.8.17.

The Scripture, to the enter to bring vs to the true God, doth expressly exclude all the gods of the Gentiles, 1.10.3. & specially all Idols & Images. 1.11.1.

God is feuered from Idols, not only that he alone should have the name of God, but that he alone should be wholly worshipped, & nothing that belongeth to the Godhead should be conveyed to any other. 1.12.1.

The glory of GOD is corrupted with false lying, when any forme is appointed to it. 2.11.1.

It is proved by testes and reasons, that God generally misliketh all Portraitures & Images that are made to express a figure of him, and this prohibition pertained not to the Lewes only. 1.11.2.

God did in olden time so shewe his presence by visible signes either to the whole people or to certaine chosen me, that the same signes admonished them of the incomprehensible substance of God. 1.11.3.

It is proved even of Inmencals testimonie that the Papists are mad, which defend the Images of God & of Saints with the example of the Cherubs covering the propiciatory. 1.11.3.

The stuffe is felse & alio the workmanship which is done with the hands of men, doe shewe that Images are not Gods. 1.11.4.

Against the Grecians, which make no graven Image of God, but doe give themselves leave to paint him. 1.11.4.

The saying of Gregory, vppon which the Papists say that they stand, that images are vnlearned men's bokes, is
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is confuted by the testimony of Hiero-
rome, Habacuc, LaCantius, Eusebius, Au-
gustine, Varro, and the decree of the
Eceleptine council.1.11.5, 6, 7.

The Papists Portraitures or Images whereby they represent the holy martyrs and virgins, are patterns of most wicked ricius excelle and va-
chatnes.1.11.7, 12.

The people that learne much more by the preaching of the word and mi-
animation of sacramentes, than by a thousand woodden crofes.1.11.7.

The antiquitie and beginning of Idolatrye, for that men thinking God
not to be neere them, vnlesse he did shew himfelfe carnally present, raised
vpsignes in which they beleewed that hee was carnally conuerfant before
their eyes.1.11.8.

After fuch an intention by and by foloweth the worshiping of the Image,
like as of God or of any other creature in the image: both which the law of
God forbideth.1.11.8, 9.

Against them, which for defence of abominable idolatrye, doe pretende
that they do not take the images for Gods, it is proued that neither the
Iewes did think their calfe to be God, nor the heathen when they made to
themfelles images did euer thinke the fame to be God, whom yet no man
excufe.1.11.9.

The Papists are fo perswaded as the heathen and the Idolatrous Iewes
were, that they worshippe God him-
selze vnnder images.1.11.10. Neither can they escape away with their distincti-
on of seruice and worhip.1.11, 11.16.

& 1.12.2.

When Idolatry is condemned, gra-
uing and painting are not vitally repro-
oued, but there is required a true and right vfe of them both, that God
be not counterfaite with bodily shape
but onely those things which our eyes
may behold.1.11.12.

Of Images in the temples of Chris-
tians.4.9.9.

Even the Idolaters themselves in
all ages, naturally vnderstood there
is onely God: but this vnderstan-
ding auailed no further than to make
them to be vnexcufable.1.10.3.

Idolatrye is an evident proofe that
the knowledge of GOD is naturally
planted in the mindes of all men.1.

3. 1.

Image of God in man.

What it is, that man was create after
the Image of GOD: And heere are
confuted the fonde explications of O-
lander and of other: and heere is declared
that though the Image of God

doe appeare also in the outwarde man
and doe extende to the whole excelle-
cence wherewith the nature of man
passeth all kinde of living creatures,
vet the principall fates thereof is in
the minde and in the heart, or in the
foule and the powers thereof, 1.15.3.

& 2.2.1.

The Image of God at the begin-
ning appeared in Adam, in light of
mind, vprightnesse of heart, and the
founednesse of all his parts: which is
proued by the repaying of corrupt-
ted nature, wherein Chrifte newly fa-
ashioneth vs after the image of God, &
by other arguments.1.15.4.

See Indulgences.

Pardons.

See Baptizing of Infantes.

Infantes.

Laff Judgement.

Of the wholle presence of Chrifte
when he fhall appeare at the laft day.
Of the Judgement of the quicke and
deade, and that our faith is well and
rightfully directed to the thinking vp-
on that day: and of the notable com-
forting that therby ariseth in our con-
scien-
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Of the incomprehensible grievousnes of God's vengeance against the reprobate. 3.12.12.

Judicial proceedings in Law.

Of the use of judiciai proceedings, Magistrates, and Lawes, among Christians. It is lawfull for Christians to sue for their right before a Magistrate so that the same be done without hurting of piety and of the loue of our neighbour. 4.20.17,18.

Defire of revenge, is alway to be avoided, whether it bee a common or cominicial action wherein men strive before a Judge. 4.20.19.

The commandement of Christ, to giue thy cloke to him that taketh away thy coat, and such like, proue not but that a Christian may sue before a Magistrate, and vse his help for the preferring of his good. 4.20.20.

Paul doeth not vterly condemn suche, but reproeueth the vnmeasurable rage of suing at law among the Corinhiains. 4.20.21.

Justification of faith.

Of the justification of faith, & first of the definition of the name, & of the thing itselfe. 3.11.

The article of doctrine concerning the justification of faith is of great importance. 3.11.1.

It is shewed by the Scripture what it is to be justified by works, and what it is to bee justified by faith. 3.11.2.

A confusion of the error of Osiander, concerning essentiai righteousness, which taketh from men, the earnest feeling of the true grace of Christ. 3.11.5,6,7.&c, to the 13.

A confusion of Osianders invention, that whereas Christs is both God and Man, hee was made righteousnesse to us in respect of his nature of Godhead and not of his Manhood. 3.11.8,9.

Against them which imagine a righteousness compounded of faith & works, it is proued that when the one is established, the other must needs be overthrown. 3.11.13,14,15,16,17,18.

It is proued by Scripture against the Sophisters, that this is a sure principle, that we are justified by faith only. 3.11.19,20.

It is proued by testimonies of Scripture that the righteousness of faith is reconciliation with God, which consisteth onely upon the remission of sins. 3.11.21,22.

By the onely intercession or meane of the righteousness of Christ, we obtaine to be justified before God. 3.11.23.

That we may be thoroughly persuaded of the free justification, wee must lift vp our minde to the judgement scare of God; from which, nothing is acceptable but that which is whole & perfect in euery behaife, the dreadful majestie whereof is described by many places of Scripture. 3.12.1,2.

All godly writers doe shewe that when men have to doe with God, the onely place of refuge for conscience is in the free mercie of God, excluding all trust of workes: And this is proued by testimonies of Augustine and Bernard. 3.12.3.

Two things are to bee observed in free justification: the first, that the Lord keepe fast his glory vnminished: which is done when hee alone is acknowledged to bee righteous, for they glorie against God which glorie in themselves, 3.13.1,2. the seconde, that our consciences may haue quietnesse in the light of his judgement. 3.13.3,4,5.

What manner of beginning is of justification, and what continuall proceedings. 3.14.
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A briefe summe of the foundation of Christian doctrine, take out of Paul. 3.15.5.

This foundation being laid, wise builders doe well and orderly build vpon, whether it be to set forth doctrine and exhortation, or to giue comfort. 3.15.8.

Good works are not destroyed by the doctrine of justification of faith. 3.16.1.

It is most false that mens mindes are drawn away from affection of well doing, when we take from them the opinion of deserruing. 3.16.2.3.

It is a most vaine flander, that men are provoked to sinne, when wee affirme a free forgiveness of sinnes, in which we say that righteousness consisteth. 3.16.4.

In what sense the Scripture oftentimes faith that the faithfull are justified by works. 3.17.8.9.10.11.12.

The doers of the lawe are justified. 3.17.13.

Hee that walketh in uprightness is righteous. 3.17.15.

An exposition of certaine places, wherein the faithfull doe boldly offer their righteousness to the judgement of God to bee examined, and pray to be judged according to the same, and it is proved that this disagreeth not with the free justification of Faith. 3.17.14.

The laying of Christ, If thou wilt enter into life, keepe the commandements, disagreeth not with the free justification of faith. 3.18.9.

K.

Kingdome of Christ.

See Priesthood.

Knowledge of God.

To knowe God, is not only to conceive that there is some God, but to understand so much as behoveth vs to know of him, and so much as auai- to his glory, and is expedient. 3.17.

The knowledge of God ought to tend to this ende, first to frame vs to feare and reverence, and then that by it guiding & teaching vs we may learn to aske all good things of him, & to account the same receiued at his hande. 1.2.2. & 1.5.8.

The Philosophers had no other knowledge of God than y which made them vnexcusable, but did not bring them to the truth 3.18.9.

This perswasion is naturally planted in all men, that there is some God 1.2.3. and that to this ende, that they which doe not worship him, may be condemned by their own judgement 1.3.1.

Though all men knowe by nature that there is a God, yet some become vaine in their superstitions, and other some of set purpose do maliciously depart from God. 1.4.1.

See certaine things pertaining to this matter, in the Title of Creation of the worlde.

L.

Laying on of hands.

Of laying on of handes in ordering of Ministers. 4.1.14.20.

Of the laying on of handes in making of Popish priests. 4.19.31.

Lawe.

The lawe, that is to say the forme of religion set forth by Moses, was not giuen to holde the olde people still in it, but to nourish in their hearts the hope of salvation in Christ vntill his coming: which is proved by this that Moses repreareth the mention of the co-venant: and by the order of the ceremonies appointed as well in sacrifices as in washings, also by the office of priesthood of the tribe of Levi and the honor of kingdom in David's & his posteritie. The law also of the ten commandements was giuen to prepare men to
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By the ten commandements of the Law we learne the same things which we but slenderly taue by instructiue of the lawe of nature: First that we owe to God reverence, loue, & feare, that righteousnesse pleaseth him, and wickednesse displeaseth him; finally, that examining our life by the rule of the Lawe, wee are vnworthie to bee accounted among the creatures of God, and that our power is vn sufficient, yea no power at all to encountre the lawe. Both these points engender in vs humilitie & abacing of our selues, which teacheth vs to flee to the mercie of God, & to craue the help of his grace. 2.8.1, 23.

Forasmuch as God the Lawmaker is spirituall, that is to say, speake for wel to the soule as to the bodie, therefore the lawe likewiue requireth not only an outwardly honestie, but also an inwarde & spirituall righteousnesse and a verie angelike purenesse. 1.8.6. which is proued by Christies owne exposition, when he confuted the Pharisees wrong interpretation, which required only a certaine outward observation of the Law. 2.8.7.

There is alway more in the commandements and prohibitions of the Lawe, than is expressed. Therefore for the right & true expounding of them, it behooueth to wey what is the entent or end of euerie of them: Then from that which is commanded or forbidden, wee must draw an argument to the contrarie, that wee may understand that not onely an euil is forbidden, but also the good is commanded which is contrarie to that euil. 2.8.8,9.

Why God spake by way of emplied comprehending, in setting forth the forme of his commandementes. 2. 8.10.

Of the dividying of the Lawe into two

seeke Christ. 2.7.1,1. and that is done, when it maketh vs vnexecutable being on every side consiisted of our sinnes, to moue vs to seek for pardon of our guiltines. 2.7.3,4.

It is proued by the Scripture and declared that the obseruing of the lawe is impossible. 2.7.5.

There are three vses and offices of the morall lawe. The first is, that shewing vs the righteousnesse which onely is acceptable vnto God, it may be as a glasse for vs, wherein wee may behold our weakness, and by it our wickednesse, and finally by them both our accursednesse. Neither turneth this to any dishonour of the lawe, but maketh for the glorie of the bountifullnes of God, which both with help of grace aideth vs to doe that which we are commaundd, and by mercie putteth away our offences. Neither yet doeth this office altogether cease in the revprobate. 2.7.6,7,8,9.

The seconde office, is to restraine the revprobate with feare of punishiment least they vnbridledly committte the wickednesse which inwardly they alway nourish and loue: and also to draw back the children of God before their regeneration from outwarde licentiouenesse. 2.7.10,11.

The thirde office, concerneth the faithfull: for the lawe although it bee alreadie written with the finger of God in their hearts, yet profiseth the two wayes: For by studying vpon it they are more confirmed in the vnderstanding of the will of the Lord, and are stirred vp & strengthened to obedience, that they go not out of kinde by the flugifhnesse of the flesh. 2.7.12,13. For as touching the curfe of the Lawe, it is taken away from the faithfull, that it can no more extende it selfe against them in damning and destroying them. 2.7.14.
two tables: and howe therein wee are taught that the first foundation & the very soule of righteousness is the worshipping of God. 2.8.11.

Of the division of the ten commandements, and how many commandements are to be appointed to the first table, and howe manie to the seconde. 2.8.12 50.

An exposition of the commandements of God: Where is declared that the Lorde is the beginning of the law, to stablishe his owne majestie, vieth three arguments: First by challenging to himselfe the soueraigne power and right of dominion over vs, he doth as it were by necessitie drawe vs to obey him: secondly hee allureth vs with the sweetnes of the promise of grace: thirdly he moueth vs to obedience with rehearsal of the benefit that we have received. 2.8.13.14.15.

The Law teacheth not only certain introductions and principles of righteousness, but the very accomplishment thereof, the expressing of the image of God, and the perfection of holinesse: which law is al contained in two points that is to say, the loue of God & of our neighbour. 2.8.51.

The Law of Nature. 2.2.22.

Laws Politikc.

Neither can Lawes be without the Magistrate, nor the Magistrate without Lawes. A confutatation of them which say that a common weale is not well ordered, vntil ey it be governed by the politike lawes of Moses. For this purpose is rehearsed a divisio of the Lawes of Moses into morall Lawes, ceremonies, and judicall Lawes, and the end of every one of them being discusued, it is proved that it is lawfull for every seuerall nation to make politike Lawes, 20.14.15. so that they agree with that naturall equitie, the reason whereof is set forth in the morall Lawe of Moses. Therefore it is shewed by examples that they may alter the ordinances of penalties according to the diuerstie of the countrey, time, and other circumstances. 4.20.16.

Liberie.

See Christian Liberie.

Lying.

An exposition of the nineth commandement, wherein the Lord forbideth falsity, wherewith we by Lying, or backbying, doe hurt ane mans good name, or hinder his comoditie. 2.8.47.

We many times sinne against this commandement, although we do not Lye. But in this point there must be a difference wisely made betwixt the slauntring which is here condemned, and judicall acculation or rebuking, which is vset upon desire to bring to amendment. 2.8.48.

Life of a Christian man.

The Lawe containeth a rule how to frame a mans Life, and divers places also of the Scripture do here and there declare it, and not without an orderly manner of teachinge, although not so exquisitly and curious as the Philosophers doe. 3.6.1.

Herein the Scripture doeth two things: it stirreth vs vp to the loue of righteousness & teacheth a rule how to follow the same. The first point it worketh by divers argumentes & reasons. 3.6.2, and herein the Scripture layeth much better foundations, than can be founde in all the bookes of the Philosophers. 3.6.3.

Against them that pretend a knowledge of Christ, when their life & manners resembe not the doctrine of Christ. 3.6.4.

Though perfection were to be wishede in al men, yet we must also acknowledge for christian the most part of me which have not yet proceeded so farre.
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We must alwaye endeavoure forward, and not despare for the smallnesse of our profiting 3.6.5.

Out of a place of Paul these are gathered to be the parts of a well framed Life: consideration of the grace of God, forsaking of wickednes and of worldly lustes, sobernesse, rightouenes, godlienesse (which signifieth true holinesse) and the blessed hope of immortalitie.

3.7.8. Life present, and the helpes thereof.

The Scripture teacheth the best way how to vie the goods of this Life. 3.10.4.5.

Two faults must be avoyded: that we doe neither binde our consciences with too much rigoroufnesse nor giue lose reignes to the intemperance of men. 3.10.1.2.

God both in clothing and in food provided not onely for our necessitie, but also for our delight. 3.10.2.

It is most necessarie, that euery one of vs in all the doings of his life do look upon his vocation, that we attempt nothing rashly or with doubtfull confidence. 3.10.6.

God didaine not to provide also for the necessitie of our earthly body, and in what sense we aske of him our daily bread. 3.20.44.

Life to come.

God dore by divers mysteries teach vs the contempt of this present Life, that we may earnestly desire Life to come. 3.9.1.2.4.

Such a contemp of this Life is required of vs, that we neither hate it nor be vnthankfull to God, of whose clemency it is a testimony to the faithful. 3.9.3.

An admonition to them which are holde with too much feare of death, that Christians ought rather to desire that day which shall make an ende of their continual miferies, and fill them with true ioy. 3.9.5.6.

Of the incomprehensible excellency of the eternall felicitie (which is the ende of the resurrection) the taste of the sweetenesse whereof we ought here continually to take, but yet to avoid curiosity wherupon do arise tripling and noyse questions, yea and hurtfull speculations. And there shalbe an equal measure of glorye to all the children of God in heauen. 3.25.10.11.

In which place also is an answer to the questions which some men doe mowe concerning the state of the children of God after the resurrection.

In what sense eternal Life is sometime called the reward of works. 3.18.2.4.

M.

Magistrates.

The office of Magistrates is not onely holy and lawfull before God, but also the most holy and honourable degree in all the life of men, and this is proued by divers titles wherewith the Scripture doth set it forth, and by the examples of holy men, which haue borne ciuill power. 4.20.4.

This consideration is a pricked to godly Magistrates to move the to the doing of their dutie, and also it is a comfort to ease the hard travaillers of their office. 4.20.6.

A confutacion of them, which faye that though in the old time under the lawe Kings & Judges ruled over Gods people, yet this scruple kind of government doth not agree with the perfection which Christ hath brought with his gospel. 4.20.5.7.

They erre which exclude the Magistrates from the charge of religion, forasmuch as their office extendeth to both the tables of the law. It is proued by Scripture, that they are ordened profeftors and defenders as well of the worshippinge of God as of common peace and honestie, which they can not thorowly performe without the power
power of the sword.

A declaration of this question by Scripture, how the magistrates may be godly, and also drawe their swords, and shed the bloud of men, and it is proved, that they are so farre from sinning in punishing offenders, that this is one of the vertues of a King, & a proofe of their godlineffe. Herein the Magistrates must beware of two faults namely extreme rigoroufnes, & superflitious desire of pite. 4.20.10.

It is the dutie of subiects towards Magistrates, to thinke honourably of them as of the ministers & deputies of God, forasmuch as concerneth their degree, but not that they should esteeme the vices of men for vertues. 4.20.22.

It is also their dutie with minde heartily bent to the honoring of them to declare their obedience towarde them, whether it be in following their decrees or in paying of tributes, &c. to pray to God for their safetie & prosperity, to raise no tumults and not to thrust themselves into the office of the Magistrate. 4.20.23.

Even wicked princes of euill life, and which rule tyrannously (for for-much as pertaineth to publike obedience) ought to bee had in as great reuerence and honour as we woulde giue to the best king that might bee, 4.20.24. 25. because euen they also hate the publike power not without the providence and singular power of God. Which is prooved by diverse testimonies and examples of Scripture: and there is shewed with what considerations those subiectes ought to bridle their own impatience who live under such vngodly and wicked tyrantcs. 4. 20. 26, 27, 28, 29, 31.

It is not lawfull for private men to rie vp against tyrantcs, but onely for them which by the lawes of the king-dome or of the countrie, are the defenders of the libertie of the people. 4.20.31.

The Lord by his maruellous good-nesse and providence, doeth sometime raise vp some of his servants to punish tyrantcs, and sometime also hee directeth thereunto the rage of wicked men while they intende an other thing. 4.20.30.

In the obedience which is due to the commandements of kinges and rulers this is alway to bee excepted, that it draw vs not away from the obedience of God: Neither is any wrong done to them when we refuse to obey them in such things as they command against God: And this is our duty, how great and present perilsoeuer do hang upon such constancie. 4.20.32.

Man.

Man is by knowledge of himselfe not onely moued to seeke God, but also led as it were by the hand to finde him. 1.1.1.

The creation of man is a notable shewe of the power, wisdom, dome, & goodness of God: wherefore Man is by some of the Philosophers called a little world. 1.5.3.

The thankfulness of men, which feeling tokens of the providence of God both in their soule and bodye, yet doe not giue GOD prays. 1.5.4.

Two sortes of knowledge of our felues, the one in our firste originall estate, the other after Adam: fal, & by latter is not to be receiued without considering the first, lest we should seeme to impute corruption to God the author of nature. 1.15.1.

The knowledge of himselfe is most necessarie for Man, which consisteth in this (as the truth of God prescribeth) that first considering to what ende he is created and endued with excellent

XXX 3 gifts,
giftes, he should hang altogether upon God, of whom he hath all things by gift: then, that weying his own miserable estate after the fall of Adam, he should truly both himselfe and conceiue a new desire to seeke God, that in him he may recouer those good things of which he himselfe is founde utterly voide and emptie. Wherefore we must beware that in this point we hearken not to the judgement of the fleshe and to the booke of Philosophers, while they withhould vs in considering onely our good things, would carrie vs away into a most wicked ignorance of our felues. 2.1.1, 2.2.

Man can never come to the treue knowledge of himselfe, vnlesse he haue first behelde the face of God, that is to say, till hee haue begun to knowe and weigh by the word of God what and how exact is the perfection of his righteousnesse, wisedome, and power, to the which wee ought to bee made of like forme.1.1.3.

Euen the most holy men were stricken with feare & astonishment, when God did extraordinarily shew his presence and glorie vnto them.1.1.3.

That whole man is corrupted in both partes of him (that is to say both in understanding minde, and in heart or will) is prooued by divers titles wherewith the scripture describeth him, specially when it saith that he is flesh: And there is declared that this wold flesh is not referred onlie to the sensuall part but also to the superiour part of the soule.2.3.1.

That men doe in vaine seek every good thing in their owne nature, is prooued by Paul, which intreating of the vniversall kindred of the children of Adam, and not rebuking the corrupted maners of some one age alone but accusing the perpetuall corrupt.
The Table.

Continence is a singular gift of God, which he giueth not to all men, but to some, yea and that some time for a season: As for them to whom it is not granted, let them alway flee to Marriague, which is ordained of the Lord for the remedie of mans necessitie. 2. 8. 41. 42. 43.

Maried persons must beware that they commit nothing vnbecoming the honestie & temperance of Marriage: Otherwife they seeme to be adulterers of their owne wiuers, and not husbands. 2. 8. 44.

The Papistes doe wrongfully call marriage a Sacrament: And their reasons are confuted 4. 19. 14. It is proved that the place of Paul, wherwith they secke to cloke theirmelves, maketh nothing for them 4. 19. 35.

In the meane they disagree with themselves when they exclude priests from this Sacrament, & do say that it is vnclennesse and defiling of the flethe. 4. 19. 36.

By this false colour of Sacrament, the Pope with his clearlie haue drawn to themselves the hearing of causes of Matrimonie, and haue made lawes of marriage, which partly are manifestly wicked against God, & partly most vnuiuie toward men, which lawes are rehearsed. 4. 19. 37.

Mediator Christ.

It behoued that Christ, to the ende that he might performe the office of Mediator, should be made man, forasmuch as God had so ordeyned, because it was best for vs, Sith none other could bee the means for restoring of peace betweene God and vs, none other could make vs the children of God, none other could assure vs to the inheritance of the heauenlie kingdom, none other could for remedie set mans obedience against mans disobedience. 2. 12. 1. 2. 3.

A confutation of their fantastical conceit, which affirm that Christ should haue become man, although there had needed no remedie for the redeeming of mankind. And it is proved by manie reasons and textes, that forasmuch as the whole Scripture crieth out that he was cloathed with fleshe, to the ende that he might be the redeemer, therefore it is too great rashnesse to imagine any other cause or purpose. 2. 12. 4.

Neither is it lawfull to searche further concerning Christ: and those that do search further, do with wicked boldnesse runne forwarde to the faining of a new Christ: And herein Osander is reproved, which hath at this time renewed this question, & affirmeth that this error is confuted by no testimonie of Scripture. 2. 12. 5.

And the principle is overthrown which he buildeth on, that man was create after the image of God, because he was formed after the likenesse of Christ to come, that he might resemble him whom the father had alreadie decreed to cloth with fleshe: And there was shewed that the image of God in Adam, was the markes of excellencie wherewith God had garnished him, which doeth also shine in the Angels. 2. 12. 6. 7.

A solution of other objections or absurdities which the same Osander feareth: namely, that then Christ was borne & creat after the image of Adam but as it were by chaunce: & that the Angels should haue lacked their head, and men shoulde have lacked Christ their king: 2. 12. 6. 7.

How the two natures do make one person of the mediatur in Christe: Which is shewed by a similitude taken of the joyning of the soule and bodie in one man: And then it is proved by divers places that the scripture doeth.

XXX 4
manic times give vnto Chriſt thofe things which properly belogeth to the godhead, and sometime thofe things which must bee referred onely to the manneſties and sometime giueth to Chriſt thofe things which doe comprehend both natures together, but doe severally well agree with neither of them. Which laſt point the most part of the olde writers have not sufficiently marked: Yet it is good to bee noted, for the dissolving of manic doubtes, and for avoyding of the errors of Nefborius and Euniches. 2.14. 3.4.

A confutation of the error of Ser-νεττας, which had put in the stead of the fonne of God, an imagined thing made of the substance of God's spirit, flesh, & three elements named: His futtetie is dissolved, and there is proved (which thing hee denyeth) that Chriſt was the fonne of God, euen before that he was borne in the flesh, be-cause he is that worde begotten of the father before all worldes 2.14.5.

Also it is proved that he is truely & properly the fonne of God in fleshe, that is to faye in the nature of Man, but yet in reſpect of his godhead, and, not of his fleshe, as Serνεττας babbleth. 2.14.6.

An exposition of certaine places which Serνεττας and his disciples doe enforce for defence of their error: There is also another cauillation of his disseolved, that Chriſt before that he appeared in the fleshe, is in no place calleth the fonne of God but vnder a figure 2.14.7.

Also there is opened the error of all them which doe not acknowledge Chriſt the Sonne of God but in the fleshe: and there are briefly rehearced the grosse suttetieles of Serνεττας, wherewith he hath bewitched himself and other, overthrowing that which pure faith beleueth concerning the person of the fonne of God: And ther-upon is gathered that with the craftie darkes suttetiones of that filthie dog, the hope of faluation is vterly extinguisched 2.14.8.

**Merit of Chriſt.**

It is truely and properly sayde that Chriſt merited for vs the grace of God and faluation. Where it is proved that Chriſt was not onely the instrument or minifter of faluation, but also the author and principall doer thereof: And in saying, the grace of God is not defaced, because the merite of Chriſt is not fet against mercy, but hangeth vpon it. And those things which are Subalturna, fayd not as contraries 2.17.1.

The distillation of the Merite of Chriſt and of the grace of God is pro-ved by manic places of Scripture 2.17.2.

There are alledged many testimo-

nies of Scripture, out of which it is cer-tainely and soundly gathered, that Chriſt by his obedience hath truelie purchased and deferved faviour for vs with his father 2.17.3.4.5.

It is a foolifhe curiositie to enquire, whether Chriſt hath deferved anye thing for himselfe: and it is rathnes to affirme it 2.17.6.

**Merites of worke.**

The boastings that are made of the Merites of worke, doe ouerthrowe as well the praise of God in giuing righ-teousnes, as also the certaintie of faluation 3.15.

Whoſeuer first applied the name of Merit to good worke in the sight of Gods judgement, hee did against the purenes of faith, And though the olde fathers
fathers used that name, yet they so v
ised it that they have in many places
shewed that they attribute nothing to
works.3.15.2.

An exposition of certaine places,
wherewith the Sophisters goe about to
prooue that the name of Merite to
wardes God is found in the Scripture.
3.15.4.

It is proved by authoritie of the A-
postles & Augustine, that the rewardes
of righteousness doe hang vpon the
meere liberalitie of God.2.5.2.

It is proved that this is a false say-
ing,that Christ Merited for vs onely-
the first grace; and that afterward we
do merite by our owne worke.3.15.6.
7.

There be certaine thinges touching
merites in the title of Justification by
faith.
Ministerie of the Church.
Of the Ministerie of the Churche,
and of them which despise this manner
of learning.4.1.5.
Of the efficacie of the Ministerie.4.
1.6.

God, which might teach thy Churche
either himselfe alone or by Angels, yet
doeth it by the Ministerye of men for
three causes.4.3.1.
The Ministerie of the Churche is
garnished with many notable titles of
commendation in the Scripture. 4.3.
2.3.

Of Apostles, Prophetes, Evange-
lists, Pastors, and Teachers: and what
is the seuerall office of euery of them.
4.3.45.
The chief partes of the office of A-
postles and pastors are to preach the
Gospel, and Minister the Sacramentes.
4.3.6.
Pastors are so bound to their Chur-
ches, that they may not remoue to an-
other place without publike author-
itie.4.3.7.

They are called in the Scripture,
Bishops, Priests, Pastors and Ministers
which gouerne Churches.4.3.8.
No man ought to thrust in himselfe
in the Churche to teach or gouerne:
But there is a calling required. 4.3.
10.
The preaching of the worde of God
is compared to seede which is scat-
ted in the goounde: Whereby wee un-
derstand that the whole encrease pro-
ceedeth of the blessing of God and the
effectuall working of the holy Ghoste,
4.14.11.

What manner of men ought to be cho-
sen Bishops, & in what sort and of whom
they are to be chosen, and with what
forme or ceremonie they are to be or-
dered.4.3.1.2.1.3.14.15.16.
The olde Churche before the papa-
cy, divided all their ministers into three
degrees, Pastors, Elders, and Deacons.
4.4.1.

Of the commission to remit and re-
taine sinnes, or to bind & loose, which
is a part of the power of the keyes, and
pertaineth to the Ministerie of the worde
4.11.1.

Monerie.
Monasteries in olde time were the
seede plottes of ecclesiasticall orders:
And there is described out of Augustine
the forme of the old Monkery, & howe
they were wont at what time to get their
living with the labour of their handes.
Whereby appeareth that at this daye
the manner of popish Monkery is far oth-
ervise.4.13.8.9.10.

Of the proude title of perfection
wherewith the Monkes do set out their
kinde of life. 4.13.11. because they
bind themselves to keepe the counsels
of the Gospel (as they call them)
whereunto other Christian men are
not bound. Sect. 12. and because they
haue forsaken all their posessions. Sect.
13.
As many as go into Monasteries, do depart from the Church, for they openly affirm that their Monks by a forme of second Baptisme. 4.13.14.

The popish monkes doe in maner much differ from the olde monks. 4.13.15.

Some things are to bee disliked even in the profession of the olde Monkerie, and they that were the authors thereof brought a perilous example into the Church. 4.13.16.

Monks with their vows do consecrate themselfes not to God but to the Diuell. 4.13.17.

As all vows unlawfull & not rightly made, are of no value before God, so they ought to be voide to vs. 4.13.20.

Therefore they which depart from Monkerie to some honest trade of life, are wrongfully accused of faith breaking and perjurie. 4.13.21.

Of Mortification.

See Forsaking of ourselves.

Obedience of children to parents.

An expostion of the fifth commandement: The ende and sum thereof 2.8.35.

How farre this worde honoring extendeth, & there be three partes therof, Reuerence, Obedience, & Thankefulness. 2.8.36.

Of the promise adjoined to the fifth commandement, concerning long continuance of life, and how farre the same pertaineth to vs at this daye. 2.8.37.

Howe and by howe diversifie meanes, God shewed his vengeance vpon the disobedient: Yet obedience is not due to parentes and other, but sauing the lawe of God. 2.8.38.

Offences.

What Offences are to be auoyded, and what to be neglected: what is an Offence giuen, and what an offence taken. 3.19.11.

It is declared by the doctrine and example of Paul, who is suse to whom we must beware that we giue no office. 3.19.12.

Whereas we are commanded to beware that wee Offende not the weake, the same is meant onely in things indiffernt: Therefore they doe wrongfully abufe this doctrine which say that they heare masse for the weakes fake. 3.19.13.

Of the Table.

Offiicals.

Of popish Bishops Officials, as they call them. 4.11.7.8.

Orders Papistical.

The Sacrament of Order brendeth to the papists euenu other pettie Sacramentes, of whose names and differences they themselves bee not yet agreed. 4.19.22.

Their fonde and vngodly foolishnesse, forasmuch as they make Christs fellow Officer with them in euerie one of them. 4.19.23.

Of Acolustes, Dorekeepers and Readers, whom the papistes doe make Orders of the Church and Sacramentes. 4.19.24 & with what ceremonies they consecrate them. See. 27.

Of Exorcistes or Conjurers an order of the popish Church. 4.19.24.

The orders of Psalmistes, Dorekeepers and Acolustes, are vayne names among the papistes, forasmuch as they themselves doe not execute the Offices, but some boy, or any layman. 4.19.24.

Of the shauing of the Clergie, and the signification thereof by the doctrine of the Papistes. 4.19.25.

They doe wrongfullly apply it to Pauls example, which shaued his head when hee tooke a vowe, or to the olde Nazarites. 4.19.26.

It is shewed out of Augustin whence it
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Is first began. 4.19.27.
Of the three higher orders: and first of Priesthood or sacrificialship: where is shewed that the papisfe have most wickedly perverted order appointed by God, and do wrong to Christe the only and eternal sacrificing priest, 4.19.28.
Of their blowing at the making of popish Priests, and howe in that ceremony they do wrongfully counterfeit Christe: Where is declared that the Lorde did many things which hee would not have to be examples for vs to follow. 4.19.29.
Of the vndelible character or undelaceable marke of the oyle where-with popish Priests are annointed at their creation. And how the same is wrongfully applied to the children of Aaron. But thosc Priests in coveting to be like the Levites, are apostataes from Christ. 4.19.30.31.

Original sinne.
A definition and expounding of Original sinne. 4.15.19.11.12.
A true definition of Original and a declaration of the same definition: Wherein is shewed, that not only punishment came from Adam vpon vs, but also that the infection distillicd from him remaineth in vs, and how it is the sinne of another & also our own sinne: Finally, that such infection pierced not onlly into the inferior desire, but also into the very understanding minde & bottome of the heart, so that there is no part of the soule free from corruption. 2.1.8.9.

A confutation of them that dare charge God with their faults,becaus we say that men are naturallie faultie: And there is proved, that man is corrupted by naturall viciousnesse: (to the ende that no man should thinke it to be gotten by euill custome) but yet such as proceded not from nature, but is an accidentalall qualitie, & not a substantiall property from the beginning. 2.1.10.11.

Other.
See Swearing.

Patience.
A Part of forfaking of our felues, in respect of God, is contention of minde and sufferance: Which we shall performe, if in seeking the commodite or quietnesse of this present life wee yealde our selues wholly to the Lorde, and do not desire, hope for, or thinke vpon any other meane of prospering than by his blessing. 3.7.8.
So shall it come to passe that we shall never seeke our owne commodities by vnlawfull meanes or with wronging of our neighbours: also that wee shall not burne with vnmeasurable desyre of riches or of honours: finally if things prosper well with vs, wee shall yet be holden from pride, & if they happen ill, we shall yet be restrained from impatience. 3.7.9. Which extendeth to all chaunces whereunto our present life is subject, of the faithfull doth always acknowledge the hand of God their father, and not fortune, to be the governor. 3.7.10.
The Patience of the faithfull is not such as is without aall feeling of sorrow, but such as beeing vpholden by godly comfort, fighteth against the naturall feeling of sorrow. Therefore the Patience of the Stoikes is to bee reiected: neither is it in it, felt any fault to weep or feare. 3.8.8.9.
A description of that struing which is engedged in the hearts of the faithfull by the feeling of nature, which feeling cannot be cleanse done away, and by the affection of godliness where-with that same feeling must bee subdued & tamed. 3.8.10.

There
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There is great difference between Philosophical & Christian patience: Forasmuch as by philosophers do teach vs to obey because wee do most of necessities: but Christ teacheth it, because it is righteous, and also because it is profitable for vs. 3.8.11.

Pardons.
The so long continuing of pardons declareth in howe deepene darkenesse of errors men have been drowned these certaine ages past. 3.5.1.

What Pardons are by the Papistes doctrine: Whereby is proved they are a dishonoring of y blood of Christ: A comparison of Christ & popish pardons. 3.5.1.

A confutation of the wicked doctrine of pardons, by the notable sayings of Leo Bishop of Rome, & of Augustine. And there is shewed that the blood of martyrs is not vnlawfull, although it have no place in forgiveuens of sinnes. 3.5.3.4.

Either the Gospel of God must ly, or pardons must be lying deceits. And there is shewed what seemeth to haue beene the beginning of them. 3.5.5.

Penance, the Popish Sacrament.
Of the vflge of the olde Church in publike penance: and of the laying on of handes at reconciliation. Also howe in proccesse of time the laying on of hands was vfed in priuate abolutions. 4.19.14.

The diverse opinions of the scholemen howe penance is a Sacrament: And there is shewed that the definition of a Sacrament doth not agree with it. 4.19.15.16.

It is a lye, and a deceitfull error which they have inucted concerning the Sacrament of Penance: and it is a wicked and blasphemous title wherewith they have garnished it, a second boorde after shipwracke from Baptisme. 4.19.17.

Perseuerance.
See booke 2. Chap. 5. Sec. 3.
A confusion of the mooste wicked error, that Perseuerance is gien of God according to the Merit of men, so as every man hath shewed him selfe not vnthankful for the first grace: and in this opinion is shewed a double error. Of the common definition of grace working, & working together: & howe Augustine vfed it, qualifying it with an apt definition. 3.3.11.

Politike gouernement.
There is a difference to bee made betweene policie, and the inwarde gouernment of the soule. Their doctrine is to be rejected which gое aboute to ouerthrowe policie as a thing not necessarye for Christianis, or as a thing ouerthroweth the spirituall libertie of the soule. Also those flatterers are to be rejected, which doe giue too much vnto it, & do set it in comparison against the authoritie of God. 4.20.1.2.

Policie is the gift of God, which bringeth great commodities to mankind & no small helpe to the defence of the state of religio. Politike gouernment hath three partes, the magistrat, the Lawes and the people. 4.20.3.

Of three formes of Civile gouernement, Aristocracie the gouernment of the beft choen men, Democracie the gouernment of the people, Monar- chie the gouernment of one: it can not simply bee determined which of these is the best: yet it commeth to passe by the faule of men, that it is safer & more tolerable to haue many to gouerne than one to reigne. But all these forms are of God, & diversely disposed by him, therefore it is the duty of priuate men to obey, & not to make innovacion of states after their owne will. 4.20.8.

Of the immunitie that the Romish clergy take to themselfes, which was
was altogether unknowne to the Bishops of the olde Church. 4.11.15.
In matters of Faith, the judgement in the olde time pertained to the Church and not to Princes, although some-time Princes intermeddled their authoritie in ecclesiastical matters, but the same was done to preserue and not to trouble the order of the church.

4.11.15.16.

Of the authoritie of the sworde usurped by the bishops in the papacy: and howe they have by litle and litle from so small beginnings grown to so great encrease. 4.11.9.10.

Pope.

It is proved that the supremacie of the sea of Rome is not by the institution of Christ. 4.6.1.2.3.4.

Neither had Peter any principalitie in the Church or among the Apostles. 4.6.5.6.7.

Neither is it profitable nor may be, that one man should beare rule over the whole Church. 4.6.8.9.10.

Although Peter had had a supremacy in the Church, yet it followeth not that the se of that supremacie ought to be at Rome. 4.6.11.12.13.

It is proved by many argumentes that Peter was not bishop of Rome. 4.6.14.15.

The supremacie of the sea of Rome is not according to the use of the olde Church. 4.6.16.17.

Of the beginning & encreasinges of the Romish papacy, vntill it advanced it selfe to that height, whereby both the libertye of the Church is oppressed and all moderate governement hath beeene overthrowen. 4.7.

In the most part of the councils, the Bishoppe of Rome nor his legates had not the chief place, but some other of the Bishops had it at the Council of Chalcedon: but yet without order. 4.7.12.

Of the title of supremacy and other titles of pride wherewith the Pope boasteth himselfe, and when and how they crept in. 4.7.3.

Gregorie pronounceth that the title of universall bishop was devised by the devil, and published by the crier of Antichrist. 4.7.4.

It is proved by the use of the olde Church, that it is false which the bishop of Rome boasteth, that he hath jurisdiction over all Churches. 4.7.5. Whether ye consider the ordering of bishops, Sect. 6. or ecclesiastical admonitions and censures, Sect. 7. or summoning of Councils, Sect. 8. or authoritie of higher or appeales, Sect. 9.10.

The olde Bishops of Rome in the most part of their Epistles did ambitiously set forth the glory of their sea, but those Epistles at that time had no credit: Also they did thrust in certayne forged things as though they had ben written in the olde time by holye men. 4.7.11.20.

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There are rehearsed divers promisses of
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of God, with the sweeteneffe whereof they that are not stirred vp to Pray, are altogether vnexcusabiel. 3. 20. 14.

An exposition of certaine places, wherein God seemeth to have attented to some mens Prayers which yet were grounded upon no promise. 3. 20. 15.

These foure rules of Praying well, are not examined with so extreeme rigor, but God herein doth beare with many infirmities, yea many intemperances in them that bee his, which is proued by many examples. 3. 20. 16.

We must alway Pray in the name of Christ only. 3. 20. 17. neither were the faithfull ever hearde any other wise. Sect. 18.

They which Pray otherwise, have nothing left for them at the throne of God, but wrath and terror. 3. 20. 19.

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Of the confidence which the name of the children of God doth bring vnto vs, which even the conscience of our sinnes ought not to overthawe. 3. 20. 46. 37.

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In all our prayer we ought diligentely to beware that wee goe not about to bind God to certaine circumstancies. 3. 20. 50.
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Predestination.

It is proved that the doctrine of predestination is a doctrine of most sweet fruit. There are rehearsed three principal profits thereof: and they are admonished which being moved with a certaine curiosity doe beyond the bounds of Scripture break into the secrets of the wisdom of God, 3.1.1.2 and also they which would have all mention of Predestination to be buried. Sect. 3.4.

What is Predestination, and what is the foreknowledge of God, and how the one of them is wrongfully set after the other. The example of Predestination in all the offspring of Abraham in respect of other nations, is confirmed by many testimonies of Scripture 3.21.5.

Also there is shewed a speciall Predestination, whereby even among the Children themselves hee hath made difference betweene some and other some. Sect. 6.7.

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Of them that make a foreknowledge of Merits the cause of Predestination. Also of other men that blame God because he electeth some and passeth over other. 3.22.1.

God as well in election as in reprobation hath no respect of works neither passed nor to come, but his good pleasure is the cause of both. 3.22,2,3, 4,5,6,7,11.

This is proved by Augustine, Sect. 8, and the trifling little device of Thomas to contrary is confurfed. Sect. 9.

The promises of salvation are not directed to all, but peculiarly to the elect. 3.22.10.

These two sayings do not disagree that God by the outward preaching of the word calleth many, & yet hee giveth the gift of faith to few. 3.22.10.

Against them which so confess election, that yet they deny any to bee reprobate of God. 3.23.1.

The reprobate doe in vaine conted with God, forasmuch as God oweth them nothing, and will eth nothing otherwise than righteously, and they themselves may finde just causes of their damnation in them selues. 3.23.4,5.

An answere to the wicked question of certaine men, why GOD shoule blame men for these things whereof he hath layed a necessitie vpon them by his Predestination. 3.23.6,8,9.

A definition of Predestination. 3.23.8.

A confusion of them which gather of the doctrine of Predestination, that God hath respect of persons. 3.23.10,11.

Against those hogges which vnder color of Predestination do go carelessly forward in their sinnes: and against all them which say that if this doctrine take place, all endeavoure of well working decayeth. 3.23.12.

Against them which say that this doctrine overthroweth all exhortations to godly life, it is proved by Augustine preaching hath his course, and yet the knowledge of Predestination is not hindred thereby. 3.23.13.

In this point of doctrine we must so temper our maner of teaching, that so farre as we may, we wisely beware of offence. 3.23.14.

Whereas some obey the preaching of the word of God, and other some despite it, or bee more blinded and hardened thereby, although this come to passe by their owne malice and unthankfulness, yet wee must there with also know, that this diuersitie hageth
gthe upon the secret counsell of God, than which it is unlawful for to search for any further cause. 3. 24. 12, 13. 14.

An exposition of certaine places, wherein God fccmeth to deny that it commeth to passe by his ordinance that the wicked perish, but, inasmuch as against his will they wilfully bring destruction upon themselves. And there is shewed that those places make nothing against the doctrine of Predestination. 3. 14. 15. 16.

The universalneffe of the promises of salvation, maketh nothing against the doctrine of Predestination of the reprobate: and yet not without cause are they framed universally. 3. 24. 16.

Here also are confused certaine objections of the which denote this point of doctrine.

Priesthoode, Kingdom, and Prophets
call office of Chrif.

That wee may knowe to what ende Christ was sent of his father, and what hee brought vs, three things are cheefely to bee considered in him, his Propheticall office, his kingdom, and his Priesthoode: and therefore is giue to him the title of Chrif (or Messiah which signifieth annointed) although hee be specially so called in respect of his kingdom. Albeit that God alway gave prophets and teachers to his Church, yet it is prooved that all the Godly looked for full light of understanding, onely at the comming of Messiah: and that hee when hee appeared was annointed a Prophet, not onely for himselfe, but also for all his body. 2. 15. 16.

As touching his kingdom, first wee must note the spiritual nature thereof, whereupon also is gathered the eternal continuance of it, which is of two forts: the one pertaineth to the whole bodie of the Church, the other is pro-


der to every member: both forts are declared and plainly set forth by testimonies of scripture. 1. 15. 3.

It is declared that the profit of the kingdom of Christ cannot otherwife be perceived of vs, but when we knowledge it to be spiritual: and the same profit consisteth in two things, namely that it enricheth vs with all good things necessarie to eternal salvation, secondly, that it fortifieth vs with strength and vertue against the diuell and all his assaults. And so Christ reigneth for vs rather than for himselfe, whereupon wee are rightfully called Christians: Where it is said that at the last day hee shall yeade vp his kingdom to God and his father, and such like sayinges the same maketh nothing against the eternitie of his kingdom. 2. 15. 4, 5.

As touching his Priesthood, that the efficacie and profite thereof may come to vs, it is shewed that wee must beginne at the death of Christ. Hereupon it followeth that hee is an everlasting interceffor, by whose mediation wee obtaine favour, whereby ariseth to godly consciences boldneffe to praye, and quietneffe: finally that hee is so a prieft, that hee joyneth vs in the fellowship of so great an honour, to the ende that the Sacrifices of prayers and praise which came from vs, may bee acceptable to God. 2. 15. 6.

Promises.

Not without cause all the Promises are concluded in Christ: forasmuch as euery promise is a testifying of the lawe of God towarde vs, and none of vs is beloued of god without Christ. Neither was Naaman the Syrian, Cornelius the cauaine, nor the Eunuch to whome Philip was cauaine, without knowledge of Christ, although they had but a verie small taste to him, and
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<table>
<thead>
<tr>
<th>a faith in some part unexpressed. 3. 2.</th>
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<tr>
<td>The Lord, to end to fill our hearts with love of righteousness &amp; hatred of wickedness, was not content to set forth bare commandments only, but addeth promises of blessings both of this present life &amp; of eternal blessedness, &amp; also threatenings both of present miseries, and of eternal death: The threatenings declare the great pureness of God: the Promises doe shewe his great love to righteousness, and his wonderful goodness towarde men. 2. 8. 4.</td>
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<td>Of the Promise of God's mercie to be extended to a thousande generations. 2. 8. 21.</td>
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<td>Although the promises of the law be conditional, yet they are not given in vaine. 2. 7. 4.</td>
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<td>Propheticall office of Christ. See Priesthood. &amp;c.</td>
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<td>Providence of God.</td>
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<td>Prophane men, by fleshly understanding doe confesse God the creator, otherwise than we do by faith: forasmuch as faith doth teach that hee is also the governor of all things not by a certaine vniversal motion, but by a singular providence which extendeth even to the least sparow. 1. 16. 1.</td>
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<td>They which gie any thing to fortune, doe barie the Providence of God, by whose secrete counsel all successes are governed. 1. 16. 2.</td>
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<tr>
<td>Things without life, although eche of them haue their propertie naturally planted in them, yet doe nor put foorth their force, but so farre as they bee directed by the present hande of God: which is prooued by the Sonne, before which hee woulde both light to bee, and the earth to abounde with all kinde of good things: which also wee reade to haue stande still by the space of two dayes, and gone backe two degrees at the commandement of god. 1. 16. 2. also by the startes and signes of the heaven, which the unbelieuers doe feare. See 5.</td>
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<td>The almightinesse of God is busie in continuall doing, so that it extendeth to every particular act, &amp; nothing happeneth but by his counsell: Which who so doe not acknowledge they defraude God of his glorie and doe extinguish his goodness: But wee on the other side doe receive double fruite thereof. 1. 16. 3.</td>
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<tr>
<td>It is proved that the Proviudence of God doeth not onely beholde things that are done, but governeth all successes: Whereby is ouerthrown the fained invention of bare foreknowledge and of vniversal Providence onely: also the error of the Epicures is confuted, and of them which gie to God a gouvernance onely about the middle region of the aire. Yet there may a certaine vniversal Providence be granted, but so, that the speciall Providence bee not darkened, which doeth gourner not onely certaine but all particular doings. 1. 16. 4. 5.</td>
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<td>That not onely the beginning of motion is in the disposing of God, is prooued by the plentifullnesse of one yeare and the barrennes of another, for whereas God calleth the one his blessing, and the other his curse and vengeance. 1. 16. 5.</td>
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<tr>
<td>The Proviudence of God in governing the world, is cheesely to be considered in mankind, and in the divers estate of all men, and diversely disposing of successes. 1. 16. 6. 7.</td>
</tr>
<tr>
<td>Against them which cauall, that this doctrine of the Proviudence of God, is the Stoikes doctrine of fate or definate. 1. 16. 8.</td>
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| Whether any thing happen by fortune or chaunce: Where is rehearshed the saying of Basilius Magnus, that Chaunce
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Chaunce and Fortune are wordes of heathen men: also the saying of Augustine, that he repented that hee had vied the name of Fortune. Yet those things maie bee said to happen by fortune in respect of vs, which being confidered in their nature, or weighed according to our knowledge, do seeme so, although in the secrete counsell of God they bee necessarie: Also a ll things that are to come, may be said to be happening, inasmuch as they bee uncertain to vs. 1.16.8.9.

What things are to be considered, that the doctrine of the Providence of God may be referred to a right hand, that wee haue the profit thereof: and where the causes of those things that happen, appearre not vnto vs, we must beware that wee do not thinke, that things are rolled by the sway of fortune: but wee must so reuerence his secrete judgementes, that we esteeme his will the most just cause of all things 1.17.1.

Against certayne dogges which at this daie doe barke againg the Providence of God, it is proued by the Scripture that whereas God hath so revealed his will in the lawe and the gospel that he illuminateth the minds of them that bee his with the spirite of understanding, to perceiue the mysteries therein contained, which otherwise are incomprehensible, yet the order of governing the world is called a bottomlesse depth, because when we know not the causes thereof, yet we ought reuerently to honour it. 1.17.2.

Such prophanne men doe foolishly comber themselves, when they alledge that if the doctrine of the Providence of God be true, then the praiers of the faithfull in which they aske any thing for time to come are vayne, no counsell is to be taken for things to come, and then men which do anie thing against the lawe of God, do not finne: These daungerous errors they shall awoide, which in considering the Providence of God, shall frame them selues to true modestie 1.17.3.

As concerning things to come, it is proued that the Scripture doth well joyne the aduiesements of men with the Providence of God: because wee are not hindered by his eternall deurees, but that vnder his will, we may both foresee for our selues, and order our owne things: For the knowledge of consulting and taking heede, are inspired into men by the Lordes, whereby wee maie serue his Providence, in the preseruing of oure owne life. 1.17.4.

In all sucsses of time past the will of God doeth gouerne: and yet the doers of wicked deeds are not excused, because they are accused by their owne conscience, and do not obey the will of God, but their owne lust. They are indeede the instruments of Gods providence, but so, that they finde the whole cuill in themselves, and in God is founde nothing but a lawfull vs of their cuillnesse 1.17.5. and 1.18.4.

Where also the same thing is shewed in the election of king Jeroboam, the tenne tribes forsaking the house of David, the slaughtering of the sonnes of Ahab, and in the betraying of the son of God.

A godly and holy meditation of the Providence of God, which is taught by the rule of godlinesse: first that being certainly persuaded that nothing happeneth by fortune, we alway cast our eyes to God the cheefe cause of all things: then that wee doubt not that his singular Providence watcheth for vs, whether we haue to doe with men as well cuill as good, or with his other creatures: To which vs wee must applye the promises of God in Y Y Y 2 the
the scripture which testify the same,  
the examples whereof are rehearsed.  
1.17.6.

Wee must also adioyne those testimonies of scripture which teach that  
all men are under the power of God,  
whether wee neede to get their good  
wills or restraine the malice of our enemies:  
which last point God worketh diverse wares,  
sometime by taking away their wits.  
sometime when he granteth them wits,  
his fury maketh them that  
dare not goe about that which  
they haue conceived;  
and sometime also  
when he suffereth them to goe about it,  
he breaketh their enterprizes:  
Vpon which knowledge necessarily followeth  
a thankfulnesse of mind in so prosperous  
successe of things. 1.17.7.

In adversitie when wee are hurt by  
men, is required patience and quiet  
moderation of mind: Which is shew- 
ed in the examples of Joseph being  
afflicted of his brethren:  
Job persecuted of the Chaldees,  
and David railed upon of Semei.  
If wee happen to bee  
distressed with any misery without the  
works of men, this self-same doctrine  
is the best remedie against impatience  
because the scripture testifieth, that  
en aduersitie also do come frö God.  
1.17.8.

A Godlie man principally regarding  
the providence of God, yet will  
not leave inferior causes vnmarked.  
Therefore if hee haue received a  
benefit of anie man, he will heartily know  
and confesse himselfe to bee bounde  
ynto him. If hee haue taken harme or  
done harme to any other by his negligence  
or want of heed, he will impute it  
ynto himselfe, much lesse will he excuse  
his owne offences. In things to  
come chiefly he will have consideration of inferior causes,  
but yet so  
that in determining he will not be carried away with his owne wit, but com-  
mit himselfe to the wisedome of God:  
neither shall his trust so staine upon our  
warde helps, that hee will carelesly  
rest upon them if hee haue them, nor  
be difmaied for feare if he want them.  
1.17.9.

A large description of the inestimable  
felicittie of a godly mind which  
resteth upon the providence of God;  
and on the other side the miserable carefulnes  
wherewith we must needs be distressed  
when the weakeflie of this earthly  
cottage maketh vs subiect to so manie  
diseases, with our life and safety is befieg  
with infinite dangers at home, abroad,  
ypon the land, in the water, by men,  
and by duels. 1.17.10.11.

Those places of Scripture, where it  
is said that God repented him: make  
nothing against the doctrine of Prov-  
idence, forasmuch as therein (like as  
also when hee is said to be angrie) the  
scripture applying it selfe to our capac-  
itie describeth him, not such as he is,  
but such as we feele him to bee. Like- 
wise, where hee spared the Niniutes,  
to whom he had threatened destruction  
within fortie dayes: whereas hee  
prolonged the life of Ezekias for ma-

nijears to whom he had declared  
preset death: because such threatenings  
containe an vnexpressed condition.  
Which is well proved by a like example  
in king Abimelech, which was rebuked  

A confusion of them which co-  
untering to get a praise of modestie, go  
about to maintain the righteousness of  
God with a lying defence, where they say:  
that those things which Saran & al the  
reprobate do naughtily are done by the  
sufferance of God, & not by his providence and will. And it is proved by the  
affliction of Job, the decaying of Ab-  
ab, the killing of Chrift, the incestu-  
ous adulterie of Aholon, and many other examples, that men do worke no-  
thing
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thing but that which he hath alreadie decreed with himselfe, and doeth appoint so to bee by his secrete direction. 1.18.1.

And this hath place, not onely in outward doings, but also in secret motions. For it is proved by the hardening of Pharaos and other testimonies, that God worketh even in the minde also and hearts of the wicked. Neither maketh it any thing to the contrary, that often times the worke of Satan is visd therein: For God worketh nevertheless, but after his own manner, ving a just reuenge, 1.18.2. & therefore God is not the author of finnes. Sect. 4.

They are poured guiltie of intollerable pride, which refuse his doctrine under pretencie of Modesty. A confutation of their objections when they say, that if nothing happen but with will of God, then hath he in himselfe two contrary wilis, forasmuche as he doth appoint those things to be done by his secret counsell, which hee hath openly forbidden by his law. And there is the word, that God doth not disagree with himself, that the wil of God is not changed, that he doth not enzie himselfe to nil that which he willeth: but whereas there is in God but one simple wil, the same to vs appeareth divers, because for the weaknesses of our understanding, we conceive not how he diversly both willeth not, and willeth one selfe thing to be done. Finally it is proved by Augustine, that man sometime with good will willeth something which God willeth not: and sometime willeth that thing with evil will, which God willeth with good will 1.18.3.

The consideration of Gods power in governing this frame of heauen and earth, & all the partes that are in them. 1.5.5.

The fellowship of men is so governed by the providence of God, that he sheweth himselfe liberall, mercifull, righteous, and severall. 1.5.6.

Those things which in the life of men are compted chance, as well of prospectie as adversitie are so many tokens of the heavenlye providence, 5.7. & ought to awaken vs to the hope of the life to come. Sect. 9.

How God worketh in the hearts of them that are his, and Satan in them that be his, but yetso, that they are not excused. 2.4.1.

God worketh also in the wicked, & euyn in the same worke wherein Satan worketh, and yet is not God so said to be the author of sinne, neither is Satan or the wicked excused; but there is difference betweene the one and the other, both in the end and manner of doing. 2.4.2.5.

The olde writers oftentimes referred these things, not to the working of God, but to his foreknowledge or sufferance, least the wicked shoulde thereby take occasion to speake irreverently of the workes of God. But the Scripture, when it saith that God blindeth, hardeneth, and such like, declarcth somewhat more than a sufferance: although God doth worke two ways in the reprobate, namely by forsaking them, and taking his spirite from them, & also by deliverings them to Satan the minister of his wrath. 2.4.3.4.

The ministerie of Satan is visd to stirre forward the reprobate, whomsoever the Lord by his providence directeth them hither or thither. 2.4.5.

Purgatory.

Wee ought not to winke at the doctrine of Purgatorio, forasmuch as it is a damnable invention of Satan which maketh voide the crose of Christ, &c. 3.5.6.

An exposition of certaine places of Scripture which the Papistes doe
wrongfully wrest to the confirmation of their Purgatorio. 3. 5, 7, 8, 9.

An aunswer to the object of the Papists, that it hath beene an ancien
tage of the Church that prayers should be made for the dead. Where is
shewed that this was done by them in the olde time, without the worde
of God, by a certaine wrongfull imit.
ation, lest Christians if they were slow
in having care of funerals & the dead,
ought seem worse than heathen men.
Yet herein was a great difference be
twixt this slippage of these old men,
and the obstinate error of the Papists.
3. 3. 10.

R.

Redeemer Christ.

The knowledge of God the Cre-
tor is unprofitable vnto vs, vnsle.
 faith do also follow, setting him foorth
in Christ a father and Redeemer to
vs, and this doctrine from the begin-
ning of the worlde in all ages hath bin
helden among the Children of God.
2. 6. 1.

It is prooved by diverse arguments
and testimonies of scripture, that the
happie state of the Church hath al-
way beene grounded upon the person
of Christ. For both the first adoption
of the chosen people, and the preser-
ving of the Church, the deliverance
of them in perils, and the reftoring af-
ter their dissipation, did alway hang
upon the grace of the mediator. And
the hope of all the Godly was never
repose any other where than in
Christ. 2. 6. 2, 3, 4.

It is to be diligently considered how
Christ hath fulfilled the office of Re-
deeemer, that wee may finde in him all
things necessarie for vs, fith (as Ber-
naed faith) he is to vs light, meat, oyle,
salt, &c. 2. 16. 1.

An exposition howe wee should say
that God was our enemy vntil he was
reconcile to vs by Christ, whereas to
give Christ to vs, and to preuent vs
with marche, were signes of the loute
wherewith he before embraced vs.
And there is shewed that the scripture
vseth this speach and such other, to ap-
ply it selue to our capacicie, and yet it
doeth not the same falsely. And at this
is prooved by the authoritative of scrip-
ture and the testimonie of Augustine.
2. 16. 23.

Regeneration.

Against certaine Anabaptists which
inuent a phrenitike intemperance in-
steede of spiritual Regeneration,
namely that the children of God be-
ing nowe restored into the state of in-
nocencie, ought no more to bee care-
full to bridle the lust of the flesh, but
only to followe the spirite for their
guide. 3. 3. 14.

The rest pertaining to this matter,
see in the title of Repentance.

Religion.

Necessitie enforceth the reprobate
to confesse that there is some GOD.
1. 4. 4.

They are deceived which faye that
Religion was dewifed by the furtile
of certaine men to hold the simple
peo ple in order. 1. 3. 2.

The verie wicked and godlesse men
are compelll, whether they will or
no, to confesse that there is a God.
1. 3. 2.

And in what fense David faith that they
thinke that there is no God. 1. 4, 25.

Remission of sinnes.

Against them which play with a per-
fection in this life, which taketh al-
way neede of asking pardon. 3. 20.
45.

Of remission of sinnes: and in what
fense sinnes are called debts, and how
we are faide to forgive other that have
offended against vs. 3. 20. 45.

Of the distinction of fault & peine,
The Table.

where with most strong testimonies of Scripture, the doting error of the Papists is confuted, namely that when the fault is forgiven yet God retaineth the paine, which remaineth to be redeemed with satisfactions, 3. 4. 29 30. and there also is shewed y they can not scape away with their distinction betweene everlasting paine and temporal paines.

Of certaine places of Scripture wherewith they goe about to confirme their error: where is declared there are twokinds of the judgemet of God; the one of vengeance, the other of chastisement, which are wisely to be distinguished aunder 3.4.31.

The first of these, that is to say, vengeance, the faithfull have alway earnestly prayed to escape: the other that is to say chastisement, they have receaved with quiet minde, because it hath a testimonie of love. And where it is saide that God is angrie with his Saints, the same is not meant of his purpose or affection to punishe them, but is spoken of the vehement feeling of sorowe wherewith they are striken so soone as they beare any parte of his seueritie: and this is profitable for them. On the other side the reprobate, when they are striken with the scourges of God, do already after a certaine manner begin to feel the paines of his judgement. All which things are prooved by testimonies of the Scripture, and also by the expostions of Chrysostome and Augustine 3.4.32.33.

God when hee had forgiven the adulterie of David, chastified him both for common example, and also to humble him: and for this reason hee daylie maketh the faithfull (to whom hee is mercifull) subject to the common miseries of this life. 3. 4.35.

An exposition of the article of the Creede, concerning remission of sins. 4.1.20.21.

The keys were giuen to the church, to forgive sinnes, not onely to men at their first conversion to Christe, but to the faithfull all their life long. 4.1.22.

This doctrine is prooved by testimonies of Scripture against the N ocatians and certaine of the Anabaptists which saie that the people of God are by baptism regenerate into an angelike life, and afterward there remaineth no pardon for them that fall 4. 1. 23.24 25.26.27.

A confusion of them which make a voluntary transgression of the lawe a sinne unpardonable 4.1.28.

Repentance.

Repentance commeth of faith, and goeth not before it. 3.3.7.

A confusion of their reasons, which thinke otherwise, but hereby is not signified anie space of time wherein faith breetheth repentance: but only is shewed that no man can earnestly endeavour himselfe to Repentance vnlesse he know himselfe to be Gods. Of the error of certaine Anabaptists, Iesuits, and such other which appoint to their nouices, certaine daies for repentance 3.3.2.

Certaine learned men long before this time, made two partes of Repentance, namely Mortification, which they commonly call contrition, & Visitacion which they wrongfully expounde to bee comfort by the feeling of the mercie of God: where as it rather signifieth a desire to live wel. 3.3.3.

They do also make two other partes of Repentance, the one of the lawe, the other of the Gospel where also are shewed examples of either sort out of the Scripture. 3.3.4.

YYy 4 Atrue
A true definition of Repentance taken out of the Scripture, And how Repentance though it cannot be secured, yet ought to be distinguished from faith 3.3.5.

A plainer declaration of the definition of Repentance: where first is shewed that there is requiring a turning to God, that is to say, an alteration, not onely in outward works, but also in the soule it selfe: 3.3.6. then that it proceedeth of an earnest fear of God: Where also is intreated of the sorrowfulness that is according to God 3.3.7.

Thirdly, that saying is declared that Repentance consisteth of two partes, the mortification of the flesh, and the quickening of the spirit. 3.3.8.

Both these things doe wee obtaine by partaking of Christ, the first by communicating of his death, the second of his resurrection. Therefore, Repentance is a newe forming of the image of God in vs, and a restoring into the righteousness of God by the benefit of Christ: And this restoring is not fulfilled in vs in one moment. 3.3.9.

But there remaineth in all the saints, while they live in mortall bodie, matter of strife with their flesh, and so thought all the Ecclesiastical writers that haue beene of sounde judgement: and specially Augustine, which calleth this nourishment of euill and disease of lustfulling in the elect, weakenesse, and sometime sinne: And indeed it is sinne. 3.3.10.

This is confirmed by the testimonie of Paul, and by the summe of the commandements. Whereas it is said that God cleanseth his Church from all sinne, the same is spoken rather of the guiltines of sinne than of the matter of sinne itselfe, which ceaseth not to dwell in the regenerate (but ceaseth to reigne in them) though it be not imputed. 3.3.11.

A declaration of the seuen causes or effects, or partes or aections of Repentance, which Paul reheareth. Those be studie or carefulnesse, excusing, displeasure, fear, desire, zeal, revenge. Whereunto also is added out of Paul, and declared by an excellent admonition of Bernard, that in such revenge we must keepe a measure. 3.3.15.

The fruities of Repentance are, devotion towarde God, charitie towarde men, holinesse and purenesse in all our life: but all these ought to begin at the inward affection of the heart, from whence outward testimonies may afterward spring forth: Where also is spoken of certaine outward exercises of Repentance, which the olde writers seeme to enforce somewhat too much. 3.3.16.

Turning of the heart to God, is the chief point of Repentance: lack-cloth and athes, weeping and fasting, were vsed of them in the olde time before Christ, as tokens of publike repentance: of which the two last may yet bee vsed to appease the wrath of God in the miserable times of the Church. 3.3.17.

The name of Repentance or penance is not improperly drawn from his natural sense to this outward profession. Publike confession is not alway necessarie in sinnes: but private confession to God may never be omitted, wherein wee ought to confesse, not only those things that we have lately committed, but the displeasure of our grieuous fall ought also to call vs backe to remembrance of our past offences. Of speciall penance which is required of hainous offenders and certain other: and of the ordinary penance which the children of God, etc.
the most perfect, ought to vie all their life long; 3.3.18.

God doth therefore freely justify the that be his, that he may also with the Sanctification of his Spirit restore them into true righteousness; therefore John Christ and the Apostles preached Repentance and remission of sins. The effect of which saying is declared 3.3.19.

Christians ought to exercise themselves in a continual Repentance, and he hath most profited, that hath learned most to dislike himself; 3.3.20.

Repentance is a singular gift of God, unto which he calleth all men, which he giueth to all them whom he purposeth to save, and which the Apostle pronounceth that it shall never be given to willful apostates whose wickedness is unpardonable; y is to saie, such as have sinned against the holy ghost 3.3.1.

Although sained repentance doeth not please God, yet he sometime for a season spareth hypocrites which make a shew of some conversion, which he doth not for their sakes, but for common example, that we may learn more cheerfully to give our minde to vnfaied Repentance: And this is proved by the examples of Ahab, Esau, and the Israelites. 3.3.25.

The School: Sophisters do fowly er in those definitions which they make of Repentance, and no better do they diuide it, when they part it into contrition of heart, confession of mouth, and satisfaction of worke: Where is entreated of certaine questions which they moue, whereupon is easily gathered, that they babble of thinges which they know not, when they speake of Repentance. 3.4.1.

When they require those three things in Repentance, they must needes binde themunto forgiuencesse of sinnes: And if it be so, then are we most miserable, forasmuch as we can never haue quietnes of conscience, which is proved first in that contrition of heart such as they require. 3.4.2.

There is great difference betweene the doctrine of such contrition, & that contrition which the Scripture requireth of sinners, y they truly hunger and thirst for the mercy of God; 3.4.3.

In what sense the old writers thought that solemn penance, which was then required for haynous offences, might no more be estioones done than Baptize. 4.1.29.

Reason of Man.

Mans understanding is not so to bee condemned of perpetual blindnes, that wee leaue it no whit of understanding in any kinde of thing: but it hath some knowledge inasmuch as he is naturally carried with desire to search out truth. And yet this desire by and by falleth into vanitie, because the minde of man can not for dulness, kepe the right way to search out truth, and for the moste parte he discerneth not of what thinges it is behouefull for him to seek the true knowledge. 2.1.12.

As touching earthly things, it is proved by examples, y the minde of man hath a sharpe understanding, as first of all in civil policy and in governance of householde, yet every man understandeth that the fellowshipes of men must be holden together by lawes, and comprehended in minde the principles of those lawes. 2.2.13.

Also in liberal artes & handy crafts for learning whereof, yea for amplifying and garnishing of the lame, there is in man a certayne aptnesse, although some bee more apt than other. But the light of Reason and understanding in me, is so a general good qualitie in all men, that yet it is a free gift.
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Gift of God's liberalitie towards euerie man which thing God heueth when he createth some Idiotes and dull witted: also when hee maketh one man to excell in sharpe inuention, an other in judgement, an other in quickenesse of minde, againe when hee powreth into men singular motions according to euery mans calling, and according to the time & matter that is to bee done 2.2.14.17.

The inuention of artes, the orderly teaching or depee & excellent knowledge thereof, which appeare to haue bin in the olde Lawyers, Philosophers, Philistians, being prophane men, doe declare unto vs that the minde of men howe much focuer it bee fallen from his first vprightnesse, is yet still garnished with excellent giftes of God. 2.2.15.

They are the gifts of the holy Ghoste which the Lorde giueth to whome hee will, euem to the vngodly for the publike benefit of mankind. Therefore we ought to vse them although they bee communicate vnto vs by the ministrie of the wicked, to whoso they are but transitorie and fleeting, because they are without the founde foundation of truth. 2.2.16.

It is shewed in the first two poyntes, that mans Reason seeth nothing that concerneth the kyndome of God and heavenly matters, which are contained in three things, that is to say, to knowe God, his fatherly favoure towards vs, and the way to frame our life according to the rule of his law. 2.2.18. and to that purpofe are alledged diverse testimonies of Scripture. See 19.20.21. In the third it seemeth that he hath some more understanding than in the other, forasmuch as man is instruited by the lawe of nature to a right rule of life. But such knowledge is vnderperfect in the vnbeleeuere, and ayayleth to no other ende, but to make them vnexcusable: neither doe they by that natural light, see the truthe in euerie thing. And here is expounded the saying of Themistius, that understanding is veuerfall definition is seldom deceived, but the error is when it descendeth to particular causes, and there is shewed, that mans vnveuerfall judgemen in the difference of good and euill, is not alway found and vpright. For it attaineth not those which are the chiefe things in the first table of the lawe, namely of confidence in God &c. In the seconde table, although it have some more understanding, yet it appeareth that it sometime errith: as when it judgeth that it is an abfurditie to suffer too imperious governement, and not to revenge wronges: also it knoweth not the decease of desire in the whole obervation of the lawe. 2.2.22.23.24.

It is proued by the Scripture, that the sharpnesse of our reason in all the partes of our life, is nothing before the Lord, and our mindes doe escape the grace of enlightning, not onely at the begining, or for one day, but at euerie moment 2.2.25.

See under the title of Freewill certaine things pertaining to this matter.

Resurrection of Christ.

Without the Resurrection of Christ all is vnderperfecte that wee beleue concerning his croffe, Death, and Buriall. Therof wee receive three proffites: forasmuch as it hath both purchased vs righteousnesse before God, and is to vs a pledge of the Resurrection to come, and by his life, we are now regenerate into newenes of lyfe. 2.16.13.

A declaration of the historic of the Resurrection of Christ. 3.25.3.


**The Table.**

**Last resurrection.**

Forasmuch as the faithful do chiefly need hope and patience, lest they should faint in the course of their calling: hee hath soundly profited in the Gospel which is accustomed to maintain the continuall meditation of the blessed Resurrection.3.25.1,2.

The Article concerning the last Resurrection containeth a doctrine of great weight, grave & hard to beleue: for the overcomning of which hardneffe by faith, the Scripture giveth two helps, the example of Christ, and the almightinesse of GOD. 3.25.3.4.

A confutation of the Sadduces, which deny the Resurrection: and of the Millenaties which appoint the kingdom of Christ to endure but a thousand yeeres.3.25.5.

A confutation of their error, which imagine that soules at the last day shall not receive againe the bodies wherewith they are now clothed, but shall have newe and other bodies. 3.25.7-8.

Of the manner of the last resurrection.3.25.8.

By what reason the last resurrection, which is a singular benefite of Christ, is common also to the wicked and the accursed of God.3.25.9.

S.

**Sabbath.**

An exposition of the fourth commandment, the end thereof, and the three causes whereupon wee must note that it consisteth. 2.8.28.

The first cause is a shadowing of spiritual rest, that is to say, of our sanctification: This is prooued by diverse places to have beene the chief thing in the Sabbath.2.8.29.

Why the Lorde appointed the seventh day.3.8.30.31.

This part, forasmuch as it was removed, is taken away by the death of Christ.2.8.31.

The two later causes, that is to say, that there should be certaine dayes appointed for assemblies in the Church, and that there should be given to servants a rest from their labor, do serve for all ages.2.8.32.

Of dayes of meeting in the Church to heare the word of God & common prayers: Where is spoken of obseruing of the sunday, 2.8.32.33. and of superstition to be avoided in this behalfe.2.8.34.

**Sacraments.**

What is a Sacrament 4.14.1.

For what reason the olde writers vsed this word in that sense.4.14.2.13.

A Sacrament is never without a promise going before, which the Lord sealeth by that mean, wherein hee provideth helpe for our ignorance & dulnesse, & also for our weakness.4.14.3.5.6.11.

A sacrament consisteth of y word & the outward signe: But the Sacramentall word is to be taken otherwise than the Papitises thinke.4.14.4.

Sacraments cease not to bee testimonies of the grace of God, although they bee given also to the wicked, which doe gather to them snares more grievous damnation thereby.4.14.7.

Our faith is so confirmed by sacraments, that yet it hangeth upon the inward effectuall working of the spirite, 4.14.9.10.11. and no vertue is to be put in the creatures. Sect.12.

A confutation of the deueth doctrine of the Sophistical scholes, that the Sacraments of the newe lawe doe justifie and doe give grace, so that we doe not stop it with deadly sinne. 4.14.14.

Augustines good distinction betwene a sacrament and the thing of the Sacra-
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cerament, whereby is proued y though God in Sacramentes doe truly offer Chritste, yett wycked receive nothing but the Sacrament, that is to say, the outward signe. 4.14.15.16.

Wee must not thinke that there is ioyned or fastened to the Sacraments any secreate vertue, whereby they by themselves doe giue vs the graces of the holy Ghost. 4.14.17.

In the olde tyme God gaue vnto his people some Sacramentes in miracles, and some in natural things. And there is spoken of the tree of life and of the raynebowe 4.14.18.

Sacramentes are on the Lords behalfe testimonies of grace & saluation, and on our behalfe tokens of our profession. 4.14.19.

The Sacraments of the old Church vnder the Lawe, tended to the same ende that our Sacramentes doe, that is to say, Christe: whome yet our Sacraments doe more plainely represent. Wherefore the Scholemens doctrine is to be reiectt, which say, that y olde Sacraments did shewe a shadow of the grace of God, and ours doe giue it presently. 4.14.20, 21, 22, 23. &c.

The five falsely called Sacraments.

When wee denye those five to bee Sacramentes, which are inuented by men, wee striue not about the name but the thing: because the papistes will have them to bee visible forms of invisible grace. 4.19.1.

Many reasons are brought, why it is not lawfull for men to make Sacraments. Also there is a difference to bee put betwecne Sacraments, & other ceremonies. 4.19.2.

The number of seuen Sacramentes cannot bee proued by the authoritie of the olde Church. 4.19.3.

Although the olde Church vnder the law, had mos Sacramets, yet at this day, the Christian church ought to bee content with those two, which Christe hath ordaine: And it is not lawfull for men to make other, nor to adde vnto these any thing of their owne. 4.18.20.

Sacrifices.

A difference betwecne the Sacrifices of Moses his Lawe, and the supper of the Lord in the Christias church 4.18.11.

What the name of a sacrifice properly signifieth : and of the diverse kindes of sacrifices vnder the lawe: which may be divied into two sortes, wherof some may be called of thankgiuing, and other some propitiatory or of cleansing. 4.18.13.

Our onely propitiatory sacrifice, is the death of Christe. Sacrifices of thanksgiuing wee have many, as all the dutie of charite, prayers, prayer-giving of thankes, and all that wee do to the worshipping of God. 4.18.13. 16.17.

This manner of Sacrificing is dayly vfed in the church, & in the supper of the Lorde: And thereupon all Christians are Sacrificing Priests.

Satisfaction Papistical.

Offatisfaction, which they make the third thing in penaunce, of retaying the paine, the fault being forgiuen, and such like lies, which all are overthrown, by setting against the free forgiueneffe of sinnes, by the name of Christe. 5.4.25.

A confutation of the blasphemous error of the Schoolemen, y forgiueneffe of sinnes, and reconciliation is once done in baptisme, but after baptisme, we must rite againe by satisfactions. 3.4.26.

By such errour, Christ is spoild of his honor, & the peace of conscientes is troubled, forasmuch as they can never certainly determine, that their sinnes are forgiuen them. 3.4.27.
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In Daniel, when Nabuchadnefer is commanded to redeem his finnes with righteousnesse, that same redeeming is referred to God, rather than to men, and the cause of pardon is not there set forth, but rather the manner of true conversion. The same is to bee sayd of certaine other places of Scripture. 3.4.36.

An expostion of that place in the Gospel, Manie finnes are forgiven her, because she hath ioned much: Meaning that love is not the cause, but the prooфе of forgiveness. 3.4.37.

The olde writers of the church did not speake of satisfactions in such sence as the papists doe; for they understand that the penitent do make satisfaction to the Church, and not to God. 3.4.38.39.

Scripture, the VVorde of God, and the aut horitie thereof.

Men do not sufficiently knowe God the creator, and discern him from fained goddes, by consideration of his creatures, vnlesse they be also holpen by the light of his worde. And God hath kept this order in teaching them that belius, not onely since that he chose the Iewes for his pecu liar people, but also from the beginning, even towarde Adam, Noe, and the other fathers. 1.6. 1.

Either by oracles, or by visions, or by the ministerie of other, the fathers had the worde which they were certain ly persuaded to be the worde of God, whereby they knewe the true GOD the creator and governor of all things which worde afterwarde, that bee might provide for men in all ages, he causeth to be written in the law and the Prophectes, as it were in publike registeres. 1.6.2.3. in which place also is proved by testimonies of Scripture, that the doctrine of the worde, must bee ioyned to the consideration of creatures, leas we conceive a fickle knowledge of God.

Of them which sate that the authoritie of Scripture hanger uppon the judgement of the church, & in how ill case we should be, if it were fo. 1.7.1.

This errore is well confuted by the place of Paul in the second chapter to the Ephesians, where hee saith that the faithfull are builded vpon the foundation of the Apostles and Prophete. 1.7.2.

In what sense Augustine sayeth, that he would not have beleued the Gospel, vnlesse the authoritie of his church did move him: which place they doe cauilly fight to the confirmation of their errore. 1.7.3.

Although there be many other argumentes, which do proue, yea, do enforce the wicked to confesse, that the Scripture came from God, yet by none other meanes, than by the secter testimonie of the holy Ghost, our hearts are truely perswaded that it is GOD, which speake in the lawe, in the prophets, and in the gospell. And this is proued by many places of Fahte. 1.7.4. 5.

The orderly disposition of the wil deme of God, the doctrine fauering nothing of earthliness, the goodly agreement of all the partes among themselves, and specially that basenesse of contemptible wordes, yttering the high mysteries of the heavenlye kingdom, are seconde helps to stablish the credit of Scripture. 1.8.1.2.11.

Also the antiquitie of the Scripture, whereas the books of other religions, are later than the books of Moses, which yet doeth not himselse invent a newe God, but setteth forth to the Israelites, the God of their fathers. 1.8.3.4.

Whereas Moses doth not hide the shame
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<th>The copies of the books of the Scripture came to us, forasmuch as Assyrians commanded them all to be burned. And there is spoken of the wonderful providence of God in preserving them so many ages, among so many enemies, and so cruel persecutions. I.8.10.</th>
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<tr>
<td>The simplicity of speech of the first three Evangelists, containing heavenly mysteries, the phrase of John thundering from on high with weighty sentences, the heavenly majestic shining in the writings of Peter &amp; Paul, the sudden calling of Matthew from the boorde, the calling of Peter and John from their fishing-botes to the preaching of the Gospel, the conversion &amp; calling of Paul being an enemy to Apostleship, are signs of the holy Ghost speaking in them. I.8.11.</td>
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<td>The content of so many ages, of so sundrie nations, &amp; of so divers minds in embracing the Scripture, and the rare godliness of some, ought to stabilish the authority thereof among us. I.8.12.</td>
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<td>Also the blood of so many martyrs which for the confession thereof, have suffered death with a constant &amp; sober zeal of God. I.8.13.</td>
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<td>Against certaine phreniike men, which fortaking the reading of scripture &amp; learning, do boast of the spirite &amp; do flic to receulatons. I.9.12.</td>
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<td>A confusion of their objection, that it is not meete that the spirite of God, to whom all things ought to bee subject, should be subject to the scripture. I.9.2.</td>
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<td>Also where they say ye rest vpso the letter which slayeth. I.9.3.</td>
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<td>The Lord hath ioyned with a mutual knot the certaintie of his doctrin and of his spirite. I.9.3.</td>
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<td>Such as the beholding of the heaven &amp; earth &amp; other creatures dorth depaint...</td>
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<th>The miracles which happened, as well as the publishing of the lawe, as in all the rest of time. I.8.5.</th>
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<tr>
<td>Which miracles, whè the prophane writers could not deny, they called, that Moses did the by magickall arts. While Scandar is confuted by moste strong reasones I.8.6.</td>
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<tr>
<td>Also wheras Moses speaking in the person of Iacob, assigneth the government to the tribe of Juda, and where he telleth before of the calling of the Gentiles, whereof the one came to passe foure hundred yeares after, and the other almost two thousand yeares; these are arguments, y it is God himselfe which speake thin in the booke of Moses. I.8.7.</td>
</tr>
<tr>
<td>Wheras Esay telleth before of the captiuitie of the Iewes, and there restoring by Cyrus (which was borne a hundred yeares after the death of Esaye) and where Ierechie before that the people was ledde away appointeth their exile to continue three-score and tenne yeares, whereas Ieremia and Ezechiel, being farre distant in places the one from the other, doe agree in all their sayings, where Daniel telleth before of thinges to come, for sixe hundred yeares after these are most certaine proues, to stablilish the authoritie of the booke of the Propheters. I.8.8.</td>
</tr>
<tr>
<td>Against certaine vngodly scoffers which ask how we knowe that those are the writings of Moses &amp; the Propheters, which are red in their names: and how we knowe that there was euery such Moses, I.8.9.</td>
</tr>
<tr>
<td>Also of them that ask, from where...</td>
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The Table.

depaint out God vnto vs, such doth ye Scripture set him forth, ye is to say, eternall, full of goodness, clemency, mercy, righteousness, judgement and truth; and also to the same end. 1. 10. 1. 2.

What is to be thought of the power of the Church in exposition of Scripture. 4. 9. 13.

The Romish doctours do wrongful-ly abuse this colour to the confir ma-
tion of their errors and blasphemies. 4. 9. 14.

Of Singing in the Church.

Voyice and Singing auide nothing in prayer, without affection of the hart. 3. 20. 31. 33.

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Of Warres.

Warres are lawfull, when Magistrates are driven of necessitie to take weapon in hande, to execute publike revenge upon those that trouble the peace of their dominion, whether they bee ciuill or forreigne enimies. 4.20.11.

It maketh not to the contrary hereof, which many alledge, that there is not in the new Testament anie testimonie or example which prooueth that Warre is a thing lawfull for Christians. But Magistrates ought to take great heed, that in taking of weapon in hande, they nothing at all followe their owne lustes. As Warre, so garrisons also, leagues and ciuill fortifications are things lawfull for Christians to vfe. 4.20.12.

Will of God.

Of the secret Will of God. Also of an other Will, whereunto answereareth Willing obedience. 3.20.43. and 3.24. 1.7.

Will of Man.

Whether the Will of man bee in liberty part through defiled and corrupted so that it bringeth forth nothing but cuill: Or whether it yet receiue some libertie of choise. Where is declared the common saying taken out of the Philosophers, that all things by naturall disposition cout that which is good. And there is shewed that the libertie of wil cannot be proued thereby. 2.2.26.

The soule hath not onely a weake power but no power at all of it selfe to aspire to godnes. And Sith the whole man is subiect to the dominion of sinne, it is proued by testimonies of Scripture & of Augustine, that the will of man is bounde with most streight bondes. 2.2.27.

Man by his fall lost not his Will, but the soundnesse of his Will, so that hee cannot moue, much lesse applic himselfe to goodnesse, but is necessarily drawen or led vnto cuill, howbeit not by compulsion but voluntarily. Which is proued by Augustine and Bernard. A large declaracion of the difference betweene compulsion and necessitie. 2.3.5.

Sith the Lord both beginneth and perficeth good in our heartes, Sith he worketh in vs to will, that is to say the good will, Sith he createth a new heart, takest awaie the stonic heart and giuen a fleshy heart, it followeth, that the Will of man is vitally corrupted and hath no goodnesse at all. 2.3.6.

It is cleerely proued by reason and diverse testimonies of Scripture, that
God worketh good will in them that be his, not only in preparing or turning them from the beginning so as it may afterward do some good of itself. But because it is his only work that Will conceive a love of goodness, that it is inclined to the study thereof, that it is stirred and moved to an endeavor to follow it, & againe that the choise, study, and endeavor do not fail, but proceede to effect, finally that man goeth constantly forward in them and continueth to the ende.

2.3.7.8.9

Therefore it is proved by the authoritie of Scripture and of *Augustine* that this which hath bin taught these manie ages, that God so moueth our will, that it is afterwarde in our owne choise, to obey or disobey his motion & other like sayings are utterly false.


Also in doings, which of themselves are neither righteous nor vnrighteous, and belong rather to the bodily than the spirittuall life, the will of man is not free, but by the speciall motion of God is inclined to clemencie, mercy, wrath, feare, and other diverse affections, when it pleaseth him to make way for his prudence. Which is proved by Scripture, by dailie experience, and by the authoritie of *Augustine*.

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A comparison of the pureness of God with all the righteousnes of men.

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All the offspring of Adam being divided into foure kindes of men, it is proved, that they have no holinesse or righteousnesse: First in them which are endued with no knowledge of God, in whom although there doe sometime appeare excellent qualities (which are the gifts of God) yet there is in them nothing pure.

2.3.4.5.6.

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Finally, it is proved that even the children of God truly regenerated by his spirite, can not stande by any righteousnes of their owne works before the judgement of God, because they can bring forth no good workes that is not sprinkled with some vnclennesse of the flesh, and therefore damnable. Moreover although they could bring forth any such workes, yet one sinne is enough to blot out the remembrance of all former righteousnesse. 3.14 9.10.11.


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See Creation of the worlde.

THE ENDE OF THE TABLE.

TO THE CHRISTIAN AND STUDIOUS READERS
of this Booke, Augustine Marlborate wisheth health.

He so ever shall read and peruse these two Tables following, & especially the latter, may maruell what I mean (after so manie impressions & corrections of this worke) to collect & gather at the places of holy Scripture therin allledged: & a great part of the authorities therin exponded, whereas if any fruite or profit thereof were to bee had, the same long before might have been done: and especially about three yeares past, when the author himselfe was so diligent therein: who besides the many and profitable additions (which it containeth) hee himselfe setting the same in order, with his owne handes, and reducing it to a most exact perfection did then set and publish it forth, in such sort, that in four bookees being divided into chapters and diverse sections he hath riggs
right worshipful and in familiar manner, comprised the somme of the whole Christian religion. And certainelie I cannot deny but it would have bene verie good and commodious, if that anie one man would have taken the paine faithfully and troutelie to have colliected those places: which thing I thought once to have done by the aduise of the imprinter, seeing that my charge and office did else where call me, as soone when I had perused and set it in an other order than it was before, and had even finished it, I was compell'd to o"mit is, or at the least to surcease for the time. And after that this booke being put forth both in Latine and French, was set to sale in euerie place, because I saw no man (who then did take the paine to reduce the places of Scripture to a Table, and understanding how profitable the same were to so all men) could not choose but after my power, and as I was sure serues in those troublesome some times, so employ my whole care and travell therein. And because all things should be done and come forth more certaine and in better order: I would not give credite nor trust to the numbers which the imprinter had before set and made: for when I had diligently conferred them all, I founde manie false, manie omi\tiated and some disorderlie set. And seuerie that happened verie some to suche as are not best skillful in examining and persifying the places of holy Scripture to be done deceived. Wherefore all things diligently restored, and that supplied which seemed to want, I did so order the places of Scripture collected out of the old and new testament, that if there were anie through forgetfulnesse, or by anie other means omitted or overshipped: (as it cannot bee but that in a great harvest some one care of corne shall escape the reader's hande). I dryst warrant: for some shall be founde, that this Table being brought to triall, you shall not finde one much more plentifull or larger. Nevertheless I doe praze and request the reader, that if they doe finde any, they will adversifie the imprinter, whereby the same may better bee examined and corrected. And this is to be noted, that such whole verses as I have comprised in this table; they were not whole but in part alleged, much less expounded in the institution which thing I did upon good consideration. For oftentimes it happeneth that in diverse places of the institutions, some authorities are alleged, which are proved but by some part of the verse. And because in noting the places and numbers, we must use repetitions (which for the most part bring a lothfomnesse to the reader). I thought it better to put in the whole verses, than by often divisions, to use vaine and superfluous repetitions. And as concerning the commoditie which the reader may gather by this my travell (besides that which by use and experience I am taught by those Tables, which for mine owne private studie and exercise I wrote upon the institutions herebefore set forth) I darst to assure this much that they which are not exercised in enreaseing the holy Scripture, and yet deiorsome to serve the Church of God, do diligentlie endeavour themselves therto, they shall finde a large and a plaine maie, both of dextritis to expounde the writings of the Prophetses and Apostles, as also apply to apply the authorities here alleged, to suche like to the edifying of the Church, which is the verie ende of the whole. And although we was not good Commentaries to discover unto us the natural sense of the Scripture, which we do now finde and apply, yet because they who wrote the same, and who with good sucreffe have travelled therein, were contented with the plaine and sincere expostion of the same, none could tell by the vise of the saide Commentaries onelie (unless they were well practised in the principles of religion) howe and so what common place they ought to apply the argument then in hande. But who can so be contented to use this Table, whensoever he shall finde the places which bee entreateth, he shall see howe and so what ende the same is to be applied, whether to the confirmation of true doctrine, or to the conquering of the adversaries, or to the reconciling of such places as seeme to be repugnent. And
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And this shall be more commodious and profitable, not only to the amplifying of any argument, but also to satisfy them, which are desirous to be confirmed in the principal points of Christian Religion. For it is manifest, how simple and slender is their oration and speech, which bring and allage nothing else, but as they read in the Commentaries: where the authors themselves, being most worthy and well learned, do chiefly desire brevity, because the readers should use and study the common places themselves, to the end, that they should the more largely be applied to those things which in the Commentaries are but briefly expounded. Again, forasmuch as we have not always in readiness, what good authors have written upon the scriptures: and very few commentaries upon some books, and none of them upon this Institution, are to be found, or had: This Table, expounding the obscure and hard authorities, shall greatly further and help the readers. For they shall either find some ready interpretation, or some entrance whereby to search and find out the true sense. And as touching the translation, I trust it shall not seem strange to the reader, in that I have rather followed the selfe same words, as they be in the Bible, than as they are alleged by Calvin in this his institution: For he being a man most excellent well learned, and of great reading (as by his works is doth appear, how ready and familiar the Scriptures were to him) had not always the books in readiness, or being open before him, when hee wrote: neither was it necessarie that whatsoever hee did auouch out of the old or newe Testament, he should express or write it in the selfe same words: for it is sufficient, that the sense be faithfully receiued, and the true propriety of the words observed, and so to eschew the cauliinges of all men, fauing such as will finde faults in that, which in the least part cannot be followed nor observed. Being therefore perswaded, that neither hee himselfe will be offended, nor the reader mislike, if the sentences in the Bible be translated according to the Hebrew, as concerning the olde Testament, and according to the Greek, as touching the newe Testament: I have aduentured to aduance the authoritie of the Scriptures in another order (as concerning the words) than they are alleged in this book of Institutions. And therefore sometimes that which is recited in the third person, this Table doth express it in the seconde, and so contrarywise: but yet so, that the sense and meaning is always referred, which beinguerie man shall easie perceiue, if diligently and without hasty judgement, hee doe consider euery thing together: for else curious heads doe loose that fruite, which by aduised reading they might haue and receiue. And as concerning the names and numbers of the books, and of the Chapters of the olde testament, we haue not followed the common translation, but that which is moste agreeable to the Hebrew. And therefore wee doe aduance the readers, that they doe not take the firste book of the Kings, for the first of Samuel:nor the second of Kings, for the second of the same Prophets: which is so done by shen, who heretofore have quoted the Chapters in this imprinted booke, because they followed the Concordances of the Bible, called the great Concordances, which is collected according to the common translation: & by that means, as is mate evidentlie appeare to all men some booke of the old Testament are not rightlie insiulted: and the Psalmes otherwise and in another order divided, than did the Hebrewes. And forasmuch as all the principal points of religion, are in this booke copiously and faithfully expounded, wee make easie to refute the false opinions of the aduersarie. whatsoever shall come to the reading thereof, either with a minde to learn, or a desire to profite: there is no doubt, but hee shall with much profit himselfe, & helpe others: whose consciences he may so strengthen and assure, as they neede not to quail in anie point, because they be assured, that their faith is grounded upon the sure foundation of the Prophets and Apostles, who wrote and spake, being inspired by the holy ghost.
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who hath willed and commanded his most precious and deare worde, to bee red, heard, & handled, in all fearc and reverence, without adding thereto, or taking from the same: least we be worfully reproved of our follie. Let vs therefore, in all simplicitie and fearc of God, read wholesome and necessary things, and daily proceede therein, in the grace & knowledge of God, who onely is the saviour, head and Doctour of the Church: To Whome noxe and for ever be all glory. Calend. Mai. 1562.

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Xenophon. 1.5.12. & 4.12.22
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GENESIS.

1.1 In the beginning God created heauen and earth. 1.14.20
And the spirite of God was vppon the deepes. 1.13.14.8.1
13.22
3 And God saide, Let light be made, and light was. 1.13.7. & 1.13.8. & 1.16.2
11. Let the earth shoot soure greene florishing herbes, and bearing seede according to his kind. 1.16.2
26 Let vs make man to our image & likeness. 1.13.24. & 1.15.3.
27. And God created man to his image & similitude, he created them to the image of God, male & female. 1.11 14 & 1.15.3. & 2.1.1
28. And rule you over the fishes of the sea, and over the soules of the heauen, and over euery beast that moveth on the earth. 1.14.22
31. And God sawe all things that he had made, and they were exceeding good. And Euening and morning was made the sixt day. 1.14.22 & 3.23.8.
2.1. Therefore heauen and earth was finished, and all the garnishing of them. 1.14.4
2. God did throughly finishe the seventh day his worke that hee had made, and he rested the seuenth day from all the worke that he had done. 1.14.2 & 2.8.30.
7. The Lord God therefore did fashion ma of the slime of the earth, & inspired into his figure the breath of life, & man was made into a living soule. 1.15.5 & 2.1.14.8
9. And the tree of life was in the midst of Paradise, and the tree of the
The knowledge of good and evil. 14.18.

17. In what day soever you shall eat thereof, you shall dye with death. 3.

18. It is not good that man be alone, let vs make him a help like to himselfe. 4.13.3.

2. This, now bones of my bones, & flesh of my flesh, she shall be called woman, because she was taken of man. 2.12.7 & 4.19.35.

3. The serpents sayde to the woman, ye shall not dye. 1.14.15.

6. Therefore the woman sawe that the tree was good to eate, & beautiful to the eye, and pleasant to looke upon, and the tree of the fruit thereof, and did eate, and did giue to her husband which did eate. 2.1.4.

15. I will put hatred betweene thee and the woman, betweene thy seede and the seede of her, she shall争创 small thy heads, and thou shalt lay waite to intrappe his heele. 1.14.18 & 2.

13.2.

17. In thy labors thou shalt eate thereof all the dayes of thy life. 3.14.13.

2.10.10.

22. Nowe therefore leaft he stretch foorth his hande, and take all of the tree of life, and eate thereof and liue for ever, let us cast him out. 4.

14.12.

4.4. And the Lord had regard to Abel and to his giftes. 3.14.8.

7. And her desire shall be Subject unto thee, and thou shalt be Lorde ouer it, or thou shalt rule ouer it. 2.15.

16.

8. And when they were in the field, Cain rose vp against his brother Abel, and slue him. 2.10.10.

10. The voice of the blood of thy brother crieth vnto me from the earth. 3.12.7.

13. My inquietic is greater than that I may get pardon. 3.3.4.

6. My spirite shall not abide in man for euer, because he is flesh, &c. 3.

5. But the Lorde seeing that there was much wickednesse of men on the earth, and every thought of their hearts was bent to evil at all times, 2.2.25.

6. Then it repented the Lorde that he had made man on the earth. 1.17.

18. I will make my covenent with thee. 4.14.6.

22. Nowe made all things that the Lord had commanded him. 2.10.10.

8.21. The understanding and thought of mans heart, be prone to evil from their youth. 2.2.25 & 2.27 & 3.

14.1.

9.2. And the seare and dread of you be vpon all beasts of the earth, and vpon all brokes of the aire, with every thing that moueth vpon the earth, all the fish of the sea be giuen to your handes. 1.14.22.


13. I will put my bowe in the cloudes and it shall be a signe of the league betwene me & betwene the earth, 4.14.18.

24. But Nowe beeing awaked from his wine, when he had learned what his yongest sonne had done vnto him. 2.10.10.

25. He said, cursed be Chanaan, he shall be a seruant of seruants to his brethren. 1.11.8.

27. Let God inlarge Iaphes, and let Sem dwell in Tabernaclles, and let Chanaan be his seruant. 1.11.8.

12.4. Therefore Abraham went forth as the Lorde had commanded him 2.10.14.
The Table.

10. But there was a dearth in the Lande, and Abraham went down in to Egypt that he might dwell there 1.10.11.

13. Say therefore I pray thee, that thou art my sister. 1.10.11.

17. But the Lorde did punish Pharao and his house for Sara the wife of Abraham. 2.8.19.

13.7. And there rose a strife betwene the shepheards of the flocke of Abraham, and the shepheards of the flockes of Lot. 2.10.11.

11. And the one of them were separated from his brother. 2.10.11.

14.13. And beholde one that escaped told it to Abraham the Hebrewes. 2.10.11.

18. But Melchisedec king of Salem, bringing forth breade and wine (for he was the pricft of the almighty) &c. 4.18.2.

15. Fear not Abraham, I am thy defender, and thy reward is very great. 2.11.1 & 3.25.10 & 4.10.11 & 4.16.24.

5. Looke vp vpon the heavens, and number the stars if thou canft, and he sayd vnto him, so shal thy seede be. 3.18.2.

17. Therefore when the Sunne was set there rose a dark mist, and there appeared a smoking furnace, &c. 4.14.18.

18. I will giue vnto thy seede this country, from the froude of Egypt vnto the great froude Euphrates. 4.16.11.

16. Beholde, the Lorde hath shut me vp, that I shoulde not bring forth: go thou in to thy handmaide, if peradventure at the leaft, &c. 3.23.1.

5. And Sara fayd to Abraham, thou dealest vnjustly with me. 2.10.11.

I gave my hand-maid into thy bosome. 3.23.1.

9. And the Angell of the Lorde fayd vnto her, returne vnto thy mistres. 1.14.16.

15. Agar brought forth a Sonne to Abraham. 2.10.11.

17. I will make my agreement betwene me and thee, and I wil multiply thee vnderfull much. 3.8.2.

5. I haue ordained thee a father of many Nations. 2.10.11.

7. And I will put my couenaunt betwene me and thee: & betwene thy seede after thee in their generations by an euerlasting truce, that I may be thy God & the God of thy seede after thee. 2.8.19 & 2.10.9 & 2.13.1 & 4.15.20 & 4.16.3.


16.3.

11. And you shall circumcise the flesh of your vn circumcision, and it shall be a signe of the league betwene me and you. 4.16.14.

12. The childe of 8. dayes shall be circumcised amongst you, every male in your generations. 4.16.5 & 4.16.6 & 4.16.30.

13. And my couenaunt shall be in your flesh for an euerlasting league. 4.17.

14. The male, the flesh of whose vn circumcision hath not beene circumcised, that soule shall be wiped out from amongst his people, because he hath broken my couenaunt. 4.6.9.

21. I will ordaine my couenaunt with Haae. 4.14.5.

18.1. The Lorde appeared vnto him in the valley of Mamre. 1.14.5.

2. There were three men appeared vnto him standing by him. 1.14.

9.10. Returning, I will come vnto thee about this time, and thy wife Sara shall have a sone. 3.18.2.

23. If
23. If there shalbe 50. iust in the cite, shall they perish also? and wilt thou not spare that place for 50. iust, if they shalbe in it? 3.20.15
27. Because I have begun once, shall I speake vnto my Lorde, being dust and ashes? 1.1.3
19.1. And two Angels came to Sodom in the evening. 1.1.4.9
20.2. And he saide of Sarai his wife, she is my sister. 2.10.11.
3. Whether or no will thou die for the woman which thou broughtest? for she hath a husband. 1.17.14
18. For GOD did shew vp curious wombe of the house of Abimelech, for Sarai the wife of Abraham. 2.8.
21.1. And Sarai concieved, and bare a sonne to Abraham in her age. 2.10.
10. Cast out this handmaid and her sonne. 2.20.1. & 4.2.3
12. All things that Sarai shall saye vnto thee, harken vnto her, because in Isaac shall thy seede be called. 3.
22.5
24. And Abraham saieth, I wil sweare. 2.8.27
25. And Abraham blamed Abimelech for the well of water which his servants tooke away by force. 2.10.11
22.1. The which after they were done, God tempted Abraham. 3.8.
& 3.20.46
2. Take thou thine only sonne Isaac, whom thou louest, and go into the land of visions, & offer him in sacrifice. 3.8.
23. Therefore Abraham rising by night fled his wife, carrying with him two yong men & his sonne Isaac, & when they had cut wood for sacrifice, he went into the place whereby God had commanded him. 3.18.2
8. My sonne, God will provide to himselfe an offering of Sacrifice. 1.
12. Nowe I knowe that thou fearest the Lorde, and hast not spared thy only sonne for me. 3.8.4
16. I have sorne by my selfe ( faith the Lorde ) because thou hast done this thing, and hast not spared thy only sonne, &c. 3.18.2
17. I will blesse thee, and multiply thy seede as the staries of heauen, & as the sand that is by the shore of the sea. 3.18.2
18. And all the nations of the earth shall be blessed in thy seede, because thou obeyedst my voice. 2.13.1. & 4.14.21
23. 4. I am a stranger and pilgime among you, give me the right of buriall with you, that I may bury my dead. 3.25.3
7. Abraham arose, & did worship the people of that countrie, that is to say, the sonnes of Hebr. 1.12.3
12. Abraham did worship before the Lorde and the people of that countrie. 1.12.3
19. And Abraham buried his wife Sarai in the double caue of the field which caue was right ouer against Mamre, this is Hebron in the lande of Canaan. 3.25.8
12. Lord God of my master Abraham, helpe mee this day, and deale mercifully with my master Abraham. 1.
14.12
25.27. Isaac loued Elshan, because he did eat of his venison. 3.2.31
26.1. A dearte being riven in the lande, after the barrenesse which happened in the dayes of Abraham, Isaac went to Abimelech king of Palestine in Gerara. 2.10.12
4. And I will multiply thy seede as the staries of heauen, and I will give to thy posterity all these regions, and
The Table.

and all nations shall be blessed in thy seed.

7. And he answered, she is my sister, for he feared to confess that she was associated unto him in marriage.

15. For this, the Palestines envying him, they damned vp the wells that the seruants of his father Abraham had digged, at that time filling them vp with earth.

20. But there also was a brawling of the shepheards of Gerera against the shepheards of Isaac.

31. And rising in the morning, they spake one to another.

35. Which both did offend the mind of Isaac and Rebecca.

27.9. Go thy ways forth to the flock and bring vnto me two good kiddes &c.

14. He went & brought, and gave vnto his mother.

27. So soon as hee sented the smell of his garments, blessing him, hee said, behold the smell of my sonne as the smell of a full field, the which the Lord hath blessed.

38. Esau with a great howling wept.

39. Thy blessing shal exceede on the fatnesse of the earth, and in the dew of heaven.

48.5. Isaac therefore let Jacob depart.

11. And he sawe in his sleepe a ladder standing on the earth, and the top thereof touching heaven.

12. And also the Angels of God going vp and going downe by the way.

18. Jacob therefore rising early, tooke the stone which hee did lay vnder his head, and hee reared it vp for a remembrance, pouring oyle thereupon.

22. I will offer the tenthes vnto thee of all things that thou shalt give me.

19. 20. Jacob served for Rachell 7 yeares.

23. And in the evening hee brought in Leah his daughter to Jacob.

27. Fill vp the weke of dayes of this coupling, and I will give her vnto thee for the worke by which thou shalt serve me in seuen other yeares.

30.1. But Rachel seeing that shee was vnfruitfull, she envied her sister, and said vnto her husbande, give mee children, otherwise I will die.

2. Whether or no am I a God that hath taken from thee the fruite of thy wombe?

31.9. And Rachel stole away the idols of her father.

23. Who toke his brethren vnto him, and following after him 7 dayes, he tooke him in the mount Gilead.

40. Day & night I was oppressed with heat and cold, and sleepe was farre from mine eyes.

53. Therefore Jacob swore by the fear of his father Isaac.

32.1. Jacob went on the journey: that he had taken in hand, & the Angels of the Lord met him.

7. Jacob feared wonderfully, &c.

12. I am not worthy of the least of all thy companions, and all the truth which thou hast shewed vnto thy seruants: for with my flasse hauing I passed over this Jordan.

11. Deliver me from the hand of my brother Esau, because I fear him verie much, least hee comming, doe strike the mother with her sonnes.

28. For
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<td>For if thou were strong against God, how much more shall thou prevail against men? 1.14.5</td>
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<td>Jacob asked him, tell me what is thy name? He answered, why doest thou seek after my name which is marvellous? &amp; he blessed him in that place. 1.13.10</td>
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<td>30.</td>
<td>And Jacob called the name of that place Phanuel, saying, I saw the Lord face to face, and my soul is safe. 1.13.10</td>
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<td>And he going forth worshipped prostrate on the earth seven times, vntill his brother drewe nigh. 2.10.12</td>
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<td>34.</td>
<td>Jacob understood that he had ravished his daughter Dina. 2.10.12</td>
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<td>35.</td>
<td>Simeon and Levi the brethren of Dina went into the citie boldly with their swordes and at the male beeing slaine, &amp;c. 2.10.12.4.1</td>
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<td>36.</td>
<td>You have made me to bee without children; Joseph is not alive any more, Simeon is holden in chains and you carie Benjamin away: all these evils hath fallen on mee. 2.10.12</td>
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<td>37.</td>
<td>My omnipotent God make him fauourable towards you, &amp; that bee led loose with you your brother that he holdeth in chains &amp; this Benjamin: for I shall bee as one destitute without children. 2.4.6</td>
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<td>45.</td>
<td>I was not sent hither by your counsell, but by the will of God. 1.17.8</td>
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<td>And Jacob saluted Pharaoh. 1.11.</td>
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<td>The daies of Pilgrimage of my life were 130 yeeres: fewe &amp; eft, 2.10.12. And they came not vnto the daies of my fathers, in the which they were pilgrimes. 2.10.13</td>
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<td>50.</td>
<td>Thou shalt keepe promis &amp; shalt deale pitifullly with mee, that thou burie me not in Egypt. 2.10.13</td>
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<td>51.</td>
<td>But I will sleepe with my fathers, and thou shalt carrie mee from this countrie, and put mee in the sepulchre of my Ancestors. 2.10.13.25.8</td>
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<td>52.</td>
<td>Who swearing, Israel worshipped the Lord, turning to the head of the bed. 1.11.15</td>
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<td>48.</td>
<td>And Israel stretching out his right hande, put it on the heade of Ephraim. 4.3.16</td>
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<td>49.</td>
<td>The Angell which hath delivered mee from all evils, bless these boyes. 1.14.6</td>
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<td>50.</td>
<td>And let the names of my fathers Abraham and Isaac bee called vpon them. 3.20.25</td>
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<td>51.</td>
<td>But his yonger brother shall bee greater than he, and his seede shall grow into nations. 3.22.5</td>
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<td>Simeon and Levi brothers were like...</td>
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The Table.

like vessels of iniquitie. 1.8.4
9. *Juda* the whelp of a Lyon: my sonne
thou ascendest to the pray, beeing
still thou diddest lie as a Lyon, and
as a the Lyon who shall raise thee?
1.8.4
10. The Scepter shal not be caried a-
way from *Juda*, neither the Captain
from his home, vntil he come that is
to be sent, & he shalbe that the Ge-
tiles looke for. 1.8.7
18. I will looke for thy saluation O
Lord. 2.10.14
50.20. You have imagined euil of me
but God will turne that into good,
that hee might exalte me as you see
presently. 1.17.8
25. When God shall visite you, carrie
away with you my bones from this
place. 2.10.13

EXODVS.

2.12. When he looked heere and
there, and saw that no bo-
dye was present, hee hid the Egypt-
ian which he stroke or killed, in the
fand. 4.20.10
3.1. And the Lord appeared vnto him
in a flame of fire from the middest
of a bramble bush. 4.17.21
6. I am the God of thy father, the God
of Abraham, the God of Izaac, the
God of Jacob. 2.8.15 & 2.10.9
8. I have come downe that I maie de-
liver them from the hands of the E-
gyptians, and that I may bring them
out of that countrie. 4.20.30
10. But I came, that I might send thee
to Pharaon, that thou mightest leade
away my people. 4.8.2
14. Which is sent me vnto you. 1.13.
23. I will giue fauour vnto this peo-
ple before the Egyptians, and when
you goe forth you shall not goe
forth emptie. 1.17.7
4.3. And the Lorde said, throwe it on
the earth, he threw it, & it was tur-
ned into a snake. 4.17.15
11. Who hath made the mouth of me
or who hath framed the dumme &
deafe, the seeing & the blind? not I.
1.13.14

21. See thou doe all things openly be-
fore Pharaon which I haue put into
thy handes, I will harden his heart,
& he shall not let the people go. 2.4.
4 & 3.14.13

I will harden his heart, and he shall
not let the people go. 1.18.2

25. Sephora tooke therefore a sharpe
stone, and circumcised the vnincircu-
cision of her sonne. 4.15.12

6.7. And I will take you vnto mee for
a people, and I will bee your God. 2.
10.8

23. Aaron tooke Elizabeth to wife the
daughter of Aminadab the sister of
Nabason, which bare vnto him Na-
dab, and Abin, & Eleazer, & Jihamar.
2.13.3

7.1. And the Lorde said vnto Moses,
beholde, I haue ordained thee the
God of Pharaon, & Aaron thy brother
shal be thy Prophet. 1.13.9

3. But I will harden his heart, and will
multiplie my signes and wonders in
the land of Egypt. 1.18.2 & 2.4.3 and
2.4.4

10. Aaron took his rod before Pharaon
& his seruantes, and it was turned
into a snake. 4.17.15

11. Pharaon called his wife men and in-
chanteres, and they made vnto him
likewise certaine wonders through
Egyptiaces enchantments. 1.8.9

12. And they in like manner catt forth
their roddes, which were turned in
into dragons, but the rod of Aaron de-
noured their rods. 4.17.15

8.15. But Pharaon seeing that queenes
was given him, hee made his heart
worse. 1.18.2

10.1. And the Lorde said vnto Moses,
go in vnto Pharaon, for I haue harde-
"
The Table.

You do murmure against vs privately. 1.85

14. And when the dew was ascended that was fallen, behold vpon the upper parte of the earth there appeared a little thing in a manner of the likenesse, &c. 4.17,34, and 4.18. 20

17.6. Beholde, I will stande there before thee vpon the rocke Horab, and thou shalt strike the rocke, and water shall proceede there from, that the people may drinke. 4.17,15, & 4.17,21 & 4.18,20

15. And Moses did build an altar, and called the name therof Jehovah-Nissi. 1.13,9

18.16. And when there shall bee any disputatyon amongst them, they shall come vnto me, that I may judge betweene them, and that I may shewe the commaundements of God and his lawes. 4.11,8

19.5. You shall be vnto me as the treasur & best of all the people, for all the earth is mine. 4.16,13

6. And you shall be vnto me a kingly Priesthood, and a holy people. 2.7,1

16. And noow the third day was come & it waxed bright in the morning, and behould thundering beganne to be heard, & lightnings to flash, and thick cloudes to cower the hill, and the sound of the trumpet did make a noize verie vehemently, and the people did feare which were in the tentes. 1.8,5

20.3. Thou shalt not haue strange gods before me. 1.13,24

4. Thou shalt not make to thy selfe a grauen image, neither any likenes that is in heauen, aboute the earth, neither that is in y earth beneath, neither of those things that bee in the waters beneath the earth. 1.11.

1,8,11,12, & 1.13,24

BBBb 3 5. Thou
5. Thou shalt neither worship them nor serve them: I am thy mightie Lorde God, jealous, visiting the iniquitie of the fathers upon the children, to the thritte and fourth generations of them that hate mee.  
11.2.1

6. And being merciful vnto thousands of them that love me and keepe my commandements. 2.10.9

13. Thou shalt not kill. 4.20.10

24. In which shall bee the memorie of my name, I will come to thee and bleffe thee. 4.1.5

27.13. But hee that hath not lyen in wayte, but that God hath giuen him into his handes, &c. 1.16.6 & 1.18.3

17. Hee that shall curse his father or mother, shall die the death. 2.8.36

22.1. If any man shall haue stollen an Oxe, or a sheepe, and shall have killed him or folede him, hee shall reftore five Oxen for one Oxe, and four Sheepe for one Sheepe. 4.20.16

8. If the sheepe bee not founde, the master of the sheffe shall bring to the Ludget, and he shall sweare that he hath not &c. 4.20.4.

11. Anothe shall be betweene them, that hee hath not stretched out his hande to the thing of his neighbor. 2.8.26

26. Thy tenthes and first fruits thou shalt not be slacke to pay. 3.7.5

23.1. Thou shalt not admite a lie, neither shalt thou ione thy hande, that thou shouldst beare false witness for the wicked. 2.8.47

4. If thou shalt see the Asse of him that hateth thee lie under his burden, thou shalt not passe by, but shalt lift it vp together with him. 2.8.56

12. That thy Oxe and thy Asse may take rest, and that the sonne of thy hande maiden may bee refreshed, and the stranger. 2.8.32

13. And yee shall not sweare by the name of outward Gods, neither shall it be heard out of your mouth. 2.8.25

19. Thou shalt carie the first of thy fruiutes into the house of the Lorde thy God. 3.7.9

20. Beholde I will sende my Angell, which may goe before thee, & may keepe thee in the way, and may bring thee into the place which I have prepared. 1.14.6

24.18. And Moses enteringe the middest of the cloud, ascended into the hill, & was there 40. days & 40. nights. 1.8.5 & 4.12.10

25.17. Alfo thou shalt make a merrie seate of fine golde, two cubites and a halfe broad, and one cubite and a halfe long. 1.11.3

18. Thou shalt also make two golden Cherubines beaten out on both sides of the Oracle. 1.11.3

20. Thou shalt cover both sides of the merrie seate, stretching out their wings, and covering the Oracle, and their faces one to an other, to the merrie seate wards, by the which the Arke is covered: in the which thou shalt put the testimonie that I shall giue thee. 1.11.3

40. Looke in and do according to the example which was shewed thee in the mountaine. 2.7.1, and 4.14.20

28.9. And thou shalt take two Oxynix stones, and thou shalt graue on them the names of the children of Israel. 3.20.18.

10. Six names in one stone, and the other sixe on the other stone, according
The Table.

12. And Aaron shall carry the names of them before the Lord, upon every shoulder, for a remembrance.

21. And the stones shall be according to the names of the children of Israel, twelve, according to their names, every one according to his name, and they shall be for the twelve tribes.

29. And thou shalt gird them with girdles, both Aaron and his sons, and thou shalt put on them bonnets, and they shall be priests to me by a perpetual religion.

36. And thou shalt offer a cake euery day for reconciliation, & thou shalt cleanse the altar.

30. And Aaron shall make reconciliation upon the hornes thereof once a yeere, with the blood that is offered for sinne.

39. Thou shalt anoint Aaron and his sons, & thou shalt sanctifie them that they may minister vnto me in the priests office.

31. And I have filled Beseleel with the Spirit of God, with wisdome, understanding, & knowledge in eche worke.

13. See that you keepe my Sabaoth, because it is a signe betweene me & you in your generations.

32. Arise, make vs gods that may go before vs, for why, wee knowe not what hath happened to this man Moses, that brought vs out of the land of Aegypt.

4. And they said, these be thy gods, O Israel, which brought thee forth of the land of Aegypt.

27. Let every man put his sworde by his side, and go to and fro from gate to gate through the hoffe, and flaisse every man his brother, and friende, & neighbour.

32. Either pardon them this fault, or else if thou do it not, wipe mee out of the booke which thou hast written.

33. I will have mercie on whom I will, and I will bee favourable vnto whom it shall please me.

20. Thou canst not see my face, for man shal not see me & live.

7. Which doe pay the iniquitie of the fathers to the children, and vpon the childrens children, vnto the thirde and fourth generation.

23. Therefor Moses was there with the Lord 40 dayes & 40 nightes, he cate neither bread, nor dronke water.

29. And when Moses came downe from the mount Sinai, the two Tables of testimonie were in his hands (and hee wist not that the skinne of his face did shine bright after that God had talked with him.)

35. You shall worke seue dayes, the seuenth day shall bee vnto you the holy Sabaoth of the Lordes rest.

30. Beholde, the Lord hath called by name Beseleel the sonne of Hur, the sonne of Hur of the Tribe of Judah.

40. A cloud did cover the Tabernacle, the mawes of the Lorde glittering and shining.

1. Whensoever you shall offer a sacrifice vnto the Lorde, yce shall offer it of cattell.

BBBb 4
The Table.

as of Beeses & of sheece. 4.14.20

4. And he shall put his hand upon the head of the sacrifice, and it shall be acceptable & profitable for his atonement. 4.3.16

5. And hee shall offer up the calfe before the Lord. 4.18.11

A soule when it shal sinne through ignorance in anie of the commanuementes of the Lord, &c. 4.1.28

5.13. And the priest shal make an atonement for him as touching his finne, that he hath sinned in one of these points, and it shall be forgiven him, &c. 2.17.4

8.6. And all the multitude being gathered together before the dore of the Tabernacle, hee washed Aaron and his sonnes. 4.3.15

11.44. Be you holy because I am holy. 4.19.25

16.2. Speake vnto Aaron thy brother, that hee enter not eche time into the santuary that is betweene the veile before the propitiatorie, &c. 2.2.

15.6

21. And Aaron putting both his hands upon the liue Goate, confessed all the iniquities of the children of Israel, &c. 3.4.10

18.5. The which things if a man doe, he shall live in them. 2.8.4. & 2.17. 5. & 3.14.13. & 3.17.3

6. None shall come neere any of the next of his bloud that hee shoulde receale their shamefulness. 4.19.13

19.2. Be you holy, because I the Lorde your God am holy. 2.8.14. & 3.6.2. & 4.19.25

12. Thou shalt not forswear in my name, neither shalt thou defile the name of thy God. I am the Lord, &c. 2.8.24

16. Thou shalt not bee a false accuser nor a whisperer amongst the people. 2.8.47

18. Thou shalt not seeke avengeance, neither shalt thou be mindful of the wrong of thy Citizens to thee. 2.8. 56. & 4.20.19

31. You shall draw away your premises from them that worke with spirits, neither enquire you any thing of souflyers that you shoulde bee polluted by them. 4.1.5

20.6. The soule which followeth after conuiurers and souflyers, and goeth a whoring after them, I will put my face against him, &c. 1.8.

7. Sanctifie your selues and be you holy, because I your Lord God am holy. 4.19.25

9. Hee which curseth his father or mother, shall die by death. 2.8. 36

26.3. If you shal walke in my wayes, & shall keepe my commandementes, and do them. 2.5.10

4. I will give youraine in his time. 16.5. & 2.8.4

12. I will walke amongst you, and I will be your God, and you shalbe my people. 2.10.8

20. Your strength shalbe consumed, in vaine, the earth shall not bring forth her fruite, neither the trees, &c. 3.20.44

23. Yet if by these you will not receive my discipline, but wil walke contrary vnto me. 1.17.8

26. Afterwardes I shall haue bro-</ yerleş

33. But you I will disperre amongst the nations, and I will drawe out a sword after you, and your land shall be desert, &c. 2.11.1

36. And such of you as shall remaine, I will
The Table.

I will cause fear in your hearts. 1. 18, 2, & 24, 6

**NUMBERS.**

6. 1. All the while of his separation, the rafor shall not passe over by his head. 4. 19, 26

18. Then the Nazarites shall be shaven before the door of the Tabernacle of promise, by the locks of his consecration, and he shall take his heare and put it upon the fire. 4. 19.

9. All the daies that the cloude did stande upon the Tabernacle, they did errect their rentes there according to the commandement of the Lord. 4. 15, 9

11. And when the dewe did fall by night vpon the camp, the Manna did fall together with it. 1. 8, 5

18. Be you sanctified, to morrow you shall eate flesh. 3. 20, 51

31. A winde going out from the Lord, brought quails from beyond the sea. 1. 16, 7

33. As yet the flesh was betweene their teeth, neither as yet was chawed, & beholde the wrath of the Lord was stifled among his people, &c. 3, 20.

**12.1.** Marie and Aaron spake against Moses for his wifes lake, which was an Ethiopian. 1. 8, 4

14. 43. The Amalekites & Chananites are before you, by whose sword you shall fall, for because you would not slay your slaves vpon the Lord, neither will the Lord be with you.

2. 5, 11

15. 32. It came to passe when the children of Israel were in the deserte, and had founde a man gathering stickes on the Sabbaoth. 2. 8, 29

16. 24. Commande all the people, that they be separated from the Tabernacles of Chere, Dathan, and Abi-

**20.** The multitude being gathered before the rock, he said vnto them, harken ye rebels & insidels, whether or not shall we bring you water out of this rocke? 1. 8, 5

26. And when you shall have stripped the father from his garment, cloth Eleazar his sonne with it 4. 3, 15

21. Make a brazen Serpent, and put him for a signe, who soever being strowe and looke vpon him, shall live. 4. 18, 20

9. Moses made therefore a brazen serpent, and sette him for a signe, the which when they that were strowe did beholde, they were healed, 2. 12.

23. 10. Lette my soule die the death of the righteous, & let my last ende be like to theirs. 2. 10, 14

19. God is not a man, that he should lie, nor as the sonne of man, that he should be changed. 1. 17, 12

28. 2. These be the sacrifices that you should offer, two Lambes of two yeares old without spot, daile for a continual sacrifice.

**DEUTEROMY.** 4. 1, 5

1. 16. Hear them, & judge you that is right, whether he be a Citizen or stranger. 4. 20, 4, 6, 9

39. Your little ones whome you sayde should be caried captives, and your sonnes which this daye knewe not good from euill, they shall enter in.

4. 16, 19

2. 30. The Lord thy God will harden his spirite, and will make his heart obstinate, so that he shalbe delivered into thy handes. 1. 18, 2, & 2. 4, 3, 8, 2, 4, 4

4. 2. You shall nor adde to the word which I speake vnto you, neither take these from. 4. 9, 2

7. Neither is there a nation so great, which hath the gods so at hande,
as our God is at hande at euerie of our requestes. 3.24.15

9. Kepe thy selfe therefore and thy soule carefully, that thou forget not the wordes that thy eies have seene, and let them not depart out of thy heart all the dayes of thy life, &c. 2.8.5

11. And you came vnto the soote of the hill, which did burne to heauen, there was there in darkenes, clouds, and mistes. 1.11.3

15. Kepe your soules therefor carefully, you saue not any likenes in day that the Lord speake vnto you. 1.11.2

16. Least that being deceived, you should make vnto your selues some grauen similitude, or image of male or female. 2.8.17

17. The likenes of euerie beast that be vpon the earth, or flying birds vnder the heauens. 2.8.17

5.14. That thy seruant & handmaid may rest as well as thou. 2.8.32

17. Thou shalt not kil. 4.20.10

6.5. Loue the Lord thy God with all thy heart, & with all thy fréth. 2.7.5 & 2.8.51. & 3.19.4

13. Thou shalt feare the Lord thy God, and serve him oneely, & thou shalt sweare by his name. 2.8.25

16. Thou shalt not tempt the Lord thy God, as thou temptest him in the place of temptation. 4.13.3

25. He will have mercy vpon vs, if wee doe kepe and doe all his commandementes before our Lord God as he hath commaunded vs. 3.

7.6. Because thou art a holie people vnto the Lord thy God: thy Lord thy God hath chosen thee, that thou shouldest be vnto him a peculiar people of all the people which bee on earth. 2.8.14

7. Not because you did excexe in number the rest of the nations, is the Lord joined vnto you and hath chosen you, where as you be the least of all nations. 3.22.5

8. But because the Lord loved you, & did kepe his othe that he swore to your fathers, &c. 3.22.5

9. And thou shalt know, because the Lord he is the strong God & faithfull, keeping couenant & mercie with them that love him, and with them that kepe his commandement. 3.17.5

12. If after you shall heare these judgements, you shall kepe & do them, the Lord thy God will kepe the couenant & mercie with thee, which hee swore to thy fathers. 3.

17.1

13. And he willoue thee, and bleffe & multiply the fruite of thy womb, and the fruite of thy lande, &c.3. 17.1

8.2. And thou shalt remember all thy jorney by the which the Lord thy God leade thee fourtie yeares by the desert, that he might afflicte thee and prooue thee. 3. 20.46

3. That he might shewe thee, this man liueth not onely by bread, but by euerie worde that goeth out of the mouth of the Lord. 1.16.7 & 3.20.44

9.6. Knowe thou therefore, the Lord thy God gaue thee not this good countrytor to possesse for thy righteousnesse sake, when as thou art a people of a most harde necke. 3.21.5

10.12. And now Israel, what doth the Lord thy God require of thee, but that thou shouldest fear the Lord thy God, &c. 2.8.51

14. Loe, behold the heauen, and the heauen of heauens, the earth, and all that be in them be the Lord thy Gods.
The Table.

Gods. 2.11.11 & 3.21.5.
15. And yet notwithstanding the Lorde was joyned vnto thy fathers, and loved them, & chose their fceede after them, &c. 3.21.5.
16. Circumcise therefore the vn circumcision of your hearts, & harden not your neck any more. 2.5.8 & 3.6. & 4.16.3. & 4.16.21.
20. Thou shalt teare the Lorde thy God and shalt serve him only, thou shalt cleave vnto him, and shalt sweare by his name. 2.8.15.
11.26. Lo.e, I put before your sight this day a blessing and a cursing. 3.17.1.
12.13. Beware thou offer not thy burnt offerings in every place that thou shalt see. 4.2.9.
14. But in that place thy Lorde God hath chosen, in one of thy tribes there thou shalt offer thy offerings, and thou shalt doe whatsoever I command thee. 4.2.9.
28. Keepe & harken to all that I commande thee, that it goe well with thee, & thy children after thee for ever, &c. 2.8.5.
32. Thou shalt notadd nor diminish anything. 4.10.17.
13.3. The Lord your God proued you, that it might appeare, whether you loved him or not withall your hatt, & with all your soule. 3.20. 46.
14.2. Thou are a holy people to the Lorde thy God, and he chose thee, that thou mightest bee to him a peculiar people, out of all the nations of the earth. 2.8.14.
16.10. And thou shalt celebrate the holy day of weeke vnto the Lorde thy God a willing offering of thy handes, which thou shalt offer according to the blessing of the Lord thy God. 2.18.8.
19. Thou shalt not respect persons, nor take bribes, because bribes doe blinde the eyes of the wise, and doe change the words of the luff. 4.20.9.
17.8. If thou shalt perceiue hard and doubtful judgement betweene bloud and bloud, and cause & cause, &c. 3.4.4.
9. Thou shalt come vnto the priest of the Levites, and to the Judge that shall be at that time, and thou shalt feeke of them. &c. 3.4.4. & 4.8.2.
11. And they shall teach thee according to that lawe, and thou shalt follow their judgement. 4.8.2.
12. Whosoever shall be proued, nor willing to obey the government of the Priest, which that time serueth before the Lorde the God, by the sentence of the judge that man shall die, and thou shalt take away euill from Israel. 4.8.2.
16. And when he shall be ordaine, he shall not encrease his horse, neither shall he carry the people backe into Egypt. 4.20.9.
18.11. Neither hee which seeketh the truth at the dead. 3.5.6.
13. Thou shalt bee perfect & without spot with thy Lorde God. 2.8.51.
15. The Lorde thy God wille raife vp a Prophet vnto thee of thy nation, & of thy brethren like vnto mee, him thou shalt heare. 4.1.5.
19.19. They shall giue vnto him, as he had thought to have done vnto his brother. 4.10.16.
21.18. If a man shall beget a contumelious & stubborn sonne, which will not be ruled by his father or mother, & shall contemn to obey to be chastened, &c. 2.8.36.
23. He is cursed of God that hangeth on a tree. 2.7.15 & 2.16.6.
23.5. And hee will turne his curse into
to a blessing, because he did love thee. 3.1.5.

14.13. But by and by thou shalt restore vnto him his pledge before the sun, that sleepeing in his garment he may bleffe thee, and if thou mayest haue righteousnes before the Lord thy God. 3.17-7.

26.18. Beholde, the Lord hath chosen thee this day, that thou shouldest be vnto him a peculiar people, as hee told thee, & that thou mightest keep all his precepts. 2.8.14.

27.26. Cursed be he that doth not abide by the words of this lawe, and that doth not thoroughly doe them in works. 2.7.5. & 2.7.15. & 2.16.6. & 3.11.19. & 3.12.1. & 3.14.13. & 3.17. 1. & 3.17.9.

28.1. If thou shalt heare the voice of the Lord thy God, that thou do and keep all his commandements that I command thee this day, & the Lord thy God will make thee excellerter than all nations that dwell on the earth. 1.17.8. & 2.5.10.

2. All these blessings shall come vpon thee, and shall overtake thee if thou shalt harken to those precepts. 2.8.

4. The Lord shall open his best treasure, & he shall giue raine vnto thy lande, &c. 1.16.5.

29. And always thou shalt suffer reproch, and thou shalt be oppresed by violence, neither hast thou any to deliver thee. 4.20.25.

36. The Lord shall leade thee and the king which thou dost ordaine over thee, into a nation which thou dost not knowe, neither thy fathers &c. 2.11.1.

65. For the Lord shall giue vnto thee a fairefull heart, and failed eyes, and a soule consumed with grief. 2.4.6.

29.2. You haue seen all that the Lord did before you in the land of Egypt. &c. 2.2.20.

4. And the Lord gave not vnto you an understanding hart, & seeing eyes, and eares which might hear, vntill this present day. 2.2.20.

18. Least thereof bee amongst you a man or woman, or family, or tribe, whose heart this day is contrary from the Lord our God, yit should go & serve, &c. 3.17.5.

19. And when hee hath heard the words of this othe, hee bleffe himselfe, and I will walke in the wickednesse of my heart, and he take with drunkennesse this. 3.17.5.

20. And the Lord shall not forgive him, but then moste of all shall his rage ssume & his zcele against that man, and all the curses shall light vpon him that are written in this booke, &c. 3.3.7.

29. The secret things belong vnto our Lord God, but those that be manifesst, vnto vs and our children for ever, that wee may doe euery thing of this law. 1.17.2. & 3.21.3.

30.2. And thou shalt returne vnto him, and thou shalt he obedient vnto his government, as I haue commannde this day, with thy children &c. 3.3.6.

3. The Lord thy God shall bring thee backe from thy captivity, and hee shall haue mercie of thee, and hee shall gather thee togither againe from amongst all the Nations amongst whom hee had scattered thee. 4.1.14.

6. Thy Lord thy God will circumcise thy heart, & the heart of thy seede that thou mayest love the Lorde thy God, &c. 2.5.8. & 2.5.12. & 3.3.6. & 4.16.3.
The Table.

voice of the Lorde thy God, and shalt keep his preceptes & ceremonies which be commanded in this lawe, &c. 1.7.5

11. The commandement that I doe command thee this day, is not above thee, neither a farre off. 2.5.12

13. Neither is it set beyond the sea, thou shouldest say: who of vs shall goe over the sea & fetch it vs, that we may hear it? 2.5.12

14. But the worde is verye neare vnto thee, in thy mouth and heart, that thou maiest doe it. 2.12. 2.5.12 & 3.24.3

15. Consider that this day I haue put before thy sight life & good, & contrarywise, death & euill. 3.17.1

19. I doe call heauen and earth this day to witnessse, that I haue put before you, life and good, blessing and cursing: choose therefore life, that thou maist live and thy seed. 2.5.4 & 2.7.3

32. 5. They have corrupted themselves toward him by their wise, not beeing his children, but a frowarde & crooked generation. 1.8.6

8. When the almighty diuided the nations, when he separeth the sonnes of Adam, he appointed the boundes of the people, &c. 2.11.11 & 3.21.5

15. The wellbeloved is waken faire: he hath kicked, being swolen vppe with fatte, hath forsaken God his maker, &c. 3.8.5

17. They haue offered vp to devils, & not to God. 4.13.17

21. They haue prouoked mee with that which was not God. 1.13.15

35. Vengeance is mine, and I will reward, &c. 2.8.56 & 4.20.19

49. Set your hearts vp6 all the worde that I teache vnto you this daye, ye may commande them vnto your children, that they may ob-

serve and doe all the wordes of the law. 2.7.13

33. 3. All holy men be in his hande

29. Blessed art thou O Israel, who is like thee O people which are fauied in the Lord, &c. 2.10.9

34. 5. And Moses the seruaunt of the Lord died in the lande of Moab, the Lord commandinge. 4.6.11

1.7. Waruue not from it, neither to the right hand nor to the left, thou mayest understand all things that thou dost. 4.9.12

8. The volume of this lawe shall not departe from thy mouth, but thou shalt mediate thereon daye and night, &c. 4.9.12

2.1. Who going foorth, entred the house of a woman harlot, named Rahab, &c. 3.24.11

9. I haue knowne that the Lord hath deliuered vnto you the lande, for why, the feare of you hath fallen vpon vs, and all the inhabitantes of the land haue faunted. 2.4.6

11. And wee hearing these things, feared wonderfully, and the heart of vs faunted, neither was there any courage left in vs at the entrance of you: For the Lord your God, hee is God in heauen aboue, & in earth beneath. 2.4.6

5.14. I am the chiefe of the host of the Lorde. 1.14.5

7.19. And Josua saide to Adam, my sonne, give glory vnto the Lorde God of Israel, and confesse & shewe vnto me what thou haft done. 2.8.

10.13. And the Sunne and Moone stood still. 1.16.2

11.20. It was the judgement of the Lord, that their hearts should bee hardned, & that they should fight against Israel. 1.18.2

24.2
I. I.II.8. & 3-24. i. 
3. I tooke your father Abraham from the borders of Mesopotamia, and I brought him into the land of Chisnaan, &c. 3.14.2

**Judges.**

2.1. And the Lorde went vp from Gilgal to a place of, &c. 1.14.2

18. And when the Lord had raised vp them judges, in those daies, he was mowed with compassion, and did heare the groans of their afflictions &c. 3.3.25, & 3.20.15

19. Yet after the Judge was dead, they were turned, and they did muche worse than their fathers did, following strange gods. 3.3.25.

3.9. And they cried vpnto the Lorde, which raised vpnto them a saviour, and he deliuyed them 3.20.15, & 4.20.30

12. And the children of Israel began againe to do wrong in the sight of the Lord. 3.20.15

15. And afterwardes they cried vpnto the Lorde, which raised vpnto them a saviour, &c. 3.20.15

6.11. The Angell of the Lorde came & sat vnder the Oke. 1.14.6

14. And the Lorde looked vpn him and said: goe in this thy strength & thou shalt deliuer Israel from the hand of the Median. 1.13.10, & 1.14.5

34. But the spirit of the Lorde cloathed Gideon, who sounding a trumpet called together the house of Abiezzer that it should follow him. 2.2.

27. I will put this fleece of wool in the threshing place: if dewe shall be in the onclie fleece, and drisie on all the ground, &c. 4.14.18

8.27. And Gideon made thereof an Ephod, and put it in his Citie Ephra, and all Israel went a whooring there after it, which was the destruction of Gideon and his house. 4.10.25

9.20. But if strongly, lette fire come forth from Abimelech, and consume the inhabitants of Sechem, and the towne of Mello, &c. 3.20.15

11.30. Jephthe vowed a vowe vpnto the Lorde, saying, if thou shalte deliver the sons of Ammon into my hands, &c. 4.13.3

13.10 Behold, the man appeared vnto me which I did see before 1.14.6

16. To whom the Angell answered, if thou compell me, I will not eate of thy bread, but if thou wilt make burnt offering, offer that vnto the Lorde. 1.13.10

28. Why dost thou inquire after my name, that is maruelous? 1.13.10

19. Therefore Manoah tooke a kidde of the goats and meat offerings, and put it vpon the grounde, offering it vnto the Lorde. 4.10.25

22. We shall die the death, because we have seen the Lord. 1.13.10 & 1.14.5

23. If the Lord would kill vs, he would not have receiued a burnt offering and meat offerings at our handes. 1.11.10.

16.18. O Lord my God be mindful of me, and give me nowe mine olde strength, that I may reuenge me of my enemies. 3.20.15

21.25. In those daies there was no king in Israel, but euery one did by that seemed right in his owne eyes. 4.20.9

RVTH.

3.13. If he will not haue thee, I will take thee without anie doubt: The Lord liueth. 2.8.27
The Table.

1. SAMUEL.

1.13. But Anna speake in her heart, and only her lips did moue; and her voyce was not at all heard, wherfore Heli thought she was drunken.

2.6. The Lorde doth kill and quicken; he doth lead vs to hell, and bringeth back againe.

9. He will keepe the secte of his Sainctes: and the wicked shall keepe silence in darkness.

25. And they hared not the voyce of their father, because the Lorde would kill them. 1.18.3. & 3.24.14.

34. And this shall be a signe vnto thee, that shall come vpon thy two sons, Ophne and Phinees: they shall dye both on one day.

6.9. And you shal see, and if so it goe vp by the way of his coaste against Bethsames, he did vs this great evil. &c. 1.169.

7. If you doe tume vnto the Lorde, with all your heartes, put away the strange Gods from amongst you, Baalam and Acharoth, and prepare your heartes vnto the Lorde, &c. 3.3-5.

6. And in that day they fasted, & they saiide there: we haue sinned against the Lorde.

17. He built there an altar to the Lorde.

8.7. They have not cast off thee, but me that I should not rule over the.

11. This shalbe the right of your king which shall rule you, hee shall take your sons, and put them in his chariots, &c. 4.20.6.

10.6. And the spirit of the Lorde shall come vpon thee, & thou shalt prophesie with them, and thou shalt be changed into another man. 2.1.

9. Therefore, when he had turned his backe to goe from Samuel, God gaue him another hart, & all these signes chaunced in that day. 3.2.12.

26. Saul also went home to Gibeah, and with him part of the army, whose heart God had touched. 2.7.

11.6. Then the spirit of the Lorde came vpon Saul, when hee heard these words, &c. 2.4.6.

15. And all the people arose in Gilgall, and made Saul their king, before the Lord, &c. 1.8.6.

12.22. And the Lorde will not for sake his people, for his great names sake because the Lorde swore he would make you his people. 3.21.5.

14.44. And Saul sayd, God doe to, and more also vnto mee, thou shalt dye the death Jonathan. 2.8.24.

15.11. It repenteth mee, y haue made Saul king, because he hath forsaken me, & hath not done as I commanded him: and Samuel was sadde, and cried vnto the Lorde all night. 1.17.

18.9. Whether will the Lorde haue burnt sacrifice & offerings, and not rather that the voice of the Lorde should be obeyed, &c. 4.10.17. & 4.

3. For rebellion is as the sinne of witchcraft, and not to trust in the Lorde as the sinne of idolatry, for that thou haft cast away the worde of the Lorde, &c. 3.4.33. & 4.10.

29. For the triumphe in Israel will not spare, neither will he be changed by repentance, neither is he man that he should repent.

30. But he sayde, I haue sinned, but honnor me, I pray thee, before the seniors of my people, &c. 3.3.4.

35. But.
35. But Samuel did bewayle Saul: and it repented the Lord that hee had made Saul king ouer Israel. 3. 20.15.

16. And the Lord saide vnto Samuel, howe long wilt thou bewayle Saul: seeing I haue cursed him, as that hee shall not raigne, &c. 3. 20. 15.

13. Samuel tooke therefore his horn of oyle, and annointed him in the midst of his brethren. 1.8.7. & 2.2. 17.

14. And an euill spiritre did vexe him from the Lord. 1.14.17. & 2.4.5. 18.10. And after another day, the euill spirite of God entred Saul. 1.14.17. & 2.4.5.

19. And the euill spirite of the Lorde was vpon Saul, and hee sat in his house, and helde a Iauncile in his hand, &c. 2.4.5.

23. And Saul and his men went on the one side of the hill, and David & his men on the other side. 1.16.9.

27. And a messenger came vnto Saul, and sayd: make haft and come, because the Philistines haue invaded the countrey. 1.16.9.

14.7. The Lord keepe me, that I do not this thing vnto my Lord the anointeed of the Lord, that I should lay my hande vppon him, which is the anointed of the Lord. 4.20.28.

11. But mine eye hath spared thee: for I sayd I will not stretch out my hand against my Lord, because he is the annointed of the Lorde. 4.20.28.

26.9. And David said vnto Abisai, kill him not: for who shall stretch forth his hande against the annointed of the Lord, and be blameles? 4.20.28.

12. All of them did sleepe, because the droustnes of the Lord fell vpon the. 1.18.2.

23. The Lord shall rewarde euery man according to his roughteousnes and faithfullnesse, for the Lord hath deliuered theee into my hands, &c. 3.17.14.

41.13. And they tooke their bones, and buried them in a grouce at Iabes, and they fasted 7. dayes. 4.1.17.

2 SA M V E L.

5.8. Therefore it is said in a proverb the blinde and lame shall not enter into the temple. 4.1.6.31.

7.14. The which if he shall doe any thing wickedly, I will correct him with the roode of men, and in the plagues of the sonnes of men. 3.4. 32.

17. Because thou O Lord God of the hostes of Israel, hast receaued vnto thy seruaunt, sayde: I will builde a house to thec, &c. 3.20.13.

28. Now therefore, O Lord God, thou art God, and thy wordes are true, thou haft spoken vnto thy seruaunt, these good things. 3.20.14.

10.12. Be thou a stout man, and let vs fight for our people, and for the city of our God, and the Lorde will doe that seemeth good in his owne cies. 1.17.9.

11.4. David hauing sent messengers, brought her, who when shee came vnto him, he slept with her. 4.1.24.

15. Hee wrote in a letter: put Vris in the front of the battle where the greatest skirmith is, & forsake him, that being stoken he may dy. Ibidem.

12.12. Thou diddest it priuily, but I will do this in the sight of all Israel. x. 18.1.

13. And David sayde vnto Nathan, I haue sinned against the Lorde. And Nathan sayed vnto David: the Lorde hath put away thy sinne, thou shalt not dye. 3.3.4. & 3.4.10. & 3.4.31. & 4. 1.14.

14. Notwithstanding for because thou madest the enemies of the name of God.
3. God blasphemeth this thing, the sonne that is borne vnto thee shall die. 3.43.

16.10. The Lorde hath commandedit him that hee should curse Daviud, & whoe is it that dare say, why hast thou done so? 1.17.8. & 1.18.1. & 1.18.4

22. Therefore they spread Absolon a tent vpon the top of the houe, and he went in vnto the concubines of his father, before all Israel. 1.18.1. & 1.18.4

17.7. And Chusaf saide vnto Absolon, it is not good counsell that Achitophel gaue this time. 1.17.7

14. The profitable counsel of Achitophel is scattered abroad by the neck of the Lorde, that the Lorde might bring vpon Absolon cuil. 1.17.7. & 2.4.6

22.20. And he brought me forth into Ierusalem, he delivered me because it pleased him. 3.17.5

21. The Lord hath given vnto mee according vnto my righteouenes, and according vnto the cleanines of my hands. 3.17.5

24.1. And the wrath of the Lord was againe kindeled against Israel, and hee moved David against them in that he said vnto Jacob: go number Israel and Juda. 1.14.18

10. But the heart of David stroke him after he had numbred the people: and David said, &c. 3.3.4

20. And going forth, hee worshipped the King, grouling with his face toward the earth. 1.12.3

1. KINGES.

11.6. Bethsabee bowed her selfe and worshipped the King. 1.12.

21. It shall come to passe, when my Lorde the king shall sleepe with his Fathers, my sonne & I shalbe counted offenders. 3.11.3

2.5. Thou knowest what Joab the sonne of Servie hath done vntome, and what he hath done to the two captaines of the host of Israel 4.20.

6. Thou shalt do therefore according to thy wisdome, and thou shalt not bring his gray hayres peaceably vnto the grave. 4.20.10

8. Thou hast also with thee Semcy the sonne of Gera, the sonne of Gemini, of Bahurim, which cursed me with an evil curse, &c. 4.20.10

8.23. Which keepest covenants and mercies with thy seruauntes, which walke before thee with all their hearts. 3.17.5

46. If they sin against thee (for there is not a man that sinneth not) and being angrie thou shalt deliver the vnto their enemies, &c. 2.7.5. & 3.14.9. & 4.1.15

47. And if they shall repent them with all their hearts in the place of their captiuitie, &c. 4.1.25

58. That he may bow our hearts vnto him, that wee may walke in all his ways, and that wee may kepe his commandements and ceremonies, &c. 2.3.9

11.12. Notwithstanding, in thy daies I will not do it for David thy fathers sake, but I will rent it out of thy hand of thy sonne. 2.6.2

23. God stirrèd him vp an aduersarie &c. 1.18.1

31. I wil rent the kingdom out of Solomon hands, & I wil give vnto the ten tribes. 1.18.1

34. Neither will I take the whole kingdom out of his hande, but I will ordaine him a captaine all the daies of his life for Davids sake, &c. 2.6.2

39. And I will for this, affliet the seede of David, but not for ever. 2.6.2

12.10. And the yong men said vnto CCCC him
him which were brought vp together with him, speak thus vnto this people, &c. 1.17.7
15. And the king hartkened not vnto the people, before the Lorde was aduersarie vnto him, &c. 1.17.7. & 1.
18.4. & 2.4.6
20. Neither did any follow the house of David, but the tribe of Juda only, &c. 1 18.4
28. Counfel being taken, he made two golden calues, & saide vnto them: goe not further vp to Jerusalem, behold thy gods Israel which brought thee, &c. 4.3.8
30. And this thing turned to sinne, for the people went to worship euens to day. 4.20.32
31. And he made a house in high places, and priests of the rascals of the people which were not of the fones of Levi. 4.2.8
15.4. But for Davids sake the Lord his God gaue him a light in Jerusalem, that hee shoulde raise vp his sonne after him, & that he should establishe Jerusalem. 2.6.2
18.10. The Lord thy God liueth, there is no nation or kingdome into the which my Lorde hath not sent &c. 2.8.27
41. And Elias said to Acab: come vp and eate and drinke, because there is a found of much raine. 2.20.3
42. But Elias came vp vnto the top of Carmel, and hee put his face greuling on the earth between his knees 2.20.3
43. And he said vnto his boy, go vp & looke towards the sea: who when he went & sawe & had beholde, he said, there is nothing: and he said vnto him againe returne seven times. 2.20.3
18. And he walked in the strength of that meat 40. days & 40. nights, euens null the hill of God Horeb. 4.12.20
18. I haue left vnto my selfe in Israel 7000 men, whose knees haue not bowed before Baal. 4.1.2
21.2. They proclaimed a fast, and set Naboth amongst the cheefe of the people. 4.12.17
28. And the word of the Lorde came vnto Elias the Thebiste, saying. 3.25
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22.6. The king of Israel gathered therefore about 40. Prophets. 4.9.6
21. A spirite went southe and stode before the Lorde, and saide, I will deceiue. 1.14.17. and 1.17.7. and 1. 18.1
22. And he saide, I will goe out & I will be a lying spirite in the mouth of all his Prophets. 4.9.6
27. Thus saith the king, send this man into prison, & maintaine him with the bread of tribulation, and with the water of greese, vntill I returne in peace. 4.9.6

2. KINGS.
5.17. AND Naaman said, as thou wilt: but I pray thee grant vnto mee thy seruante, that I take the burden of two Asses of earth: for hereafter thy seruante will offer no burnt offering nor sacrifice to strange gods, but vnto the Lorde. 3.2.32
18. This is the only thing that thou shalt pray vnto the Lorde for thy seruante, when my Lorde shall goe into the Temple, &c. 3.2.32
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P S A L M E S.

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2. But his wil is in the Law of God, and in his lawe will hee meditate day & night. 2.7.13

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3. Let vs breake the bandes a sundre, and let vs throw from vs their yoke, Ibidem.

4. Hee that dwelleth in heauen shall laugh them to scorne, the Lord shal haue them in derision.1.5.1. and 2.16.3

8. Aske of me and I will giue thee the Gentiles for an inheritaunce, & for thy possessions ends of the earth. 2.11.11

9. Thou shalt rule them with an yron rod, and thou shalt breake them as an earthen vessell. 2.15.5. and 4.1.19

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8. The Lord is the strength of his people, and the strength of the salvation of his anointed. 2.6.2 & 2.
9. The voice of the Lord is upon the waters, the God of his people hath thundred, the Lord (is) upon great waters. 1.6.4
10. Weeping may abide at evening, but joy commeth in the morning. 1.10.8
11. And in my prosperitie, I said, I shall never be moved: 2.9.3
12. For thou O Lord of thy goodness didst give strength into my beauty, thou turnedst thy face from me, & I was troubled. 3.8.2
13. I haue trusted in thee O Lord, I shaue not been confounded for ever, deliver me in thy righteousness. 3.11.12
14. Judge me O Lord, for I have walked in my innocencie & trusting in the Lord, I shall not slide. 3.17.14
15. Unto thee, O Lord, have I lift vp my soule. 3.20.5
16. Remember O Lord thy tender mercies and lousting kindnesse which be for ever. 3.20.9
17. Remember not the faults & ignorances of my youth, but according to thy kindnesse remember thou me. 3.3.18 & 3.20.9
18. Look upon my affliction & travel, and forgive all my sinnes. 3.20.9
19. Al the waies of the Lord are mercy and truth to them that seek after his will, &c. 3.20.7 & 3.17.2
20. For thy name sake, O Lord, thou shalt be mercifull unto my sin, for it is great. 3.17.2
21. Remember O Lord thy tender mercies and loving kindnesse which be for ever. 3.20.9
22. And thy mercies shall follow me al the daies of my life 2.3.12
23. For although I shall walke in the midst of the shadowe of death, I will feare no euill because thou art with me. 1.17.11 & 3.2.21 & 3.7.28
24. Who shall ascend into the hill of the Lord? or who shall stande in his holy place? 3.6.2
25. Vnto thee, O Lord, haue I lift vp my soule. 3.20.5
26. Remember O Lord thy tender mercies and loving kindness which be for ever. 3.20.9
27. Remember not the faults & ignorances of my youth, but according to thy kindness remember thou me. 3.3.18 & 3.20.9
28. Al the wayes of the Lord are mercy and truth to them that seek after his will, &c. 3.20.7 & 3.17.2
29. For thy name sake, O Lord, thou shalt be mercifull unto my sin, for it is great. 3.17.2
30. Look upon my affliction & travel, and forgive all my sinnes. 3.20.9
31. Judge me O Lord, for I have walked in my innocencie & trusting in the Lord, I shall not slide. 3.17.14
32. Prove me Lord, & trie me, examine my raiies and heart. 3.21.46
33. O Lord I have loued the beautie of thy house, & the place of the habitation of thy glory. 1.11.14
34. Destroy not my soul with the wicked, and with men of &c. 3.17.14
35. And the Lord is my light and my health whom shall I fear? 1.17.11
36. My father & mother have forsaken me, but the Lord hath taken me up. 3.20.36
37. The voice of the Lord is upon the waters, the God of his people hath thundred, the Lord (is) upon great waters. 1.6.4
38. Weeping may abide at evening, but joy commeth in the morning. 1.10.8
39. And in my prosperity, I said, I shall never be moved: 2.9.3
40. For thou O Lord of thy goodness didst give strength into my beauty, thou turnedst thy face from me, & I was troubled. 3.8.2
41. I have trusted in thee O Lord, I shall not been confounded for etev, deliver me in thy righteousness. 3.11.12
42. I commend my spirit into thy hands, thou hast redeemed me, O Lord God of truth. 3.20.26
16. My lottes are in thy handes. 1.17.
23. If said in the heare of my minde, I am call out from the face of thine eyes.
32.1. Blessed are they whose iniquities be remitted, and whose sins are covered. 3.4.29. & 3.11.11. & 3.14. 11. & 3.17.10.
5. I haue made my fault knowne vnto thee, and I haue not hid mine vn-righteousnesse. I haue said, I will co-
sell against my selfe vnto the Lord mine iniquities, &c. 3.4.9.
6. For this shal euery one that is holy in time convenient, &c. 3.20.7. & 3.20.26.
33.6. The heauens were established by the word of the Lord, and by the spirite of his mouth all the powers of them. 1.13.15. & 1.16.1.
22. Blessed is the people whose God is the Lorde, a people whom he hath chosen for an inheritance vnto him-
sel:fe. 2.10.8. and 2.2.8. and 3.21.5.
13. The Lord looked from heauen & sawe all the children of men. 1.16.1.
18. Beholde, the eyes of the Lorde be vpon them that feare him, & vp-
on them that trust on his mercy. 3.20.40.
22. O Lorde let thy mercie be vpon vs as wee trust in thee. 3.20.12.
34.7. This poore man cried, and the Lord heard him, and he fau round about them that feare him, & he shall deliuer them. 1.14.6. & 1.14.8. & 3.20.23.
15. Depart from euil & do good. 3.3.8.
16. The eyes of the Lord be vpon the iu:st, & his cares to their prayers. 1.16.7. & 3.20.3. & 3.20.10.
17. The countenance of the Lorde is vpon them that doe euill, that he maie root from the earth their me-
monie. 1.16.17.
22. The death of the wicked is euill. 2.10.14. & 2.10.18.
23. The Lord redeemeth the soules of his servants. 2.10.16.
36.1. The wicked man faide to himselfe that he might do euil: there is no feare of God before their eyes. 4.2.
2. For he hath done deceitfully in his own sight, that his iniquity may be found to hatred. 1.14.2.
6. Thy mercie, O Lord, reacheth vnto the heauens, and thy truth vnto the cloudes. 3.2.7.
7. Thy judgements are wonderous deep. 1.17.2. & 3.23.5.
10. With thee is the fountain of life and in thy light we shall see light. 2.2.20.
37.7. Be subject to the Lorde and ent-
tre him. 3.2.37.
22. For because those that bee blessed of him, shall possesse the earth: but they that be cursed of him, shall per-
rish. 2.1.2.
38.1. O Lorde in thy wrath reproue me not, neither in thy anger cor-
rect me. 3.4.32.
5. Mine iniquities have gone ouer my head, and as a heauie burden they haue weighed vpon me. 3.4.16.
39.10. I was dumme and opened not my mouth, because thou diddest it. 1.17.8.
13. I am a stranger and a pilgrime with thee, as all my fathers were. 2.10.15.
14. Let me pause, that I may come to my selfe before I depart, and bee no more. 3.20.16.
40.4. And he put in my mouth a newe song, a verfe to our God: many shall see & feare, & they shall trust in the Lord. 3.20.26. & 3.20.28.
6. Many haue thou made, O Lord, thy 

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marvelous workes, & there is none that is like to thee in thoughtes.1.5 9. & 1.17.1

7 Thou wouldest not sacrifice and offering , but thou madest vnto mee cares. 3.2.2.10

8 Then I saide, behold, I come : it is written of me in the chapter of the booke. 2.16.5

9 I desired to doe thy dodd will, O my God, and thy lawe is in the midst of my heart. 2.16.5

11 I have dished forth thy truth & salvation. I have not hid thy louing kindnesse & truth from the great congregation. 3.2.7

12 Thy louing kindnesse & truth have alwaies preferred mee. 3.2.7

41.5 Heale my soule, for I have sinned against thee. 3.10.12

42.3 My soule thirsted after the strong God, even the living God: where shall I come and appear before the face of God? 4.17.21

5 I passed to the house of God with the voice of mirth and praise, &c. 3.4.9

6 Why art thou sadde my soule? and why doest thou trouble me? truست in the Lord. 3.2.16

43.5 Why art thou sadde, O my soule? & why doest thou trouble me? truست in the Lord. 3.2.16

44.4 Neither did they possesse y lande by their owne sword, and their owne arme did not save them , but thy right hande and thy arme, and the light of thy countenance : because thou diddest saue them. 3.21.5

21 If we have forgotte the name of our God, and have stretched forth our hands vnto a strange God.3.20.27

22 Shall not God search this out? For he knoweth the secrets of the hart. 3.20.27

23 For thy sake be wee slaine all the day long, we be esteemed as sheepe for the slaughter. 3.2.5.3

45.7 Thy saue, O God , endureth for ever, the rodde of thy kingdom is a rodde of direction. 1.15.9

8 Thou hast loued righteousness and hated iniquitie, therefore God thy God hath annointed thee with the oyle of gladnesse above thy companions.2.15.5 & 4.19.18. & 4.20.30

18 And all the daughters of Tyrus with the rich of the people, shal do homage before thy face with gitts. 1.11.15

46.2 God is our refuge and strente, our helper in time of tribulation. 3.2.37

3 For all that we will not sauee, whilst the earth is troubled , and the mountains be carried into the hart of the sea. 3.2.37

6 God is in the midst thereof, it shall not be moved. 4.1.3

47.3 The Lord is high and terrible, a great king above all the earth. 1.13.24

5 He hath chosen vnto vs his inheritance, the beautie of Jacob whome he hath loved. 3.21.5

48.9 As wee have heard, so wee have seene in the citie of the Lorde of power, in the citie of our God: God hath built it for euer. 1.11.14

11 According to thy name O God, such is thy prasse through out the earth, thy right hand is full of righteousness. 3.20.41. & 4.16.32

49.7 They that truست in their owne strength , & glorie in the multitude of their riches. 2.10.17

8 He can by no meanes redeeme his brother, hee shall not pay his raun-some to God. 2.10.17

11 When he shall see wife men dy, & ignorant persons and fooles perish. 2.10.17

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12 The building of them from generations to generations, they called their names by their lades. 2.10.17
13 And man when he was in honor, knew not thereof: he was compared vnto foolish beastes, and hee was made like vnto them. 2.10.17
14 This way vnto them is the tumbling blouke of them, & afterwards they delight themselves in the honor thereof. 2.10.17
15 As thene they be put into hell: death seeth vpon them: and the righteous shall rule ouer them in the morning. 2.10.17
50.15 And call vpon me in the day of trouble: and I will deliver thee, and thou shalt honor me. 3.20.13.
23 He that offereth vp praises, hee doth glorifie me: & this is the waye by the which I will shewe him the salvation of God. 4.18.17
51.3 Have mercy vpon me, O God, for thy goodnes sake, &c. 3.49
6 That thou maist be acknowledged pure, when thou hast judged. 1.18.3.
3.11.11 & 3.23.2
7 Behold, I was fashioned in iniquitie, & my mother conceived me in sinne. 2.15.3 & 2.3.18.3 & 3.20.9.
4.16.17
12 Create in me O God, a clean heart, and renew a right spirit within me. 2.2.25,27 & 2.3.9
17 Open thou my lippes, O Lord, & my mouth shall shewe forth thy praise. 3.20.28
19 The sacrifice to God is a broken spirte, a contrite & broken heart, O God, thou wilt not despise. 3.20.16
21 Then thou shalt be delighted with offeringes, with the sacrifice and burnt offering of righteousness, then shall they lay calues vp6 thine altar. 4.18.17
52.10 But I will bee like the greene Olive tree in the house of the Lord. 2.20.17
53.4 There is not one that doth that which is good. 2.3.2
55.23 Caft thy burden vpon the Lord, and he shall vpholde thee: hee will not suffer the righteous to fall for ever. 1.17.6 & 2.10.17
24 Thou in the mean time O God, shalt throwe downe those blood thirsty & deceitful ones, into the pit of destruction. 2.10.17
56.5 I have trusted in God, I feare nothing that flesh may doe vnto me. 1.17.11
10 So often as I call vpon thee, nine enemies giue backe: in this I am assured, that thou art my God. 3.20.11
13 I will make vowes vnto thee, O God: I will shewe forth thy praise. 4.13.4
59.11 Thy goodnes O Lorde maye prevent me: bring it to passe O God, that I may see thy workes on my enemys. 2.3.12
60.14 In God we shall doe valiantly, and he shall tread downe our enemys. 3.20.46
62.9 Power out your heartes before him, for God is our refuge. 3.20.5
10 The enemys of men be vaine, the sonnes of men be liers: if they were put in a paire of ballance, they would be lighter than vanitie it selfe. 2.3.1
63.4 Thy loving kindnesse is more to be wished for than life it selfe. 3.1.1
2.18 & 3.17.14
65.1 Vnto thee, O God, is praishe in Sion, vnto thee shall the vowe bee paide. 3.20.29
3 Thou hearest prayers, because of this shall all flesh come vnto thee. 3.20.13
5 Blessed is he whom thou choosest, hee
he shall dwell in thy courtes, &c. 3. 21, 5

68.19. Thou art gone vp on high, and hast led captivitie, &c. 1.13.11
21. Unto the Lord God belongeth the issues of death. 3.25.4
36. Thou art terrible O God out of the holy places: the God of Jeshua hee giueth strength to the people. 1.11.14

69.3. I am sonke downe into a deepe mier, in the which there is no bottome, &c. 4.7 13
5. That I am constrained to repay that I toke not. 2.16.5
22. For they gave mee in my meate gall: and when I thirsted they gave me vineager to drinke. 4.17.15
29. Let them bee wiped out of the booke of the living, & let them not be written amongst the iuft. 2.10 18. & 3.24.9

71.2. For thy righteousnesse sake rescue me, & deliver mee. 3.11.12
72.8. He shall rule from sea to sea, & from the fuddes vnto the ends of the earth. 2.11.1
11. And all kings shall worship him and all nations shall serve him. 4.5.17

73.2. It wanted but a little but my feete were reade to fall, my steppes had almoft slidden. 2.10.16. & 3.9.6
17. Untill I entred the secreete places of God, and I understooode what should become of them at the laft. 2.10.16. & 3.9.6

26. My flesh and heart is consumed, but God is the rocke of my heart, & my portion for euer. 2.11.2
74.2. Be mindful of thy flocke which thou didst purchase long agone: & of thine allotted inheritance which thou haft redeemed: the mount Sion in which thou waft wont to dwell. 3.20.14

9. We see not our signes, there is not one prophet more, nor any with vs that knoweth how long. 2.15.1

75.7. For neither from the East, nor from the West, nor from the South doth preferment come. 1.16.6
77.10. Whether or not hath God forgotten to be mercifull? will hee shut vp his mercies in displeasure? 3.2.17

11. At laft I thought, this is my infirmitie, the right hande will change the couer of the most high 3.2.31

78.8. And let them not be as their fathers, a disobedient and rebellious nation, a generation ye let not their hearts aright, and whose spirites never beleued God truly. 2.5.11
36. They flattered him with their couterenances, but they lyed vnto him with their yonges. 3.3.25

37. Their heart was not right toward him, neither were they faithfull in his couenant. 3.3.25

49. He cast vp them the fierceenes of his anger, violence, indignation, and vexation, by the sending out of euill spirites. 1.14.7

60. That he might leaue the Tabernacle Silo, the Tabernacle where he dwelt amongst men. 2.6.2
67. And hee put away the Tabernacle of Joseph, & chose not the tribe of Ephraim. 2.6.2. & 3.21.6
70. And he chose David his seruaunt, from the foldes of sheepe tooke he him. 2.6.2

79.9. Helpe vs, O God of our saluation, for the glorie of thy name, & deliuer vs, & be mercifull vnto our sins, for thy names sake. 3.20.14

13. And we thy people and sheepe of thy pasture shall praise thee for euer, and from generation to generation will let forth thy praife. 3.7.10

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80.2. Thou which sittest betwixt the Cherubins shewe thy brightnesse. 1.13.24. & 2.8.15. & 4.1.5
4. Turn vs againe O God, & caufe thy face to shine that we may be saued. 3.2.28
5. O Lord God of hostes, how long wilt thou be angrye against thy praiser of the people? 3.20.16
18. Let thy hand be with the man of thy right hande, with the sonne of man, whom thou haft made strong for thy selfe. 2.6.2
31. I am the Lord thy God which haue brought thee out of the land of Egypt. 3.2.31
82.1. God standeth in the assembly of Gods, he playeth thy judge in the midst of gods. 4.20.4. & 4.20.6. & 4.10.29
3. Revenge the poore and fatherles, let loose the miserable & afflicted. 4.20.9
4. Deliuer the feele & needy from the hands of the wicked. 4.20.9
6. I haue said, you are gods, and you are all sone of the most high. 1.14.5. & 4.20.4
84.2. O Lord of hostes, how amiable are thy Tabernacles. 4.1.5
3. My soule longeth & fainteth for thy courts of the Lord, my heart & flesh crieth vnto the liuing God. 2.11.2
8. They shal goe from strength to strength, echa of them shal appeare before God in Sion. 4.1.17.21
86.2. Keepe my life because I am one that doeth good to other: O God keepe thou thy servant. 3.20.10.
5. For thou O Lord, art good and mercifull, of great kindness vnto all that calle vpon thee. 3.2.29
11. Direct me O Lord, in thy wayes, then shall I walke in thy truth: constrain my heart that it may feare thy name. 2.2.27. & 2.3.9
88.17. Thy furies hath passed ouer me, and thy terrors haue destroyed me. 3.4.34
89.4. I haue made a covenante with my chosen, I haue sworne to David my servant. 4.1.17
5. Thy seede I will cestablish for ever, and will let vp thy throne from generation to generation. 4.1.17
31. If his children forfake my lawe, and walke not in my judgemenres. 3.4.32. & 4.1.27
32. If they breake my statutes, & kepe not my commandements. 3.4.32
33. I will visit their transgressions with the rodde, and their iniquities with whips. 3.4.32. & 4.1.27
34. And my ouer kindnesse wil I not take from him, neither wil I falsifie my truth. 3.4.32. & 4.1.27
36. I haue once sworn by my holines, I will not faile David. 2.15.3
37. His seede shall be for ever: and his throne shalbe before me as thy sunne. 2.15.3.
38. It shall abide sure as the Moone, which is a sure witness in heauen, 2.15.3
90.4. A thousand yeres is before thee as yesterday which is past, yea as a watch in the night. 3.2.42
7. For we are consumed by thine anger, and by thy wrath are we troubled. 3.4.34
9. For all our dayes were spent, thou beeing angrye we ended our yeares sooner than a thought. 3.25.12
11. Who knoweth the power of thine anger? as euery man feareth thee, so is the indignation of thy anger feare towards them. 3.25.12
91.1. The man sitting in the secret of the most high, shal abide vnder the shadow of the almighty. 1.17.6. & 2.8.44
3. For he will deliver thee from the snare of the hunter, and from the noisome pestilence. 1.17.11
11. For
11. For he will command his Angels for thy sake, that they keep thee in all thy ways. 1.14,6. & 2.8,42,3.

15. He will call upon me, therefore I will hear him. I will be present with him in affliction, I will deliver him, and will make him glorious. 3.

92,6 Howe great are thy works, O Lord, wonderfull profounde be thy counsels. 2.10,17

7. A dullerd doeth not knowe this, neither doth a toole understand it. 1.5,9

13 The just shall flourish as the Palme, & shall grow as a Ceder in Libanus. 2.10,17

14 Those that be planted in the house of the Lorde, shall flourish in the courtes of our God. 2.10,17

93.1 The Lord is king, and is clothed with majestie, he hath, I say, put on streth, & hath girded himself, the world also shall bee so establisshed that it can not be moved. 1.6,3

5 Holiness be commeth thy house O Lord, for ever. 1.6,4

94.11 The Lorde knoweth that the thoughts of man are vaine. 2.2,25. & 3.14,1

12 Happie is the man O Lorde, whom thou hast chastened, & whom thou hast instructed in thy lawe. 3.4,34

19 In the passions of many thoughts within mee thy comfortes recreat my soule. 3.20,7

95.7 If to daye thou shalt heare his voice. 3.2,6

8. Harden not your hearts as in Meribah, and in the day of Massa in the wildernes. 2.5,11

96.10 Say amenefst the nations, the Lord reigneth, and the worlde shall be stablished that it shake not, &c. 1.6,3

97.1 The Lord reigneth: let the earth rejoice: & let the multitude of the Iles be glad. 1.6,3

11 Light is sown for the righteous, and gladnes for them that be of an upright heart. 2.10,16

99.1 The Lord raigneth, let the people tremble; he sitteth betwene the Cherubins, let the earth be moved. 1.6,3. & 2.8,15

5. Exalt the Lord God and fall downe before his footstoole: for he is holy. 1.11,15 & 4.1,5

10. Exalt the Lord our God and fall downe before his holy mountaine: for our Lord God is holy. 1.11,15

100.3 Knowe ye that the Lord is God: he made vs and not wee our selues: we be his people and the sheepe of his pasture. 2.3,6. & 3.21,5

101.3 I will set no wicked thing before mine eyes, I hate them that fall away, they shall never cleue into me. 4.20,9

8 Betime will I destroy all the wicked of the lande, that all wicked doers may be cut off from the city. 4.20,10

102.14 Thou wilt arise, y thou maist haue mercy on Sion. 1.13,11

16. And all nations shall beare the name of the Lord, and all the kings of the earth thy glory. 1.13,11

18 And he shall haue consideration of the prayer of the humble and not despise their prayer. 3.20,28

19 The which shall be written for generations to come: and the people that shall be created, shall praise the Lord. 3.20,8

22 That men may celebrate the name of the Lord in Sion, and his prayse
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26. For first, thou laidst the foundations of the earth; and the heavens be the works of thy hands. 1.13.11. & 2.10.15

27. The which shall perish, but thou doest abide, & all things shall waxe old as a garment, &c. 2.10.15

28. But thou art the same for ever, & there shall be no end of thy years. 2.10.15

103.8 The Lord is full of compassion and mercy; slowe to anger, and of much mercy. 3.2.29

17. But the loving kindnesse of the Lord endureth for ever and ever, towards them that fear him. 2.10

15

20. Shew forth the Lord, ye his Angels which excell in power, execute his will in obeying the voice of his words. 1.14.5 & 3.20.43

104.2 He is clothed with light, as with a garment. 1.5.1

4. Which maketh his spirits his embassadors, & his ministers a flame of fire. 1.16.7

15. And wine that maketh the hart of man glad, and oyle that maketh his face shine. 3.10.2

27. All things depend upon thee, that thou maist give them their meat in due time. 1.16.1

28. And thou guying, they do gather: and thou opening thy hande, they be filled with good things. 1.16.1

29. But if thou hide thy face, they are troubled: & if thou take their spirit from them, they dye, & they be turned into dust. 1.16.1

30. Againe, living things be created if thou fed forth thy spirit, & thou doest renewe the face of the earth. 1.16.1

105.4 Seek alwaies his face. 4.1.5

6. O ye seede of Abraham which love him, ye sones of Jacob which bee his elect. 3.11.5

25. Hee turned their heartes to hate his people, that they might deal craftily with his servants. 1.18.2, &c.

106.3. O blessed which keepe judgement, and which doe alwaies that which is right. 3.17.10

4. Remember me O Lorde, with the fauour wherewith thou fauoreft thy people, & haue regard of me, with thy fauing helth, that I may see the happinesse that is prepared for the elect, & that I may rejoice the joye of thy people. 4.1.4

13. But incontinent they forgot him, neither followed they his counsell. 3.20.15

31. And it was imputed vnto him for righteousness for ever. 3.17.7.8

37. For they killed their sones and daughters for sacrifices to diuels. 13.17

46. And made them be fauoured of all them that lead them captiues. 2.4.

47. Save vs O Lorde our God, & gather vs fro among the nations, that we may confess thy holy name, & celebrate thy prayers. 3.20.28

107.4. Which wandred in the deserts, in the solitaury place thorow pathes, who founde not a citie to dwell in. 5.7

6. They cried vnto the Lord in their perils, who delivered them out of their anguishes. 3.20.15

13. Then they cried vnto the Lorde in their trouble, and he deliveryed the from their distresse. 3.20.15

16. For hee hath broken the gates of brasse, and burst the barres of iron. 2.16.9

19. And they cried vnto the Lorde, &c. 3.20.15

25. Who by his commandement, doth stirre vp the stormie windes, which
which doth lift vp on his the waues thereof. 1.16.7.
29. And the storme being still, he maketh the sea calme, so that the waues cease, &c. 1.16.7.
40. For God poureth contempt vpon Princes, & maketh them to erre in desert places out of the way. 2.18.2.
& 2.2.17. & 2.4.4.
43. Whosoever therefore is wise, will remember these things, and hee will consider the louing kindness of the lord. 1.5.7.
110.1. The lord saide vnto my lorde, sit thou on my right hande, vntill I make thy enemies thy footes stool. 2.15.3. & 2.16.16
4. The lord swore, neither repenteth it him, that thou art an everlasting priest according to thy order of Mclchisedek. 2.11.4. & 2.15.6. & 4.18.2.
& 4.19.28
6. Messias shall judge among the nations, and all shall bee full of deade bodies, where he shall smite the heads over many nations. 2.15.5
111.1. I will praise the lorde with my whole hearte, in the assemble and congregation of the iuft. 4.14.8
2. Great are the worke of the lorde, which are inquired out of all them which bee delighted therewith. 1.18.3.
10. The beginning of widsom is the feare of the lorde. 2.3.4. & 3.2.
112.1. The man is blest that feareth the lorde, and is greatly delighted with his commaundments. 3.17.10
6. The memorie of the righteous shall remaine vntill. 2.10.16
9. His righteousnesse remaineth for ever, and his bosome shall be exalted with glory. 2.10.16
10. The wicked shall not attain that that they desire. 2.10.16
113.6. And he doth arise himself, to behold things in heauen & in earth 1.16.5.
7. Who raiseth vp the feble out of the dust, & lifteth the poore out of the durt. 1.5.7.
9. Which maketh the barren woman to dwell with a family, and a joyful mother of children. 1.16.7.
115.3. And our God is in heauen, who doth what he will. 1.16.3. & 1.18.1.
& 1.18.3. & 3.24.15
4. Their Images be fliuer and golde, a worke that was wrought out by the worke of man. 1.11.4
8. To whom they be like that make them, and so is hee, whosoever trueth in them. 1.11.4.
116.1. I love the lorde because he hath heard my prayer. 3.20.28.
7. Returne O my soule vnto thy quiet place, because the lorde hath bene benefict vp unto thee. 3.2.17.
12. What shall I repay the lorde for all his benefits bestowed on me? 3.20.28.
13. The cup being taken, whet withall thankes being giuen, I will call vp the name of the lorde, for received saluation. 3.20.28.
14. And I will pay my vowes now vnto the lorde before all his people. 4.13.4.
15. For precious in the sight of the lorde is the death of his saints. 2.10.14. & 2.10.18.
18. I will pay my vowes now before all the people. 4.13.4.
117.2. For his louing kindness doth excel toward vs, & the truth of the lord shall continue for ever. 3.2.7.
118.6. The Lord standing with me, I will not feare what so ever man doth indevor to bring against me. 1.17.11.
18. The lord hath chasfted me sore, but he hath not suffered me that I shoulde die. 3.4.32.
25. Ah lorde, saue I pray thee. Ah lorde giue
The Table.

26. We wish vnto him all good things that commeth in the name of the Lord, and we have wished vnto you good things out of the house of the Lord.

111. Thy testimonies have ben vnto mee as an everlafting heritage for they be the joy of my heart.

127. Wherefore I have lauded thy precepts more than golde.

133. Frame my steps according to thy wordes, and let no vanitie have rule over me.

3. If thou O lorde wilt marke iniquities, O lorde who shall stand vnder it?

131. It were evil with me, if I have not compared and judged my soule like vnto a waymed childe with his mother, and my soule in mee is like vnto a wained childe.

132. Be thou mindfull, O lorde, of all thinges with the which David hath bin afflicted.

7. Let vs go vnto his tabernacle and worship before the footstool of his feete.

11. Of the fruite of thy body will I set vp thy throne.

13. The Lord hath chosen Sion, and hath taken it vnto him for a feare.
The Table.

1.5

133.3. Because the Lorde hath commanded that there shall bee their blessing & life everlasting. 2.11.2
135.15. The Idols of the Gentiles be silver & gold, a worke brought forth by the hands of men. 1.11.4
138.1. I will confesse thee with all my whole heart, and before the judges I will praise thee. 4.14.8
2. I will confesse thy name for thy loving kindnesse, and for thy truth. 3.2.7
3. Forfake not the works of thy hands. 3.24.6
4.14. Surely the righteous wil praise thy name, & the vertuous wil abide in thy sight. 2.10.16
141.2. Let my prayer be esteemed as incense before thee, & the lifting vp of my handes, as the evening sacrifices. 3.20.14. & 4.18.17
142.6. Therefore O Lorde I call vnto thee, & say: thou art my hope and portion in the lande of the living.2.
11.2
5. And I will bee vnto the just as a crowne, because thou hast been benefcial vnto me. 3.20.26
143.2. Deale not with thy seruant O lord according to the law, for there is none living just before thee. 2.7.
6. Yet remember the times past, I meditate of all thy works. 3.2.31
144.15. Blessed be the people that liue so, yea blessed be the people whose God is the Lorde. 2.10.8. & 3.2.28
145.3. Great is the Lord & most worthy to be praised, whose greatness is unsearchable. 1.5.8
5. I will talke of the comlines of the maieftie of thy glorie, & of thy admirable works. 1.5.8
8. The Lorde is gracious and mercifull, patient and of great goodnes.

1.10.2. & 1.20.9

9. The Lorde is good vnto all, and his mercie excelleth all his worke. 1.5.5
13. Thy kingdome is an everlasting kingdome, & thy dominion doeth raigne throughout all ages. 1.13.24
18. The Lord is neere to all that call vpon him, yea to all that call vpon him in truth. 3.20.3. and 3.20.7. &
3.20.14
19. He doth whatsoever they would that feare him, & he heareth their cries and saueth them. 3.20.5. & 3.
20.13

147.9. Which giveth to beasts their food, and to yong rauens that call vpon him. 1.16.5
10. He doth not allow of the strength of a horse, & is not delighted with the legges of man. 2.2.10
20. He hath not dealt thus with all nations, neither hath he declared vnto them his judgements. 3.21.6

PROVERBES.

1.7. THE feare of the Lorde is the beginning of knowledge. 3.22.6

2.21. The righteous shall inhabit the earth, & the vpright shall live long therein. 2.11.1
22. But the wicked shall be cut sth the earth, and the transgressors shalbe utterly taken therefrom. 2.11.2
3.11. Beware thou be not against the chastisement of the Lord, my son, neither doe thou loath at his corrections. 3.4.32. & 3.8.6
12. For whom the lord loueth, he doth chastise, & he is delighted with him as a father with his child. 3.8.6
8.15. By me Princes raigne, & kingses decrece justice. 4.20.47
22. The Lord possessed me in the beginning of his ways, I was then before his worke. 1.13.7
23. I was ordained from everlasting, and from the beginning before the earth. 1.13.7
24. As yet the depths was not when I was formed, as yet the fountains did not abound with waters. 1.13.7 & 2.14.8
9.10. The beginning of wisdom is the fear of the Lord. 3.2.26
10.7. The memory of the Lord is lawful, but the memory of the wicked is filthy. 2.10.18 & 3.17.15
12. Hatred doth breed occasion of contention, but love covereth all trespasses. 3.4.37 & 3.4.36
12.14. It shall be given to every man, according to his work. 3.18.1
23. In the path of righteousness is life and the same doeth not lead unto death. 3.17.15
13.13. He that feareth the commandment, shall be rewarded. 3.18.1
14.21. He that contemneth his neighbour, sinneth: but he that dealeth kindly with the afflicted, is blessed. 3.17.10
26. In the fear of the Lord is an assured strength, & it shall be a defence also for his children. 3.14.19
15.3. In every place the eyes of the Lord doth behold the good and the evil. 4.17.23
8. The Lord doth abhorre the sacrifice of the wicked, but the prayer of the righteous is most acceptable unto him. 3.14.8
16.1. Man may dispose his heart, but the answer of the tongue is of the Lord. 1.16.6
2. To man all his ways seeme to be cleane in his owne eyes, but the Lord doth dispose the spirit. 3.12.5
4. The Lord doth worke all things for his owne sake, yea the wicked also against the day of evil. 3.23.6
6. By mercy & truth iniquitie shall be forgiven, and by the fear of the Lord they depart from evil. 3.4.31 & 3.4.36
9. The heart of man doth deliberate of his way, but the Lord doth direct his steps. 1.17.4
11. To commit wickedness is abominable to kings: for the throne ought to be established by justice. 4.20.10
14. The anger of the king is the messenger of death, but the wise man saith pacific it. 4.20.32
33. The lots are cast into the lap, but the whole disposing of them is of the Lord. 1.16.6
17.1. A seditious person seeketh only strife, unto this person a cruel messenger shall be sent against him. 4.20.10
15. The Lord doeth alike hate as well him that doth cleare the wicked, as him that doth condemn the innocent. 4.20.10
18.10. The name of the Lord is a strong tower, the righteous runneth thither and is without the casting of earth. 1.13.13 & 3.20.14
19.17. He doth let out unto the Lord whosoever doeth good unto the poor: and it shall be required him, according to his good deed. 3.18.
20.7. The just doth walke in his uprightness, his children be blessed after him. 2.8.21
8. A king sitting in the throne of judgment doth chase away all cuil with his eies. 4.20.10
9. Who will make my heart is cleane, I am pure from sinne? 3.13.3
12. The hearing of the ear, and the sight of the eie: both these the Lord made. 2.4.7
20. Hee that curseth his father or mother, his light shall be put out in ob-
The Table.

obscure darkness. 2.8.36
24 The steps of the mighty are ruled by the Lord, how then can a man know his owne waies? 1.16.6
26 A wise king scattereth the wicked, and causeth the wheel to turn other them. 4.20.10
21.1 The heart of the king is in the hand of the Lord, as the rivers of wa-
ters: whither he ordereth hee will hee turneth it. 1.18.2. & 2.47. & 4.20.9
2 Ewrie mans waies seemeth right vnto himselfe. 3.12.5
24.21 Feare the Lord: my sonne & the king. 4.20.22
24 Hee that faileth vnto the wicked, thou art righteous: him the people will curse, and the nations shall detest him. 4.20.10
25.2 The glorie of the Lord is to conceal a thing secret: but the kings honor is to search out a thing. 3.22.3
4 Take the drosse from the siluer, and there shall proceed a vessell for the siluer, let the wicked bee taken from the sight of the king, and then his throne shall be sure through righteousness. 4.20.10
21 If he hunger that doeth hate thee, feed him: if he thirst, give him drink. 2.8.56
27 As it is not good to eate muche hunnie, so he which doth search our glorie shall be oppressed thereof. 3.21.2
26.10 The excellent that formed all things, both rewardeth the fool, & the transgressors. 3.23.4
28.2 For the transgressions of the that inhabite the lande, it commeth to passe oftentimes that others rule. 4.20.23
14 Blessed is the man that scattereth al waies, but he hardeneth his heart shall fall into evil. 2.2.23
29.13 The poore and the vnder meet together, and the Lorde lighteneth both their eies. 1.15.6
30.4 What is his name, & his sonnes name if thou do know? 2.14.7
5 Every word of God is pure, and a shield vnto them vpon thee, and thou be founde a lyer. 3.2.15
6 And not vnto his wordes, least hee reprooue thee, and thou be founde a lyer. 4.10.17

ecclesiastes

2.11 And I turned my selfe vnto all the worke that my handes had wrought, & to the labour that I had done, & beholde all was vanity and grievances of minde. 2.2.12
3.19 The selfe same things are wont to happen vnto men and beasts: and what manner of death one hath, the fame hath the other, and the selfe-same spirite is in all: neither hath man anie thing more excellent than beasts: for why all thing is vanity. 3.2.38
21 Who knoweth whether the spirite of man do ascend evward, or the spirite of beast descend downward into the earth? 3.25.5
7.30 God made man righteous: but they being made haue followed many vaine thoughts. 2.1.10. & 2.5.18
9.1 No man knoweth other love or hatred of all things that is before them. 3.2.38 & 3.13.4
2 All things come alike vnto all: both to the iust and wicked, &c. 1.16.9
4 A lye dogge is better than a dead Lion. 3.25.5
5 They which liue, knowe they shall die, but the dead knowe nothing at all. 3.20.24
6 Both their love, hatred, and enemie, is nowe abolished, neither haue they longer portion in the world, of all that is vnder the sunne. 3.20.24
12.7 And the spirite doth returne to God, which gave it. 1.15.2. & 1.15.5

DDDd 2 The
The song of Solomon.

1.14 Shew me thy countenance, speak unto me, for thy voice will be sweete, & thy countenance lovely.

1.15 I have put off my coate and howe shall I put it on againe? and I have washed my feete, howe shall I defile them againe?

ESAI.

1.15 To what purpose should you bee smitten any more? for ye shall away more and more, every head is sick, & every heart is heaue.

3.10 Hear the word of the Lord, ye tyrants of Sodome and thou people of Gomorrah hear the law of the Lord.

4.1.18 Who requireth that at your hands?

3.14.15 Bring no more oblations in vaine, incense is an abhominati6 vnto me: I cannot suffer your new Moones or Sabaothes, &c.

2.8.34 & 3.14.8 My soule hateth your new moons and appointed feastes, they make me weare.

4.2.10 And when you stretch forth your hands, I will hide my cies from you, & although you multiply your praiere I will not heare, for your handes be full of bloud.

3.20.7 Take away all naughtines.

3.3.8 Learne to doe well, seeke judgement, relue the oppressd, judge the fatherles, & defend the widow.

2.8.52 & 3.5.8 If your sins were as crimson, they shall be made whiter than snowe: and though they were as redde as scarlet, they should be made as wol.

2.4.29 If you consent and obey, you shall enjoy the good things of the earth.

2.5.10 But if you refuse and be rebellious, you shall bee deouered with the sword, because the mouth of the Lord hath spoken it.

2.5.10 Their land was full of idols, they worshipped the works of their owne hands, and that which their fingers made.

1.11.4 Behold the governour the Lord of hostes will take from Jerusalemus and Judea the valiant and mightie, even all the strength of bread and water.

1.16.7 And I will make children their princes, & effeminate persons shall rule them.

4.20.25 Only let vs be called by thy name and take away our reproch.

3.20.25 Woe be to them that ioyne house to house, & field to field, continuing till there be none left &c.

1.18.1 & 2.4.4 And he shall raise vp a signe to the people that be a farre off, & will hisse vnto them from the enedes of the earth, &c.

3.19.9 I lawe the Lordes fittre vpon a high throne and lifted vp, and his lower partes did fill thee, &c.

1.13.11 & 2.12.3 The Seraphines floode vpone it, euery one had sixe wings.

1.11.3 & 1.14.8 Woe vnto me, for I am brought to silence, because I am a man having polluted lips.

4.8.3 Then flue one of the Seraphines to me, having in his hande a burning coale, taken from the altar with the tongues.

1.11.1.3 He said, goe and say vnto this people, in hearing ye shall heare & not understand, &c.

1.13.15 & 3.23.13 & 3.24.13 Make the heart of this people fat, and make their cares dull, and shut their cies, lest they see with their cies, &c.

2.4.3 Take
The Table.

7.4 Take heed, be still, fear not, neither be faint-hearted, for the two tables of these smoking firebrands, &c. 1.17.11.3.2.17

14 Behold, a virgin shall conceive and bear a son; and thou shalt call his name IMMANUEL. 2.6.3 and 2.12.

18 It shall come to pass in that time that the Lord shall set his face against the flies that be at the utmost parts of the rivers of Egypt, and for the Bee that is in the land of the Philistines. 2.4.4

8.14 He shall be as a sanctuary: but a stone of offense and a rock of stumble to the two houses of JISRAEL. 1.13.11-12

16 Binde vp the testimonies: seale vp the lawe among my disciples. 3.1.22.10

17 I will looke for the Lord who hath hid his face from the house of Jacob, and I will looke for him. 3.1.22.42

18 Behold, I and the children whom the Lord hath giuen me, &c. 1.18.3.22.10

9.6 A boye is borne vnto vs, a sonne is giuen vnto vs, whose government is vppon his shouder, and his name shall bee called WONDERSFULL, Counsellor, God, the mighty Lord, the ever lasting father, the prince of peace. 1.13.9. & 2.15.1. & 2.17.6. & 3.13.4

12 But his hande as yet is stretched out. 4.17.23

12.1 Woe vnto them that decree wicked decree, 4.20.29

3 O the rodd of my furie, and the staffe in their hands is my indignation. 1.18.1. & 4.20.25

6 I will sende him to a dissembling nation, and against a people hath destroyed my wrath will command him, that he take the spoile & pray and to tread them under feete like the mire in the streetes. 1.18.2

12 It will come to passe when the Lorde will make perfect his whole works in Sion and in Jerusalem, &c. 1.18.1

15 Shall the axe boist himselfe against him that heweth therewith; or shall the sawe exalt it selfe against him that moueth it? as if the rodd shoulde lift vp it selfe against him that carrieth it, or the staffe shoulde exalt it selfe as though it were no wood. 2.4.4

11.2 And the spirite of the Lorde shall rest quietly vpon him, the spirite of wisedome and understanding, the spirite of counsel and strength, the spirite of knowledge and godlines. 2.15.5. & 4.19.22

3 And he shall make him prudent in the feare of the Lord, for he shall not judge after the sight of his eyes, neither reprooue by the hearing of his cares. 2.3.4

4 With the spirite of his lips, shall he kil the wicked. 1.13.15

9 They shall not hurt nor waste through out all the holy hill, &c. 4.20.10

10 And at that day the roote of Jesse shall stande vp for a signe vnto the people, the nations shall seeke vnto it. 1.13.15

11.1 I will praise thee O Lord, because thou arraignest with me, thy wrath is turned away, and thou comfortest me. 3.4.32

14.1 The Lorde shall haue compassion on Jacob, and will yet chuse JISRAEL 3.21.5

27. The Lorde of host determining it who shall disanul it? & when he hath stretched out his hande, who shall turne it away? 1.17.14

19.18 In that day, there shall bee sixe Cities
Cities in the countrey of Egypt speaking the language of the Canaanites, and shall teware by the Lorde of hostes, &c.  2.8.23

19 In that day, the altar of the Lorde shall be in the middest of the lande of Egypt.  4.18.4

21 The Lorde shall be known of the Egyptians, and the Egyptians shall knowe the Lorde in that day and do sacrifice and oblations, & shall vowe vows vnto the Lord, & performe them.  4.18.4

25 Whom the Lord of host hath blessed, saying: blessed be my people of Egypt and Asher, the workes of my hands.  1.18.1

25.1 Thou hast done wonderful things, according to thy counsell of old, with a stable trueth.  3.24.4

25 He will destroy death for euer, & the Lorde will wipe teares from euery face, &c.  3.9.6

29 This is our God, we haue waited for him, & he will saue vs. 1.13.10. & 1.13.24

26.1 We haue a strong Citie, salvation, that God set for walles & bulwarke.  1.17.6

19 The dead shall live, and as my body shall they rise : awake, & sing ye that dwell in dust, &c. 2.10.21. &

31 Beholde, the Lord commeth out of his place, to visithe the iniquities of the inhabitauntes of the earth, and the earth shall seue forth her bloud, & shall no more hide her flaine.  3.25.8

28.16 He which beleueth shall not make haft.  1.13.13

29.13 Because this people come neere mee with their mouth, and doe honour me with their lippes, but their hart is farre from mee, and their feare towards mee was taught by the precepts of men, &c. 3.20.7.31,

14 Therefore beholde, I will also add thereto that I may worke maruellously with this people, even maruel & wonders, that is, the wisdome of their wife men shall perish, and the understanding of their prudent men shall hide it selfe.  4.10.6

30.1 Woe vnto their rebellious chidren, faith the Lord, which dare take counsel but not of me, &c. 3.20.28.

15 In being quiet and keeping silence shall be your strength.  3.2.37

33 Tophet is prepared moreover long agone: this is also prepared for the king: O howe deepe and wide he hath made it, his inwarde parte is fire and much woode, the breath of the Lorde like a river of brimstone doth kindle it.  3.25.12

31.1 Woe vnto them that goe downe to Egypt for aide, and slay on horses, and haue trust in chariots, because they be many.  3.20.28

7 In that day euery man shall caste away his images of silver, and his images of Gold, which your wicked hand did make vnto you.  1.11.4

33.14. The sinners in Sion shall bee afraid, feare shall possess the hypocrites, they shall lay, which of vs shall abide with the consuming fire? who amongest vs shall dwell with the everlastinge burning?  3.12.1.

1.3.17.6

22. The Lorde is our judge, the Lorde is our law giver, the Lord is our king, he shall saue vs. 2.10.8. & 2.10.5

24. The people that dwell therein shall haue their iniquitie forgiven them.  4.1.20

35.8. And there shall be a path,and a way, and it shall bee called the holy way and the polluted shall not passe thereby 2.6.1. & 4.1.17

37.4
The Table.

37.4 Thou therefore shalt lift vp thy prayer for the remnant that are left.

3.205

16 O Lorde of hostes, God of Israel, which dwellest betweene the Cherubins, thou art only God over all the kindomes of the earth. 2.8.15

11 He shall feede his flock as a shepe heard. 4.19.34

12 Who hath measured the waters with his fitt, and counted heaven with his spanne, and comprehended the dust of the earth with his three fingers? 3.2.31

13 Who hath instructed the spirite of the Lord? or who was of his counsel and hath taught him? 4.18.19.

17 All people before him bee as nothing, and they are counted to him less than nothing and vanity. 3.2.

18 To whom therefore will you make God like? or what image will you set vs like him? 11.1.12

21 Hath not this bin shewed you from the beginning of things? have you not bin taught by the foundations of the earth? 1.11.4.

22 Who sittest upon the circle of the earth, & c. 1.5.5

29 He giueth rather strength to the weary, and vs to him that might faileth, he doth increase power. 2.21

41.7 So the workman comforted the founnder, and he that fmore with the hammer him that smote by course saying, It is readie for the forder: and hee fastened this image with nailes that it should not be mov'd out of his place. 11.1.2

9 I haue chosen thee and not cast thee awaie. 3.21.5

29 Beholde they are al vaine, & their works be nothing, their images are winde and confusion. 1.11.1

42.1 Beholde my servaunt: I will ftaic D D D d 4 upon
The Table.

8 I will not give my glory to an other nor my prayers to carved images. 1. 13. 9

9 Behold, the former things have come to passe, & I shew new things: the which I declared vnto you be-
fure they happened. 1. 8. 7

10 Sing vnto the Lord a newe song, singfoorth his praise even vnto the outmost partes of the earth.3. 20.

13 The Lord shall goe forth as a Giant be shall surce vp his courage like a man of warre. 4. 19. 44

45 Fear ye not, for I have redeemed thee: I have called thee by thy name, thou art mine. 3. 4. 5

10 You are my witnesses, saith the lord & my servant, whom I have chosen: therefore ye shall know & believe mee, and ye shall understand that I am: before mee there was no God formed, neither shall there bee after me. 1. 7. 5

11 I, I saie I am the Lord, and besides me there is no Saviour. 3. 4. 15

25 I, I my selfe am even he which doth blot out thy transgressions, & that for mine owne sake, and I will not be mindful of thy sins. I. 13. 24. & 3. 4. 19. 15. 25. & 3. 10. 57

44.5 I will pour out waters vpou the thirsty, and floods vpon the drye ground, that is, I will pour out my spirite vpon thy seedes, and my blessing vpon thy buddes. 2. 13. 16. & 3. 1. 3. & 3. 2. 39

6 I am the first & I am the last, & besides me there is no God. 1. 13. 23. 24

12 The smith taketh an instrument & worketh in the coales, & fashioneth it with hammers, and worketh it with the strength of his armes: but he hungereth in the meanes time, so that his strength faleth, nether drinketh he water, so that he falleth downe waie. 1. 17. 4

22 I have put away thy transgressions as mistes, and thy sinnes as a cloud, returne therefore vnto mee, because I have redeemed thee. 3. 4. 29

45.1 Thus saith the Lord God vnto cy-
raw his appointed, whose right hand I have holde, that I might subdue nations before him. Therefore will I weaken the lyones of kings, & open the dores before him, and the gates shal not be shut. 1. 8. 7

7 Making light and creating dark-
neffe, making peace and creating euil: I the Lord do all these. 1. 17. 8. & 1. 18. 3

9 We be to him that strentheth his maker, the potbeard with the potshards of the earth: shal the clay say vnto him that fashioneth it, what makest thou of thy worke, it hath no hands? 1. 11. 2

25. Every knee shall bowe vnto mee, & every tongue shall sweare by my name. I. 13. 11. & 3. 23. & 3. 5. 8. and 3. 23. 7

35. The whole seedes of Israel shall be justifie and glorifie in the Lord: 1. 3. 2. & 3. 14. 56

45.5. To whom will you make mee like or equall mee, or compare mee, that I should bee like vnto him? 1. 11. 2

47.6. I truely was angry with my people, that I did prophan my inheritance. 3. 4. 3

45.10. Behold, I have fened thee, but not as fluer: I have chosen thee approved in the furnace of affliction. 3. 4. 32

15. The Lord God & his spirite lent me. 1. 13. 34

43.15. Doeth the mother forget her infant, that she should not have compassion on the sonne of her wombe? &c. 1. 17. 6. & 3. 20. 16

23. And
1.10.15 and And
3.4-i? Without 3-3-io BlcfTcd 4.1.17.JC4.5.17 »3 51.^ 3 i.i 3
You therland like ol You therein butmy O faile. But Ohowebcauiifijll cleanc, money. forcc
You
therland like ol You therein butmy O faile. But Ohowebcauiifijll cleanc, money. forcc

51.6 The heavens shall vanish away like smoke, and the earth shall waxe old like a garment, & they dwell therein shall in like maner petishe, but my saluation shall continue for ever, and my righteousness shall not faile. 2.10.15

52.1 Arise, arise, put on thy strength O Zion put on the gariment of comeliness O Jerusalem, the holy City: for henceforth there shall notcome into theej the uncircumcised & unclean. 4.1.17.& 4.5.17

3 You were solde for nought, & therefore you shall be redeemed without money. 3.4.25

7 O howe beautifull vpon the mountaines be the seat of them that declare and publish peace. 4.3.3

53.1 Who hath beleued our preaching?& the arme of the Lord vnto whom hath it beene receiled.1.7.5. & 3.22.10

4 Where as notwithstanding he bore our infirmities, & caried our griefes but we esteemed him plagued with the striking of God, and afflicted. 12.4.& 3.4.27.& 4.17.17

5 But he was wounded for our transgressions, and was broken for our iniquities, the paine of our correction was put vppon him, and by his woundes health is vnto vs.2.12.4. & 2.16.5. and 2.16.9.& 2.17.4.& 3.4. 30

6 All we like sheepe haue straied, euerie one hath followed his owne waies, and the Lorde hath layde vpon him the iniquitie of vs all. 2.16.6.and 3.4.27. & 3.12.5.& 3.24.11.

7 He was punished and afflicted, yet he opened not his mouth, hee was led as a sheepe vnto the slaughter, and he was still as a Lambe before the sheerers, and opened not his mouth. 2.16.5

8 Without delay and without judgement was hee taken, and who shall shewe his generation? for hee was cut out of the land of the living, &c 2.15.3

10 Yet the Lorde woulde breake him in weakening him, that when hee should make his soule an offering for soule, he might see his seede, &c 2.7.2

11 For he shall bear their iniquities, 2.16.5. & 3.11.8

12 And he was reckended among the tranfgressors. 2.16.5

54.13 And all thy children shall be taught of thy Lord, and much peace shalbe to thy children. 1.7.5. & 2.2. 20.& 3.20.10.& 3.24.14

55.1 O all you that thirst, come to the waters, and you haue no money come, bye meate and eate, &c. 2.2.10.& 3.1.3.& 3.15.4

2 Wherefore doe you lay out your mony, & not for that which is meate and your labour for that that doth not satisfie? 3.14.15.& 4.10.15

3 Encline your eates & come vnto me, harken & your soule shallliue, and I will strike an everlasting covenant with you, cuE the sure mercies of David. 2.6.3.& 3.2.6

4 Beholde, I gaue him for a witness to the people, for a prince & master vnto the people. 2.6.3.& 2.15.1

6 Seek the Lord whilsthe may be found, cal ye vpon him whilste he is necre. 3.3.20

56.1 Keepe judgement and do iustice, for my saluation is at hand to come & my righteousness to be receiled. 3.3.20

2 Blessed is the man that doeth this and the sonne of man that layeth holde of it, that is to saye, keeping the Sabaoth he pollute it not, &c.
The Table.

1. Tho\[e will I bring to my holy mountaine, and make th\' joyful in my house of prayer, their sacrifice & burnt offering, shall be acceptable on my altar, because my house shall be called the house of prayer for all people. 3.10.29

2. Their watchmen are all blind, they have no knowledge, they bee dumme dogges. 3.14.1

3. Thus faith the high & excellent he that inhabiteth the eternity, & whose name is holy. 5.8.5

4. It is such a fast that I have chosen, y a man should afflict his soule for a day, or that he should bow his head. 4.12.19

5. And doe not I chose rather this fast, to loose the bandes of iniquitie, 

6. And hide not thy selfe from thine owne flesh. 3.7.6

7. Then thou shalt call, and the Lorde shall answer, he shall answer thee, and hee shall say, here I am. 3.20.14

8. If thou turne away thy foote from the Sabbath, so that thou do not thy own will on my holy day. 8.31 & 2.8.54

9. Behold, the Lordes hand is not shortned, that he can not save, neither is his care haueing that it can not heare. 3.11.21

10. But your iniquitie haue separated betweene you & your God, & your sinnes hath hid his face fr\'t you that he will not heare. 2.12.1 & 3.11.

11. Their feete doe runne to euil, and they make haft to shedd innocent bloud: the thoughtes of them are vayne thoughtes, desolation and destruction is in their pathes. 2.3.

12. And when the Lord did see (and that being abashed and wondred) that there was none, that there was none I say, that woulde offer himselfe, he made his armes y safegarde thereof, and his righteousnesse did sustaine it. 3.14.6

13. He put on righteousnes for a breastplate, and the helmet of saluation on his head. 1.11.12

14. And the redeemer shall come to Sion, and vnto them that turne from their wickednes in Jacob. 3.3.

15. My spirit which is vpon thee, and my worde which I haue put in thy mouth, shall never departe out of thy mouth, neither out of thy mouth of thy seede. 1.7.4 & 1.9.1 & 4.1.

16. Behold, dakerenesse shall cover the earth and a mift the people, but the Lorde shall risse vpon thee, and his glorie shall appeare vpon thee. 2.3.1

17. Al they of Saba shall come, bringing golde and incense, and they shall shew forth his pruyfes of God. 4.5.17

18. Al the sheepe of Ceder shall be gathered vnto thee. 4.5.17

19. The Sun shall serue thee no more for day light, and the brightnesse of the Moone shall not shewe to thee. 2.2.10

20. The spirit of the Lorde is vpon me, for because the Lord annointed me, & sett me that I should shew glad things vnto the weake, &c. 3.15.2 & 3.3.10 & 3.4.3 & 3.12.

21. And they shall bee called trees of righteousness, and the planting of the Lorde that he might be glorified. 3.14.16

22. But they did rebell & vexed his holy spirite. 1.13.15

23. For thou art our father, though Abraham be ignorant of vs, and Jisrael knoweth vs not, thou Lorde are
The Table.

3. O Lord, why hast thou made vs to erre from thy wayes? why hast thou hardened our hearts that wee shoulde not feare thee? 2.4.1. & 3. 2.4.1

6. We have bene all as an uncleane thing, and all our righteousness is as a filthy cloth, and we all do s. de like a leafe, &c. 3.20.8

2. I have stretched out my handes all the day to a rebellious people which go not in a good way. 3.24.16

24. It shall come to passe, that before they call, I will answere: and as yet they speaking, I will heare. 3.20.14

25. They shall no more hurt nor destroy in my holy mountaine, &c. 4.1.10

2. But to whomse I have regard, but vnro him that is humble & of a broken spirite, & who doeth tremble at my word? 3.11.6

22. For as the newe heauen and the new earth that I will make shall remaine before me, faith the Lorde, so shall your seede and name continue. 2.10.32

23. And there shallbe continuall newe Moones and continuall Sabbaths, and all flesh shall come that it may worship before me. 2.8.30

24. Their wormes shall not die, and their fire shall not be put out, and they shallbe lothesome vnto all flesh. 3.25.12

1.6. O Lord God, beholde I cannot speake, for I am a childe. 4.8.3

9. Behold, I haue put my worde into thy mouth. 4.8.3

10. Behold this day haue I set thee ouer the nations & ouer kingdomes, to plucke vp & to roote out, and to destroy & scatter, that thou maist build and plant. 4.8.3

2.13. For my people haue committed two evils, they haue forsaken mee the fountain of liuing waters, to digge them pittes, euen broken pittes that can holde no waters. 3.20.14

3.15. They say, if a man pur away his wife, and shee go from him, and become an other mans, &c. 2.8.18. & 4.1.25

2. Lift vp thy eyes vnto thy high places, & beholde where thou haft not played the harlot, &c. 2.8.18

12. Go & cri these wordes towards the North, & say: thou disobedient Israel, returne faith the Lorde, and I will not let my wrath fall vpon you for I am mercifull, &c. 4.1.25

4.1. O Israel, if thou returne, returne vnto me, faith the lord: and if thou put away thine abominations out of my sight, then shall thou not remoue. 2.5.10. & 3.3.6

4. Breake vp your fallow ground, and sowe not among the thornes: bee circumcised to the Lorde, and take away thy foreskinnes of your hearts, ye men of Judah, and inhabitants of Jerusalem, &c. 2.5.8, and 3.3.6.7

& 4.
9. And in that day, saith the Lord, the heart of the king shall perish, and the heart of the princes, & the priest shall be astonished, & the prophets shall wonder.

11. At that time shall it be said to this people, & to Jerusalem, a dry wind in the high places of the wilderness, commeth toward the daughter of my people, &c.

14. O Jerusalem, wash thine heart from wickedness, &c.

5. Lord, are not thy eyes upon the truth? thou hast stricken them but they have not sorrowed: thou hast consumed them; but they have refused to receive correction: they have made their faces harder than a stone, & have refused to turne.

7. Howe should I spare thee for this? thy children have forsaken mee, & sworn by them that are no gods, &c.

14. Because ye spake such words, behold, I will put my wordes into thy mouth, like a fire, and this people shall be as wood, and it shall devour them.

6.3. For from the leaft of them, even to the greatest of them; every one is gien to covetousnes: & from the Prophet even to the Priest, they shall deal falsely.

7.4. Trust not in lying words, saying, the Temple of the Lord, the Temple of the Lord: this is the Temple of the Lord.

5. For if you amend & redresse your wayes, & your workes, if you execute judgement betweene a man and his neighbour, &c.

13. Therefore now, because ye have done all these works, faith the Lord, & I rose vp early & spake vnto you; but when I spake you would not heare mee, neither when I called would ye answere.

14. I will doe vnto this house, whereupon my name is called, &c. as I have done vnto Shiloh.

22. For I spake not vnto your fathers, nor commanded them, when I brought them out of the land of Egypt, concerning burnt offerings & sacrifices.

23. But this thing commanded I them, saying, obey my voice, so I will be your God, &c.

27. Therefore shall thou spake all these wordes vnto them, but they will not heare thee: thou shalt also cry vnto them, but they will not answere thee.

28. This is a nation that heareth not the voice of the Lord their God, nor receiueth discipline.

9.23. Let not thy wife man glory in his wisdom, nor the strong man glory in his strength. neither the rich man glorie in his riches.

24. But let him that glorieth, glory in this, that he understandeth & knoweth mee, for I am the Lord which sheweth mercy, and judgement, & righteousness in the earth, &c.

10.2. Be not afraide for the signes of heauen, though the heathen be afraide of such.

8. But altogether they dote and are foolish, for the stocke is a doctrine of vanitie.

11. The gods that have not made the heauens and the earth, shall perish from the earth, & from vnder these heauens.

23. O Lorde, I know that the way of man is not in himselfe, neither is it in man to walk and to direct his steps.

24. O Lorde correcte mee, but with judgement, not in thine anger, least thou
The Table.

thou bring mee to nothing. 3.4.32.
11.7 For I haue proteste, and vsed to your fathers, when I brought them vp out of the lande of Egypt, vp this daye, rising early, and protest,ing, obey: me, obey my voice. 3.20.7.
& 4.10.17.
8 Neuerthelesse they would not obey, nor encline their eare, &c. therefore I will bring vp upon them all the worde of this covenant, which I commaunde them to doe, &c. 3.20.7.
11 Beholde I will bring a plague among them, which they shall not be able to escape, and though they cry vnto me, I wil not heare them. 3.20.7.
19 Let vs destroy the tree with the frute thereof, & cut him out of the lande of the liuing, &c. 4.17.15.
12.16. And if they wil learne the waies of my people, to swear by my name, the Lorde liueth, as they taught my people to swear by Baal, &c. 2.8.23.
14.7 O Lorde, though our iniquities testifye against vs, doe with vs according to thy name: for our rebellions are many, we sinned against thee. 3.20.8.
14. The Prophets prophye in my name, I haue not sent them, neither did I commaunde them, &c. 4.9.3.
15.1 Though Moses & Samuel stooode before me, yet mine affection could not be toward this people: cast the out of my sight, & let them depart. 3.20.23.
17.1 The sinne of Judah is written with a pen of iron, & with the point of a Diamond, & grauen vpon the table of your heart, and vpon the horns of your altars. 3.4.29.
5 Thus saith the Lord, cursed be the many trusteth in man, & maketh flesh his armes, & withdraweth his heart from the Lord. 2.2.10.
9 The heart is deceitful and wicked above all things, who can knowe it. 2.3.2.
21 Take heed to your soules, and beare no burden on the Sabbath day, nor bring it in by the gates of Jerusalem. 2.8.29.
22 Neither carry forth burdens out of your houses on the Sabbath daye, neither do you anie worke, but sanctifie the Sabbath, &c. 2.8.29.
27 But if you will not heare mee, to sanctifie the Sabbath daye, nor to beare a burden, nor to go through the gates, &c. 2.8.29.
18.8 But if this nation, against whom I haue pronounced, turne from their wickednesse, I will repent of the plague that I thought to bring vp on them. 1.17.12.
18 Come and let vs imagine some devise against Jeremias: for the lawe shall not perish from the Priest, nor counsel I frō the wise, nor the worde from the propher. 4.9.5.
20.2 Then Passia smote Jeremias the Prophet, & put him in the stocks, & were in the high gate of Benjamin, which was by the house of Joab. 4.9.6.
21.12 Execute judgement in the morning, and deliver the oppresse out of the hand of the opprour, &c. 4.20.9.
22.3 Execute ye judgement & righteousnesses, and deliver the oppresse from the hande of the opprour, &c. 4.20.9.
23.1 Woe bee vnto the pasters that destroy & scatter the sheape of my pasture, faith the Lorde. 4.9.3.
5 Beholde, the days are come, faith the Lord, that I wil raise vnto David a righteous branch, and a king shall raigne and prosper, and shall exe-
cute judgement and justice in the earth. 2.6.3
6 And this is the name whereby they shall call him, the Lord our righteousnes. 1.13.9. & 3.11.8
16 Heare not the worde of the prophets that prophecy vnto you and teach you vanity, &c. 4.9.2
24 Do not I fill heauen & earth, faith the Lord? 4.1.5
28 The prophet that hath a dreame, let him tell a dreame, & hee y hath my worde, let him speake my word faithfully. 4.8.3
24.7 And I will give them an heart to know me, that I am the Lord, and they shall bee my people, and I will be their God, for they shall returne vnto me with their whole heart. 2.20
25.11 And this whole land shalbe desolate, and astonished, & these nations shal serue the king of Babell feuenty yeares. 1.8.7
12 And when the feuenty yeares are accomplished, I will visite the king of Babell, and that nation, sayth the Lord, for their iniquitie, &c. 1.8.7
29 For loe, I beginne to plague the city, where my name is called vpo, and should you go free? &c. 3.4.34
27.5 I haue made the earth, the man and the beast that are vpon the ground, &c. 4.20.27
6 But now I haue giuen al these lands vnto the hande of Nabuchadonozer the king of Babylon my servant, &c. 4.20.27.28
7 And all nations shal serue him, and his fonne and his sons fonne vntill the vertic time of his lid come also. &c. 4.20.27
8 And the nation & kingdom which will not serue the same Nabuchadonozer king of Babell, and that will not put their necke vnder the yoke of the king of Babell, &c. 4.20.27
9 Therefore heare not your prophets, nor your southfaiers, nor your drea
29.7 And seeke the prosperitie of the Citye, whither I haue caused you to be carried away captives, & pray vnto the Lord for it, for, &c. 4.20.28
31.8 I haue heard Ephraim lamenting thus, thou haft corrected me, and I was chastised as an vnraied calf: convert thou me and I shalbe converted: for thou art the Lorde my God. 2.3.5. and 2.5.8. and 3.24. 15
19 Surely after that I converted, I repented, and after that I was instruc
ted, I sinote vpon my thigh, &c. 2.5.8. 8.
31 Behold, the daies come, faith the Lorde, that I will make a newe co
32 Not according to the covenant that I made with their fathers, whence I tooke them by the hand, to bring them out of the lande of Egypt, the which my covenant they brake, &c 2.5.9. & 2.11.7
33 After those daies faith the Lord, I will put my lawe in their inwarde partes, & write it in their hearts, & will be their God, & they shalbe my people. 2.8.14. & 3.20.45
34 For I will forgive their iniquitie, & wil remembre their sinnes no more. 34.29
Thus faith the Lord, which giueth the Sunne for a light to the day, and the coursers of the Moone & of the Starres, for a light to the night, &c. 4.17.17

32.16. Now when I had delivered the booke of the professiō vnto Baruch, the sonne of Neriah, I prayed vnto the Lorde, saying. 3.20.15

18 Thou shewest mercy vnto thou- sandes, and recompencest the iniquitie of the fathers into the bosom of their children after them, &c. 2.8

23 But they obeyed not thy voicē, neither walked in thy lawes; all that thou commandedst them to do, they have not done, therefore thou hast caused this whole plague to come vpon them, &c. 2.5.11

39 And I will give them one heart and one way, that they may feare me for euer, for the wealth of thee, and of their children after them, &c. 3.2.8

33.8. And I will cleanse them from al their iniquitie, whereby they have sinned against me; yea I will pardon all their iniquitie, whereby they have sinned against me, &c. 3.20.45 & 4.1.20

16 And in those dayes shall Jude be saved, & Jerusalem shall dwell safely, and he that shall call her is the lord our righteousness, &c. 1.13.9

42.2. Hear our prayer, we beseech thee, and pray for vs vnto the lord thy God, &c. 3.20.14

9 Thus sayth the Lord God of Israel vnto whom yee sent me to present your prayers before him, &c. 3.20.14

48.10 Cursed be hee that doeth the worke of the Lord negligently, &c. 4.20.6

50.20. In those daies, and at that time, faith the Lord, the iniquitie of Isra- el, shall be sought for, and there shall be none: and the finnes of Jude, and they shall not be found, &c. 3.4.29

23 Howe is the hammer of the whole world, destroyed and broken? Howe is Babel become desolate among the nations, &c. 2.4.4

25 The Lord hath opened his treasure and hath brought the weapons of his wrath, for this is the work of the Lord God of hostes, in the lande of the Chaldeans, &c. 1.18.1

LAMENTATIONS.

3.8. Also when I cry and fiout, I shutte the my prayer, &c. 3.20.16

38 Out of the mouth of the most high proceedeth not evil and good? 1.17

4.20. The breath of our nostresl., the Anointed of the Lord was taken in their nets, of whom we said, under his shadowe we shalbe preserved a- lue among the heathen, &c. 2.6.2

EZECHIEL.

1.20 W Hither their spirit led them they went, and thither did the spirit of the wheeles lead them, and the wheeles were lifted vp besides them, for the spirit of the beastes, &c. 4.19.22

23 Sonne of man, I send thee to the children of Israel to a rebellious nation that hath rebelled against me: for they and their fathers haue rebelled against me: even vnto this very day. 3.24.13

4 They are impudent children, and childlike hearted: I doe send thee vnto them, &c. 3.24.13

3.17 Sonne of man, I have made thee a watchman vnto the house of Isra- el: therefore hearke the word at my mouth, and giue them warning fro me, &c. 4.8.3

18 The same wicked man shall die in his
7.26. Calamitie, shall come upon calamitie, and rumor shall be upon rumor: then shall they seek a vision of the prophet: but the lawe shall perish from the priest, and counsel from the auncient &c. 1.18.2., 4.9.

10.4. Then the glory of the Lord went vp from the Cherub, & floode over the dore of the house; &c. 4.2.3

11.19. And I will give them one heart and I will put a newe spirite within their bowels: & I will take the stony heart out of their bodies, and will give them an heart of flethe, &c. 1.3.10. and 2.3.8. & 2.5.5. & 3.24.

20. That they may walke in my statutes and keepe my judgements, & execute them: and they shalbe my people, and I will be their God, &c. 2.5.5

12.2. They are a rebellious house, &c. 3.24.13

13. My net also will I spread vppon him, and he shall be taken in my net and I will bring him to Babel, to the lande of the Chaldeans, yet shall he not see it, though he shall dy there, &c. 2.4.4

13.9. They shall not be in the assembly of my people, neither shall they bee written in the writing of the house of Israel, &c. 2.24.9. and 4.1.4

14.9. And if the prophet be deceived when he hath spoken a thing, I the Lord have deceived that prophet, &c. 1.18.2

14. Though these three men Noah, Daniel, and Job, were among them they should deliver but their owne soules by their righteousness, &c. 3.5.20.23

16.20 Moreover thou hast taken thy sonsnes and thy daughters, whome thou haue borne vnto me, and theie haue offered vnto them to be deuoured, &c. 2.2.11. & 4.16.24

17.20. And I will spread my net vpon him, & he shalbe taken in my net & I will bring him to Babel, and will enter into judgement with him, therefore his trespasses, that he hath committed against me, &c. 2.4.4

18.4. The soule that sinneth shall die, &c. 2.8.4. & 3.4.18

9. He that hath walked in my statutes, and hath kept my judgements to deal truely, he is just, he shall surely liue, saith the Lorde God, &c. 3.17.

20. The same soule which sinneth shall dye: the son shall not beare the iniquity of the father, neither shall the father beare the iniquity of the sonne, &c. 2.8.9. & 2.8.19. & 2.8.20. & 2.8.59. & 3.3.24.

21. But if the wicked will returne from all his sinnes, y he hath committed, and keepe all my statutes & do that which is lawfull and right, he shall surely liue and not die. 3.5.24. & 3.4.18. & 3.17.15

23. Have I any desire that the wicked should diue, saith the Lorde God? or shall he not liue, if he returne from his ways? 4.1.25

24. But if the righteous returne from his righteouenes, & commit iniquity, and do according to all the abominations that the wicked man doeth, &c. 3.4.29. & 3.14.10.

27. Againe, when the wicked turneth away from his wickednesse that he hath committed, & doeth that which is lawfull and right, he shall faue his soule alue. &c. 3.4.29

31 Cali
The Table.

31 Cast away from you all your transgressions, whereby you have transgressed, & make you a new heart, and a new spirit, &c. 3.3.6
32 For I desire not the death of him that dieth, saith the Lord God; therefore an other to returne, and live ye. 4.1.25
19.12 And the east winde dried vp her fruites, &c. 1.16.7
20.11 And I gave them my statutes, and declared my judgements vnto them, which if a man do, he shall live in them, &c. 3.17.3
11 Moreover I gave them also my sabbathes, to be a signe betwene me and them, that they might knowe I am the Lorde that sanctified them &c. 2.8.29
42 And ye shall knowe that I am the Lorde, when I shall bringe you into the lande of Jfratell, into the lande, &c. 3.13.1
43 And there shall you remember your waies, & al your worke where-in ye have been defiled, &c. 3.13.2
22.8 Thou haft despised my holy things, and haft polluted my sabbathes. 2.8.29
25. There is a conspiracie of her prophets in the middest thereof like a roaring lion, rauening the praye: they have devoured soules, &c. 4.9.3
26 Her priests have broken my law: and haue defiled my holy things, they haue put no difference between the holy, and prophane, &c. 4.9.3
23.37 And haue also caufed their sons, whom they bare vnto mee, to passe by the fire to be their meat. 4.16.
24
38 They haue defiled my sanctuary in the same day, and haue prophane my sabbathes. 2.8.29
28.10 Thou shalt die the death of the vn circumcision, by the handes of strangers: for I haue spoken it saith the Lord God. 2.10.18
29.4 But I will put hookes in thy chawes, and I will cause the filte of thy riueres to sticke vnto thy scales, &c. 1.17.11
9 Beholde, I will give the lande of Egypt vnto Nabuchadnezer the king of Babell, and hee shall take her multitude, and spoyle her spoyle, and take her pray, & it shall be the wages of his armie. 4.20.26
20 I haue given him the lande of Egypt for his labor, that hee servd againe it, because they wrought for me. 4.20.26
31.18 Thou shalt sleepe in the middest of the vn circumcision, with them that bee slaine by the sword: this is Pharo, and all his multitude, &c. 2.10.18
33.8 He shall die for his iniquitie: but his bloud will I require at thy hande &c 4.12.5
11 I desire not the death of the wicked, but that the wicked turne from his way and live, &c. 3.24.15
14 If he returne from his sin, and doe that which is lawfull and right, &c. 3.17.15
34 4 But with crueltie and with rigour, haue ye ruled them, &c. 4.11.14
23 And I will set vp a shepheard ouer them, and hee shall feede them, euon my servant David, hee shall feede them, and hee shall be their shepheard. 2.6.3
36.21 But I vaunted mine holy name which the house of Jfratell had pollu-ted among the heathen whither they went, &c. 3.4.30
22 I doe not this for your sakes, O house of Jfratell, but for mine holy names sake, which ye pollute among the heathen, &c. 3.12.3 and 3, 15.2
25 Then will I pour cleane water vpon you, and yee shall bee cleane, EEEc. yea,
yea from all your filthinesse, & from all your idols will I cleanse you, &c. 3.1.3

26 A newe heart will I give you, and a newe spirit will I put within you, and I will take away the stonie hart out of your bode, and will give you a heart of flesh. 2.10.2, 3.6

27 And I will put my sprice within you, and cause you to walk in my statutes, & ye shall kepe my judgements and doe them. 1.3.10, and 2.3.6

32 Be it kownen vnto you, that I doe not this for your sakes, saith the Lord God: therefore O ye house of Israel, bee ashamed and confounded for your owne waies. 3.4.3 & 3.12.3. & 3.15.2

37.4 Againe he saide vnto mee, prophacie vpon these bones, and saye vnto them, O ye drye bones, heare the worde of the Lord. 2.10.21

25 And my seruant David shall bee their prince for euery.

26 Moreover, I will make a covenante of peace with them it shal bee an eneverlyng covenante with them, &c.

48.2 And the residue shall bee for the prince on the one side and on the other of the oblation of the sanctuary & of the possession of the citie, &c.

35 And the name of the citie from that daye shall bee, The Lorde is there. 3.13.4

DANIEL.

2.21 He taketh awaye Kings: and setteth vp kings, &c. 4.20. 26

37 Thou art a king of all kings: the God of heaven hath giuen thee kingdom, power, and strength, and glorie. 4.20.26

44 And in the daies of these kings shall the God of heaven sette vp a kingdom, which shal not be destroyed: and this kingdom shall not bee giuen to another people, but shall breake and destroy all these kingdoms, and it shall stande for euer, &c. 2.15.3

4.24 Wherfore, O king, let my coufles bee acceptable vnto thee, & break of thy finnes by righteousness, and thine inquieties by mercye towards the poore, &c. 3.4.31 & 3.4.36

5.18 The most high God gaue vnto Nebuchadnezer thy Father a kingdom, and maiestie, and honor, and glorie, &c. 4.20.26

6.22 And vnto thee O king, I haue done no hurt, &c. 4.20.32

7.4 The first was as a Lion, and was eagles wingses: I behelde, till the wings thereof were plucked off, &c. 1.8.7

10 And ten thousand thousands stood before him: the judgement was set, and the bookes opened. 1.14. 5.2. & 1.2. & 2.41

4.25 And shall speake wordes against the most high, & shall confound the finaies of the most high, & thinke that hee may chaungc times, and Lawes, &c. 4.7.25

9.5 We have sinned, and haue committed iniquitie, and haue done wickedly, yee waue haue rebelled, & haue departed from thy preceptes, and from thy judgementes. 3.4.9

7 O Lorde righteousnesse belongeth vnto thee, and vnto vs open shame, &c. 4.20.29

10 For we haue not obeyed the voice of the Lord our God, to walke in his waies, which he had lased before vs, by the ministrie of his servants the Prophets. 2.5.11

18 For we do not present our supplications
The Table.

14. Seventie weekes are determined

upon thy people, and upon thy holy
city, to finish thy wickednesse, and

to seal vp thy finnes, and to recons-
ticate thy iniquitie, and to bring in e-
countenant righteousness, &e. 2.7.2

& 2.15.1. & 2.17.6

27. And he shall conforme the e-
countant with many for one weeke;
and in the middle of the weke, he shall
cause the oblation and sacrifice to
cease: and for the overspreading of
the abominations, he shall leave it
defolate, &e. 4.2.12

10.13. But the prince of the kingdom
of Peru with stood mee, &e. 1.14.7

26. But nowe I will returne to fight
with the Prince of Peru, &e. 1.

14.7

11. And at that time shall Michael
stande vp, the great prince, which
standeth for the childre of the peo-
dle, & there shall be a time of trou-

2.11

2. And manie of them that sleepe in
the dust of the earth, shall awake,
some to euerlastinge life, and some
to shame and perpetuall contempt.

3.25.7

3. And they that be wise, shall shine
as the brightness of the firmament:
and they that turne manie to right-
counte, shall shine as the starres,
for euer and euer. 3.25.10

OSEA.

1.11 Then shall the children of Ju-
dah, and the children of Ira-
elf be gathered together, & appoint
themselves one head, and they shall
come vp out of the lande, &e. 2.6.3

2.5 For their mother hath plaide the
harlot, she that conceived them,
hath done shamefully: for the saide
I will go after my louters, &e. 2.8.18

18. And in that day I will make a e-
countenant for them, with the wilde
beastes, and with the foules of the
heauen, and with them that creepe
uppon the earth, &e. 4.1.20

19. And I will marrie thee vnto mee
for euer: yea I will marrie thee vnto
me in righteousness, and in judg-
ment, and in mercy, and in compas-
sion. 3.14.6. & 4.1.20

23. And I will have mercie vpon her
that was not pitied, and I will say to
them which were not my people,
that sitt my people: and they shall
say, thou art my God. 3.14 6

8.5 Afterwarde shall the children of
Irael conuerse, and seeke the Lorde
their God, and Dauid their king, and
shall seeare the Lorde & his goodnc-
se in the latter daies. 2.5.3. and 3.2.

5.11 Ephraim is oppresse, and bro-
ken in judgement, because hee wil-
lingly walked after the comman-
dement. 4.20.32

15. I will goe, and returne to my pla-
ace, till they acknowledge their fault,
and seeke me. &e. 2.5.13

6.1 Come, and let vs returne to the
Lord for he hath spoiled, & hee will
heale vs: he hath wounded vs and
he will binde vs vp. 3.3.2

7.8. Ephraim is as a cake on the harth
not turned. 3.4.15

8.4 They have set vp a king, but not
by me, &e. 1.18.4

9.8 The watchman of Ephraim, should
be in with my god: but that prophet
is the snare of a fouler in all his
waies, and hatred in the house of
his God. 4.9.3

12.5 Yea the Lord God of hostes, the

Lorde
The Table.

Lorde himselfe is his memorials. &c. 13.10.
13.11 I gaue thee a king in mine anger, and I tooke him away in my wrath. 1.18.4, & 4.20.25
12 The iniquitie of Ephraim is bound vp, and his sinne is hid. 3.4.29
14 I will redeem the from the power of the graue: I will deliver them from death: O death I will bee thy death: O graue, I will bee thy destruction, &c. 3.25.10
14.2 Take away all iniquitie, and receive vs gratefully: so will we render the calues of our lippes. 3.4.30. & 3.20.28, & 4.18.17
3 Ashew shall not saue vs, neyther will wee ride vppon horses: neither will we say any more to the worke of our handes, ye are our Gods: for in thee, the fatherlesse findeth mercie. 1.11.4
4 I will heale their rebellion: I will love them fre:lie: for mine anger is turned away from them. 3.14.6

Joel.
2.12 T'wine you vnto mee, with all your heartes, & with fasting and with weeping, and with mourning. 2.5.8, & 3.3.17
13 And rent your hart, and not your clothes, &c. 3.3.16, & 4.12.19
15 Blow the trumpet in Zion, sanctifie a feast, call a solemn assembly 4.12.14, & 4.12.17
18 And afterwarde will I poure out my spirite vpon all flesh, and your fones, & your daughters shall prophesie: your olde men shall dreme, & your young men shall see visions. 2.15.2, & 3.1.2, & 4.18.4
32 But whosoeuer shall call vppon the name of the Lord, shall be saude, & in mount Zion, and in Jerusalem shall be deliverance, &c. 1.4.13, 13.13. 13.20, & 3.20.2, & 3.20.14, & 4.13, & 4.1.4
3.17 Then shall Jerusalem bee holie, and there shall no strangers go through her any more. 4.1.7

Amos.
1.2 THe Lorde shall tore from Zion, and utte his voyce from Jerusalem, &c. 2.8.15
3.6 Or shall there bee euill in a citie, and the Lorde hath not done it? 1.17. 8. & 1.18.3
4.7 And also I haue withholden the raine from you, when there were yet three monethes to the haruest, and I caused it to raine vpon one citie, and haue not caused it to raine vpon another, &c. 3.22.10
5.14 Seek good and not euill, that ye may live, &c. 2.5.10
6.1 Woe to them that are at a cafe in Zion, &c. 3.19.9
4. They lie vpon beddes of yuorie, and stretch themselues vpon their beddes, &c. 3.19.9
8.11 Beholde, the days come, saith the Lord God, that I will send a famine in the lande, and not a famine of bread, nor thirst for water, but of hearing of the worde of the Lorde. 3.22.10.

Abdias.
11.11 In that day will I raise vp the tabernacle of David, that is fallen downe and close vp the breaches thereof, and I will raise vp his ruines , and I will build it as in the daies of olde. 2.6.3

By vpon mount Zion, shall bee deliverance, &c. 4.1.13

Jonas.
1.4 By the Lorde sent out a great winde into the sea, and there was
The Table.

Isaiah 63:13

The breaker vp shall come vp before them: they shall brake out and passe by the gate, and go out by it, and the Lord shall be vpon their heads.

2.6.3

Therefore night shall be vnto you for a vision, and darkenesse shall bee vnto you for a diuination, and the sunne shall goe downe over the prophets, and the day shall bee darke ouer them.

4.9.6

Thee Bethlem, Ephrathah, arte little to be among so many thousands of Judah, yet out of thee shall he come forth vnto mee, that shall bee the breaker of Israel: whose goinges, &c.

2.14.7

Thine Idolies also will I cut off, & thy images out of the middes of thee: and thou shalt no more worshippe the worke of thine handes.

1.11.4

I will beare the wrath of the Lord, because I haue sinned against him, vntr hee pleade my caufe, &c.

3.4.32

He will subdue our iniquities, and cast all their sinnen into the bottom of the sea.

3.4.39

Habakkuk

1.12 ART not thou of olde, O Lord my God mine holy one? we shall not die, O Lord, &c.

2.10.8

2.3 Though it tarrie, wait, for it shall surely come, and shall not stay.

3.2.42

4 But the just shall live by his faith.

3.14.11 & 3.18.5

18 What profeth the images, for the maker thereof hath made it an image, and a reacher of lies, though hee y made it, truste therein, when bee that maketh dumme idoles.

12.11.5

20 But the Lord is in his holy Temple: let al the earth keepe silence before him.

1.5.12 & 1.10.3 & 2.8.15

3.2 In wrath remember mercie.

3.4

3 God commeth from Teman, &c.

13.27

23 Thou wentest foorth for the saluation of thy people, even for saluation with thine annointed, &c.

2.6.3

Sophonias

1.5 And them that worshippe the hoast of heaven vppon the house toppes, and them that worship and sweare by the Lord, and by Makham, &c.

2.8.23

3.11. For then I will take away out of the middes of thee, them y reioyce of thy pride, and thou shalt no more be proud of mine holy mountaine.

3.12.6

Hagguev

2.12 A Skew the Priestes concerning the lawe, and say: if one beare holie flesh in the skirt of his garment, &c.

3.14.7

Zacharias


**The Table.**

13.9 They shall call on my name, and I will hear them: I will say, it is my people, and they shall say, the Lord is my God. 3.20.13

14.9 And the Lord shall bee king over all the earth: in that day shall be one Lord, and his name shall bee one. 1.12.3

**MALACH JAS.**

1.1 Was not Esau Jacob's brother? 3.21

3 Yet I loved Jacob, and I hated Esau, &c. 3.21.6

6 A sonne honoureth his Father, &c. &c. 2.8.14 & 3.2.26 & 3.6.3

11 For from the rising of the Sunne unto the going downe of the same, my name is great among the Gentiles. And in euerie place incense shall be offered unto my name: and a pure offering, &c. 4.18.4. and 4.18.16

2.4 And ye shall knowe, that I have sent this commandement vnto you that my covenant, which I made with Leui, might stande, saith the Lord of hosts. 4.2.3 and 4.8.5

5 My couenant was with him of life and peace, and I gave him favour, &c. he feared me, and was afraide before my name. 4.2.7.

6 The law of truth was in his mouth and there was no iniquittie found in his lips. 4.2.8. and 4.8.2

7 For the Priestes lips should keepe knowledge, and they should teake the lawe at his mouth, for he is the messenger of the lord of hostes. 4.8.2.

8 But yee are gone out of the way: yee have caused many to fall by the lawes:

1.3 Therefore it is come to passe, that as he cried, and they could not heare, so they cried, and I would not heare, saith the Lord of hosts: 3.13.4

11 Thou also shall be saued, through the bloode of the couenant I have loosed thy prisoners, out of the pit wherein was no water. 2.16.9

12.4 In that day I will smite, saith the Lord, euerie house with astonishment, and his rider with madnesse. 4.9.5

3.10 In that day, sayeth the Lord of hosts, shall ye call euerie man his neighbour under the vynes, and under the figge tree. 3.17.6

9.9 Rejoyce greatly, O daughter Sion, shew for joy, O daughter Jerusalem: behold, thy king commeth vnto thee, he is just & sauced, poure, &c. 2.6.3 & 2.17.6

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8 But yee are gone out of the way: yee have caused many to fall by the lawes: The Table.
The Table.

The lawe, ye have broken the covenant of Levi, &c. 4.7.36

3.1 And the Lord whom ye seek, shall speedily come to his Temple: even the messenger of the covenant whom ye desire, &c. 1.13.10. & 1.14.9

17 I will spare them, as a man spareth his owne sonne: so will I stretch him. 3.19.5

4.1 For, behold the day commeth that shall burne as an oven: and all the proud, yea and all that do wickedly, shall be as stubble, and the day that commeth shall burne them vp, &c. 3.24.12

2 But, vnto you that feare my name, shall the sunne of righteousness, &c. 2.6.1. & 3.24.12

4 Remember the lawe of Moses my servantant, which I commanded vnto him in Horeb for all Israel, &c. 4.8.

5 Behold, I will send you Elia the prophet before the comming of the great and fearful day of the Lord. 2.9.5

6 And he shall turne the heart of the fathers to their children, & the heart of the children of their fathers, &c. 4.1.6

TOBIIAS.

3.25 And Raphael was sent to heal them both, &c. 1.14.8

SAPFENTIA.

14.16 Thus by process of time this wicked custome prevailed, and was kept as a law, & idols were worshipped by the commandement of tyrants. 1.11.8

ECCLESIASTICVS.

15.14 God made man from the beginning, and left him in the hand of his counsel, and gave him his commandements and precepts. 2.15.18

15 If thou wilt, thou shalt obserue the commandements, and testify thy good will. 2.15.18

16 He hath set water and fire before thee, stretehe out thy hande vnto which thou wilt. 2.15.18

17 Before man is life & death: good and euill: what him liketh shalbe given him. 2.15.8

16.14 He will giue place to all good deeds, & euerrone shall find according to his understanding of his pilgrimage. 3.15.4

BARUCH.

2.18 By the soule that is vexed for the greatness of sinne, and he that goeth crookedly, and weake, & the eies that faile, and the hungry soule will giue thee praise and righteousness, &c. 3.20.8

19 For we do not require mercie in thy sight. O Lord our God, for the righteousness of our fathers, or of our kings. 3.20.8

20 But because thou hast sent out thy wrath and indignation upon vs, as thou hast spoken by thy seruantes the Prophets, &c. 3.20.8

I. MACABEES.

1.59 And the Bookes of the lawe, which they burned, they burnt in the fire, and cut in peeces. 1.18.9

II. MACABEES.

12.43 And having made a gathering through the company sent to Jerusalem about two thousand drachmes of siluer, to offer a sinne offering, &c. 3.5.8

15.39 If I have done well, and as the storie required, it is the thing that I desired: but if I have spoken flenderly and barely, it is that I could. 3.5.8

MATTHEW.

1.5 And Salomon begat Booz of Rachab, and Booz begatte Obed of Ruth, and Obed begate EEEc 4 lefe,
Then came Jesus unto him, saying, \textit{Satan: for it is written, thou shalt worship the Lord thy God, and him only shalt thou serve.} 

Blessed are the poor in spirit, for theirs is the kingdom of heaven. 

Blessed are they that mourn, for they shall be comforted. 

Blessed are the pure in heart: for they shall see God. 

Blessed are they which suffer persecution for righteousness sake: for theirs is the kingdom of heaven. 

Ye are the salt of the earth, &c. 

Ye are the light of the world, 

Neither do men light a candle and put it under a bushel, but on a candlestick; that it may give light unto all that are in the house.
The Table.

16 Let your light so shine before me that they may see your good works and glorify your father which is in heaven. 3.16.3

17 Think not that I am come to destroy the law, or the prophets. I am not come to destroy them, but to fulfill them. 2.7.14

19 Whosoever therefore shall break one of these least commandments: and teach men so, he shall be called the least in the kingdom of heaven: but whosoever shall observe...&c. 2.8.

21 Ye have heard, that it was said vnto them of the olde time, thou shalt not kill: for whosoever killeth, shall be culpable of judgement. 4.20.

22 But I say vnto you, whosoever is angry with his brother vnadvisedly shall be culpable of judgement, &c. 8.7. & 2.8.39

25 Agree with thine adversary quickly, whiles thou art in the way with him least, &c. 3.5.7

26 Verily I say vnto thee, thou shalt not come out thence, till thou hast paid the uttermost farthing. 3.5.7.

28 Whosoever looketh on a woman to lust after her, hath committed adultery with her already in his heart. 2.8.7

34 Swear not at all neither by heauen &c. 2.8.26. & 4.13.12

39 But I say vnto you, resist not cuill: but whosoever shall smite thee on the right cheek, turne to him the other also. 4.12.19. & 4.20.20

41 Loue your enemies. bleffe th' that curse you, &c. 2.8.57. & 3.7.6. & 4.13.

45 That ye see may bee the children of your father which is in heauen: for he maketh his sunne to rise on the quill, and on the good, &c. 3.20.15.

46 For if you love them which love you, what reward shall you have? do not the publicanes sue the same? 2.8.48

6.2 Therefore when thou givest thine almes, thou shalt not make a trumpet to be blown before thee, as the hypocrits do in the synagogues, & in the streets, to be prayed of men. Verily I say vnto you, they have their reward. 3.7.2

6 But when thou prayest, enter into thy chamber and when thou hast shutte the doore, pray to thy father which is in secret, &c. 3.20.

7 Also when you pray, we no vaine repetitions as the heathen, for they thinke to be heard, for their much babbling. 3.20.29

9 After this maner therefore pray ye. Our father which art in heauen, hallowed by thy name, &c. 3.20. & 3.20.34

12 Give vs this day our dailie bread.

12 And forgive vs our debts, as we also forgive our debtors. 3.4.38. & 4.17.

21 For where your treasure is, there wil your heart be also. 3.22. & 3.18.

23 But if thine eye be wicked, then all thy body shall be darke. Wherefore if the light which is in thee be darkenes, how great is thy darkenes? 3.2.29

7.7 Ask, & it shall be given you; secke, and ye shall finde; knocke, and it shall be opened vnto you. 3.20.13

11 If ye then which are cuill, can giue to your children good giues, how much more shall your father which is in heauen giue good things?
things to them that ask em. 3.20. 36

12 Therefore, whatsoever ye would that men should do unto you, even so do ye to them: For this is the law and the prophets. 2.8,53

15 Beware of false prophets, which come to you in sheeps clothing, but inwardly they are ravening wolves. 4-9.4

2.4 Then Jesus saied unto him, See thou tell no man: but go, and shew thyself unto the priest, and offer the gift that Moses comanded, for a witness to them. 3.4.4

10 And when Jesus heard this, he was maruailed, and said unto them which followed him: verily I say unto you, I have not found so great faith euen in Jaffaell. 3.7.13

11 Many shall come from the East & from the West, and shall sit downe with Abraham, and Isaac and Jacob, in the kingdom of heavens. 2.10.23. & 4.16.13

12 And the children of the kingdom shalbe cast out into utter darkness: there shalbe weeping and gnashing of teeth. 3.25.12

13 Then Jesus saied vnto the Centurion, go thy waies, and as thou hast beleeued, so be it vnto thee. And his feruant was healed the same houre. 3.20.11

25 Then his disciples came, & a wode him, saying: master, saue vs we perish. 3.2.21

29 Iesus the sonne of God, what hauie we to do with thee? art thou come hither to torment vs before the time? I 14.19

9.2 And loe, they brought to him a man sick of the palsey lying on a bed, and Jesus seeing their faith, saied to the sicke of the palsey, sonne, bee of good comfort: thy sinnes are forgiven thee. 3.2.13. & 3.4.35. & 3.20

3. Certaine of the scribes sayde with in these sayles, this man blasphemeth. 1.13.12

4 But when Iesus saw their wrothnes, &c. 1.13.12

5 For whether is it easie to say, Thy sinnes are forgiven thee, or to say, Arise and walke? 4.19.29

6 And that ye may knowe that the sonne of man hath authoritie to forgive sinnes in earth, (then saide hee to the sicke of the palsey,) Arise, take vp thy bed, and go to thy house. 1.13.12

12 The whole neede not a phisicke, but they that are sicke. 2.12.4

13 For I am not come to call the righteous, but the sinners to repentance. 3.3.20. & 3.12.7. & 3.14.5

15 Can the children of the mariage chamber mourne, as long as the bridegrome, &c. 3.3.17. and 4.12. 17

29 Then touched he their cyes, SAYING according to your faith, bee it vnto you.3.2.43. & 3.4.22. & 3.20. 11. & 4. 19. 18

34 But the Pharisees said, he casteth our diuels, through the prince of diuels. 3.3.22

35 And Iesus went about all cities, and towns, preaching in their synagogues, & preaching the Gospell of the kingdome, &c. 2.9.2

10.1 And hee called his twelve discipes vnto him, and gave them power against vnkelane spirites, &c. 4.3.5

5 Go not into the way of the gentiles, and into the cities of the samaritans enter ye not. 2.11.12

8 Heale the sicke: cleene the lepers, raise vp the dead, cast out diuels, &c. 1.13.13

18 And ye shall be brought to the go- vernoers and kinges for my sake, in wit-
witnessing to them and to the Gentiles. 3.4.4

20 For it is not yee that speakes, but the spirit of your father that speaketh in you. 4.19.8

28 And seare ye not them which kill the body, but are not able to kill the soule: but rather seare him which is able to destroy both soule and body in hell. 1.15.2 & 3 25.7

29 Are not two sparowe's solde for a farthing, and one of them shall not fallon the grounde without your father? 1.16.1 & 1.16.5 & 1.17.6

30 Yea, & all the hairies of your head are numbered. 1.16.2

31 Seare, ye are not therefore, yee are of more value than manie sparowe's. 1.17.6

33 But whom soever shall deny me before men, him will I also deny before my father which is in heauen. 4.1.26

34.10 For this is hee of whom it is written: behold, I sende my messenger before thy face, which shall prepare thy way before thee. 3.3.19

31 Among them which are begotten of women, arofe there not a greater than John Baptiste: notwithstanding he that is least in the kingdom of heauen, is greater than he. 2.9.5

33 For all the Prophets & the lawe prophesied vnto John. 2.11.5.10

23 And thou Capernaum, which art lifted vp vnto heauen, shalt bee brought downe to hell: for if I great works which have ben doen in thee had beene done among them of Sodome they had remained to this day. 3.24.15

25 At that time Iesus answered, and said: I give thee thankes, O father, Lord of heauen and earth, because thou hast hid these things from the wife, and men of understanding, and haft opened them vnto babes. 3.2.34

27 Neither knoweth anie man the father, but the sonne, and hee to whom the sonne will reualse him. 4.3 5

28 Come vnto me all yee that bee wearye and laden, & I will cale you. 3.3.20 & 3.4.3 & 3.12.7 & 3.18.9

29 Take my yoke on you, & learne of mee that I am mecke and lowly in heart & yee shall find rest vnto your soules. 3.18.9

30 For my yoke is easie, and my burden light. 4.19 3

12.24 But when the pharisees heard it, they saide, This man casteth the diuels no otherwise out, but through Beelzebub the prince of diuels. 3.3.22

31 Euerie sinne and blasphemie shall be forguen vnto me: but the blasphemie against the holy Ghost shall not be forguen vnto men. 1.13.15 & 3.3.21 & 3.3.22

32 And whom soever shall speake a word against the sonne of man, it shall be forguen him: but whom soever shall speake against the holy Ghost it shall not be forguen him, neither in this world, nor in the world to come. 3.3.7

41 The men of Ninine shall rise in judgement with this generation, and shall condemne it: for they repented at the preaching of Iona &c. 3.24.15

43 Nowe when the uncleane spirit is gone out of the man hee walketh throughout drye places, feeling rest, and findeth none. 1.14.14 & 1.14.19.

13.4 And as hee fowled, some seedes fell by the way side, and the soules came and devoured them vp. 3.22.10.
And some fell upon stony ground, where they had not much earth, and sprang vp, because they had no depth of earth. 4.17.13
And some fell among thorns, and sprang vp, and choked them. 4.17.33
Hee that hath eares to heare, let him heare. 3.23.13
Because it is giuen vnto you, to knowe the secrets of the kingdom of heauen, but to them it is not giuen. 1.7.5.6.3.24
But blessed are your eies, for they see: & your cares, for they heare. 2.9.1
For verily I say vnto you, that many prophets and righteous men haue desired to see those things which yee see, and haue not seen them, &c. 2.11.6
The kingdom of heauen is like vnto a man, which soweth good seed in his fielde. 4.11.13
But he said, Nay: leaft while ye goe about to gather the tares, ye plucke vp also with them the wheate. 4.12.11
The kingdom of heauen is like vnto a graine of mustardseed, which a man taketh & soweth in his fielde. 4.19.34
Another parable spake he vnto them, saying: the kingdom of heauen is like vnto leaven, which a woman taketh & hideth in three pecks of meale, till it be all leauened. 4.19.34
And the enimie which soweth them, is the diuell, &c. 1.14.15
The kingdom of heauen is like vnto a net, y was cast into the sea, & gathered of all kinde. 4.1.13. & 4.16.31
And in the fourth watch of the night, Iesus went vnto them, walking on the sea. 4.17.29
Why do yee also transgresse the commandement of God by your tradition? 4.10.10
For God hath commaunded, saying, honour thy father and mother, and he that curseth father and mother, let him die the death. 2.8.36
This people draweth neere vnto mee with their mouth, and honoureth me with their lippes, but their heart is farre off from mee. 3.10.31
But in vaine they worship me, teaching for doctrines, mens precepts. 4.10.15.4.10.23
Euerie plant which mine heauenly father hath not planted, shall be rooted vp. 2.3.9.3.2.12.3.23.1. & 3.24.6
Let them alone: they be the blind leaders of the blind, & if the blind leade the blind, both shall fall in the ditch. 3.19.11. & 4.9.12
I am not sent, but vnto the lost sheepe of the house of Israel. 2.11.12
Take heed & beware of the leaven of the Pharisees, & Saduces. 4.10.26
Then vnderstood they that he had not said that they should beware of the leaven of brede, but of the doctrine of the Pharisees, & Saduces. 4.10.26
Thou art Christ the sonne of the liuing God. 4.6.6
Blessed art thou Simon the sonne of Jonas, for flesh & blood hath not revealed it vnto thee, but my father which is in heauen. 2.2.19.3.14. & 3.2.34
And I say also vnto thee that thou art Peter, & vpon this rocke I will build my church. 4.6.3. & 4.6.5
And I will give vnto thee the keyes of the kingdom of heauen: & what soever thou shalt binde vpon earth, shalbe
The Table.

shalbe bound in heaven: and whatsoever thou shalt loose, on the earth shall be loosed in heaven. 3.4.12. & 4.1.22. & 4.2.10. & 4.6.4. & 4.11.1 & 4.12.4.


24 And this with this saying, If any man will follow me, let him forsake himself, and take up his cross, and follow me. 3.7.2. & 3.8.1.

27 For the sonne of man shall come in the glory of his father, with his angels: and then shall he give to every man according to his deeds. 3.18.1.

17 And was transfigured before them; and his face did shine as the sunne, and his clothes were as white as the light. 4.17.17.

5 While he spake, behold, a bright cloud overshadowed them: and behold, there came a voice out of the cloud, saying: this is my wellbeloved sonne in whom I am well pleased; hear him. 2.15.2 & 3.2.32. & 3.8.1, & 3.20.48. & 4.8.1. & 4.8.7.

18.10 For I say vnto you, that in heaven their Angels alwaies beholde the face of my father which is in heaven. 1.14.7. & 1.14.9.

11 For the sonne of man is come to saue that which was lost. 2.12.4.

15 If thy brother trespass against thee, goe, and tell him his fault between thee and him alone: if hee hear thee, thou hast wonne thy brother. 4.12.3.

17 And if hee will not vouchsafe to heare thee, tell it vnto the church: and if he refuse to heare the church also, let him be vnto thee as an heathen man, and as a publicane. 4.8. 15, 15, & 4.11.2. & 4.12.3.

23 Verily I say vnto you, whatsoever ye binde on earth,shalbe bound in heaven, and whatsoever ye loose on earth shall be loosed in heaven. 3.4.12. & 3.4.20. & 4.1.22. & 4.2.10. & 4.6.4. & 4.12.4.

19 Again, verily I say vnto you, that if two of you shall agree in earth upon anything, whatsoever they shall desire, it shall be given them of my father which is in heaven. 3.20.30.

20 For where two or three are gathered together in my name, there am I in the midst of them. 4.1.9. & 4.6.4. & 4.9.2.

22 I say not to thee, vnto three times: but vnto seuentie times.

19.6 Wherefore they are no more twaine, but one flesh: let not man therefore put a funder on that which God hath coupled together. 4.15.22.

11 All men cannot receive this saying, save them to whom it is given. 2.8.42. & 4.13.17.

12 For there are some chaste, which were borne of their mothers belly, and there be some chaste which were made chaste by men: and there be some chaste, which have made themselves chaste for the kingdom of heaven: &c. 2.8.42.

13 Then were brought vnto him little children, that he should put his hande vpon them, and praye: and the disciples rebuked them. 4.16.7.

14 Suffer little children to come vnto me, and forbide them not: for of such is the kingdom of heaven. 4.16.7, & 4.16.17. & 4.16.26.

15 And when he had put his hande
on the, he departed thence. 4.3.16
17 There is none good but one, even God: but if thou wilt enter into life, keep the commandments. 1.13, 13.24.3.18.9
18 Thou shalt not kill: thou shalt not commit adultery: thou shalt not steal, &c. 2.8.35.36.37.38.39. &c. to the end of the Chapter.
19 Honor thy father and thy mother, &c. 2.8.12.35
20 If thou wilt be perfect, go, sell that thou hast, & give to the poor, and thou shalt have treasure in heaven, &c. 4.13.13.
21 And when his disciples heard it, they were exceedingly amazed, saying, who then can be saved? 2.7.5
22 And Jesus beheld them and said vnto them: with men this is vnpossible, but with God all things are possible. 2.7.5
23 And Jesus said vnto them, verily ye shall say to you: that when the sonne of man shall sit in the throne of his majestie, ye which followed me in the regeneration, shall sit also vpon twelve thrones, and judge the twelve tribes of Israel. 2.16.18. &c. 3.25.10
24 And whosoever shall forsake houses, or brethren, or sisters, or fathers, or mother, or wife, or children, or lands, for my names sake, he shall receive an hundred fold more, & shall inherit life everlasting. 3.25.
25 Ye knowe that the lords of the Gentils haue dominacion over them, and they that are great, exercise authority over them. 4.11.8
26 But it shall not be so among you: but whosoever will be great among you, let him be your servant. 4.11.
27 Even as the sonne of man came not to be serued, but to serve, and to give his life for the rau神州 of many. 2.16.5
28 Moreover, the people that went before, and they also that followed, crying: Hosanna the sonne of David: blessed be he that cometh in the name of the Lord, &c. 2.6.
29 Whatsoever yee shall ask in prayer, ye shall receive it. 3.20.11
25 The baptisme of John whence was it? from heaven, or of men? then they reasoned among themselves, saying, if we shall say from heaven, he will say vnto vs, why did yee not then believe him. 4.19.5
30 Whether of them twayne did the will of the father? they sayde vnto him, the first. Jesus saide vnto them, verily I say vnto you, that the Publican and the harlot shall goe before you into the kingdome of God, 2.8.14. & 3.7.2
22.2 The kingdome of heaven is like vnto a certaine king, which married his sonne. 3.24.8
32 Frind how camest thou in hither, & hast not on a wedding garment? 4.17.45
33 Bind him hand & foote, take him away, and cast him into vitter darkness: there shall be weeping & gnashing of teeth. 3.25.12
34 For manie are called, but few are choisen. 3.24.6
35 The same day the Sadduces came to him, which say that there is no resurrection. 2.10.23
30 For in the resurrection, they
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neither marry wise, nor wise are bestowed in marriage, but are as the 
Angels of God in heaven. 1. 4. 9. & 1. 15. 3. & 2. 12. 6. & 3. 25. 11. & 4. 1.

2. I am the God of Abraham, the 
God of Isaac, and the God of Jacob: 
God is not the God of the dead, but 
of the living. 2. 16. 6. & 4. 16. 3
3. Thou shalt love the Lord thy God 
with all thy heart, with all thy soul 
and with all thy mind. 2. 8. 11. & 2. 8. 
51 & 3. 3. 11

4. And the second is like unto this, 
that thou love thy neighbour as thy 
self. 2. 8. 11

23. For they bind heavy burdens, 
and grievous to be borne, and lay 
them on men's shoulders, but they 
their selves will not move them with 
one of their fingers. 4. 10. 1. & 4. 10. 

26. But be not ye called, Rabbi; for one 
is your doctor to wit, Christ, and all 
ye are brethren. 4. 8. 8

9. And call not man your father upon 
the earth: for there is but one, your 
father which is in heaven. 3. 20. 

38. And ye leave the weightier mat-
ters of the law, as judgement, and 
mercy, and faith: and these ought ye 
have done, and not to have left the 
other. 2. 8. 52

25. Woe unto you scribes and Phari-
sees, hypocrites, for ye make clean 
the outer side of the cup, and of the 
platter, but within they are full of 
briberie and excelle. 3. 4. 36

37. Jerusalem, Jerusalem, which killest 
the prophets, & stonest them which 
are sent to thee: how often woulde 
I have gathered thy children togeth-
er, &c. 3. 24. 16

24. 11. And many false Prophets shal 
arise and shall deceive many. 4. 9.

14. And this Gospel of the kingdom 
shalt be preached through the whole 
world, for a witness unto all nations: 
and then shall the end come

3. 4. 4

24. For there shall arise false Christs, 
and false Prophets, and shall shew 
great signs and wonders: so that 
it were possible, they should deceiue 
the vened elect. 4. 9. 4

30. And then shall appeare the signe 
of the sonne of man in heaven, and 
then shall all the kinredes of the 
earth mourne, and they shall see 
the sonne of man come in the clouds 
of heaven with power & great glo-
rie. 2. 16. 17

36. But of that day and hour know-
eth no man, no not the Angel of 
heaven, but my Father onely. 1.

14. 9

45. Whotten is a faithfull seruaunt, 
and wife, whom his maitre hath 
made ruler over his householde, 
to give them meate in season? 4. 16.

31

25. 3. The foolish tooke their lampes, 
but tooke no ytle with them. 3. 5.

21. Then his maitre said vnto him, 
it is well done, good seruaunt and 
faithfull: thou hast beeke faithfull 
in little, I wil make thee ruler over 
much: enter into thy maitsters joy. 2.

3. 11

23. It is well done good seruaunt and 
faithfull, thou hast beeke faithfull in 
little, &c. 2. 3. 11

29. For vnto euery man that hath, 
shalt he giuen, and hee shall haue 
abundance: and from him that hath 
not, even that he hath, shall he take 
away. 2. 3. 11. & 3. 15. 4

31. And when the sonne of man cometh 
in his glory, and at the holy 
Angels with him, then shall he sitte 
upon the throne of his glory. 2. 16.

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<td>34</td>
<td>And before him shall be gathered all nations, &amp; he shall separate one from another, as a shepeheard separateth the sheepe from the goats. 2.16.17.8 &amp; 3.25.9</td>
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<td>35</td>
<td>For I was an hungred, &amp; ye gaue me meate: I thirsted, &amp; ye gaue me drinke, &amp;c. 3.18.6</td>
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<td>36</td>
<td>Verily I say vnto you, in as much as ye haue done it vnto one of the leaft of these my brethren, ye haue done it to me. 3.18.6</td>
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<td>37</td>
<td>Depart from me ye cursed, into everlastinge fire, which is prepared for the deuill and his angels. 1.14.14 &amp; 1.14.19 &amp; 3.25.5</td>
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<td>38</td>
<td>And these shall go into everlastinge paine, and the righteous into life e-ternall. 3.25.5</td>
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<td>39</td>
<td>Why trouble yee the woman? for she hath wrought a good worke vpon me. 3.25.8</td>
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<td>40</td>
<td>For yee haue the poore alwaies with you, but me shall ye not haue with you alwaies. 4.3.1 &amp; 4.17.26 &amp; 4.17.28</td>
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<td>41</td>
<td>For in that she powdered this ointment vpon my body, she did it to burie me. 3.25.8</td>
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<td>42</td>
<td>And he saide to them, what wilt ye giue me, and I will deliver him vnto you? and they appointed vnto him thirtie pieces of siluer. 4.18.14</td>
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<td>43</td>
<td>As they did eate, Iesus tooke the bread, and when hee had giuen thanks he brake it, and gaue it to the disciples, and saide, take, eate: this is my body. 4.14.20 &amp; 4.16.30. and 4.17.1. and 4.17.20, and 4.19.23</td>
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<td>44</td>
<td>Also he toke the cup, and when he had giuen thanks he gaue it to the, saying, drinke ye all of it. 4.9.14</td>
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<td>Then said Iesus vnto the my soule is verie heauie even vnto the death: carie ye here, and watch with me. 3.18.1. &amp; 3.25.9</td>
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<td>46</td>
<td>And as they did eate, Iesus tooke the bread, and when hee had giuen thanks he brake it, and gaue it to the disciples, and saide, take, eate: this is my body. 4.14.20 &amp; 4.16.30. and 4.17.1. and 4.17.20, and 4.19.23</td>
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<td>47</td>
<td>Then he went a little further, and fell on his face, &amp; praised, saying: O my Father, if it be possible let this cup passe from me, neuerthelesse not as I will, but as thou wilt. 2.16.12</td>
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<td>48</td>
<td>Then began he to curse himselffe and to sweare, saying, I knowe not the man. 4.2.26</td>
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<td>49</td>
<td>Then Peter remembred the words of Iesus, which saide vnto him, Before the cock crowe thou shalt deny me thrice. So hee went out, and wept bitterly. 3.3.4</td>
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<td>50</td>
<td>But he answered him not to one word, in so much that the governor marauiled greatly. 2.16.5</td>
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<td>51</td>
<td>And when he was accused of the chiefe Priests and elders, he answered nothing. 2.16.5</td>
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<td>52</td>
<td>Then said the gouernour, but what euill hath he done? when they cried the more saying, let him be crucified. 2.16.5</td>
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<td>53</td>
<td>When Pilate saw that he availed nothing, but that more tumult was made, he tooke water and washed his handes before the multitude, saying, I am innocent of the bloud of this just man: looke you to it. 2.16.5</td>
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<td>54</td>
<td>And about the ninth houre Iesus cried with a loude voyce, saying, Eli, Eli, Lamastabathani? that is, my</td>
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The Table.

| MARKE. | 1. The beginning of the Gospel of Jesus Christ the Son of God. | 2. John did baptize in the wilderness, and preached the baptism of remission of sins. | 3. And that they might have power to heal sick people, and to cast out devils. | 4. Verily, I say unto you, all sins shall be forgiven unto the children of men, and blasphemies, where with they blaspheme. | 5. 7.33 Then he took him aside from the multitude, and put his fingers in his ears, and spilt his tongue. | 6. And gave them power over unclean spirits. | 7. And they cast out many devils, and they anointed many that were sick with oil, and healed them. | 8. For whosoever shall be ashamed of me, and of my words among this adulterous and sinfull generation, of him shall the Son of man be ashamed also, &c. | 9. I am with you always, even until the end of the world. | 10. Therefore, what God hath coupled together, let no man separate. |
The Table.

LUKE.

16 Both were justified before God and walked in all the commandments and ordinances of the Lord, without reprooche. 3.17.7

15 And he shall be filled with the holy ghost, even from his mother's womb. 4.16.17

17 For he shall go before him in the spirit and power of Elias; to turn the hearts of the fathers to their children, and the disobedient to the wise, and of the just men, to make ready a people prepared for the Lord. 4.16.6

31 For loe, thou shalt conceive in thy wombe, and beare a sonne, and shalt call his name Jesus. 2.16.1

32 He shall be great, and shall bee called the sonne of the most High, & the Lord shall give vnto him the throne of his father David. 2.14.7

33 And he shall reign over the house of Jacob for ever, and of his kingdom there shall be none ende. 2.14.7 & 14.3.

34 Then saide Marie vnto the Angel, how shall this be, seeing I know no man? 4.17.25

35 And the Angel answered, & saide vnto her, the holy Ghost shall come upon thee, & the power of the most high shall owrth in bow thee: therefore also that holy thing which shall be born of thee, shall be called the sonne of God. 2.14.5

43 And whence commeth this to me that the mother of my Lord should come to me? 2.14.4

54 Hee hath vpholden my son, his servant, being mindfulfull of his mercie. 2.10.4

72 That he would shew mercy towards our fathers, and remember his holy covenant. 2.10.4

73 And
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<td>73</td>
<td>And the oath which he swore to our father Abraham. 2.10.4</td>
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<td>74</td>
<td>That we being delivered out of the handes of our enemies, should serve him without feare. 3.16.2</td>
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<td>77</td>
<td>And to give knowledge of saluation unto his people, by the remission of their sinnes. 3.11.12</td>
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<td>To give light to them that sit in darkness, and in the shadowe of death, and to guide our feet into the way of peace. 2.11.4</td>
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<td>81</td>
<td>That is, that unto you is borne this day in the Citie of Daviida Saluator, which is Christ the Lord. 2.11.4</td>
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<td>84</td>
<td>And straight way there was with the Angel a multitude of heavenly soldiers, praying God, &amp;c. 1.14.5</td>
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<td>87</td>
<td>And there was a widowde about fourscore and foure yeres, and went not out of the temple, &amp; serued God with fastings, and prayers, night and day. 4.12.16</td>
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<td>88</td>
<td>And Jesus increased in widedome, and stature, and in favor with God and men. 2.14.2</td>
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<td>93</td>
<td>And he came into all the coastes about Jordan, preaching the baptisme of repentance for the remission of sinnes. 3.3.19 &amp; 4.15.7 &amp; 4.19.17</td>
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<td>96</td>
<td>Bring forth therefore, fruiutes worthy amendment of life, and begin not to say with your felues, we have Abraham to our father: for I say vnto you, that God is able of these stones to raise vp children vnto Abraham. 3.3.5</td>
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<td>100</td>
<td>The soldieryke wife demanded of him, saying, and what shall wee doe? and he saide vnto them, do violence to no man, neither accuse any falsely, and be content with your wages. 4.20.12</td>
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<td>101</td>
<td>John answered, and said to them all, in deed I baptize you with water, but one stronger than I, commeth, whose shoes latchets I am not worthy to vnloose: hee will baptize you with the holy Ghost, and with fire. 3.1.3.4 &amp; 4.15.6.7</td>
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<td>102</td>
<td>And the holy Ghost came downe in a bodily shape like a Dove, vpon him, and there was a voice from heauie, saying, thou art my beloved sonne, in thee I am well pleased. 4.17.21</td>
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<td>103</td>
<td>And Jesus himself began to be about thirtie years of age, being as men supposed the sonne of Joseph, which was the sonne of Eliab, which was the sonne of Adam, which was the sonne of God. 2.12.7 &amp; 2.13.3</td>
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<td>104</td>
<td>And there was delivered vnto him the boke of the prophet Elias: and when he had opened the booke, hee founde the place where it was written. 4.19.23</td>
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<tr>
<td>105</td>
<td>The spirite of the Lord is vpon me because he hath annointed me, that I should preach the Gospell to the poor: he hath sent me, that I should heal the broken in heart. 2.15.2 &amp; 3 3.20 &amp; 3.4.3</td>
</tr>
<tr>
<td>107</td>
<td>And touched him, saying, I will, be thou clean. And immediately the leprosie departed from him. 5.13</td>
</tr>
<tr>
<td>108</td>
<td>And he commanded him that he should tell it to no man: but go, faith hee, and shewe thyselfe to the priest, and offer for thy cleansing, as Moses hath commanded, for a witness vnto them. 3.4 4</td>
</tr>
<tr>
<td>109</td>
<td>Can ye make the children of the wedding chamber faste, as long as the bridegrome is with them? 4.12.17</td>
</tr>
<tr>
<td>110</td>
<td>And when it was day, he called his disciples, and of them he chose FFFF 2.12 twelve</td>
</tr>
</tbody>
</table>
twelve, which also he called Apos-
tles. 4.3.4

23 Rejoyce ye in that day, and be glad, 
for behold, your reward is great in 
heaven, &c. 3.18.1

24 But woe be to you that are rich,
for you have received your confola-
tion. 3.19.9

32 Be ye merciful therefore, as your 
father also is merciful. 3.7.6

32.33 Then all the people that heard,
and the publicanes justified God,
being baptised with the baptism of 
John. 3.11.3

35 But wise and sober is justified of all her
children. 3.11.3

36 And one of the pharisees desired
him that he would eat with him:
and he went into the Pharisees
house, and sat downe at the table. 3.
4.37

47 Wherefore I say vnto thee, many
sinnes are forgiuen her: for the lo-
ed much. To whom a little is forgi-
uen, he doth loue a little. 3.4.3.1

8.2 And certaine women, which were
healed of euill spirites, and infirmi-
ties, as Marie which was called 
Magdalene, out of whom went seue
diuels. 1.14.14

7 And some fell among thornes, and
the thornes sprong vp with it, and
choked it. 3.2.10

13 But they that are on the stones, are
they which when they have heard,
receive the word with joy, but they
have no rootes, which for a while
beleeue, but in the time of tentation
go away. 3.2.10

15 But that which fell on good ground,
are they which with an honest, and
good hart heare the worde, & keepe
it, & bring forth fruit with pacience.
4.14.11

9.13 If any man will come after me, let
him deny himselfe, and take up his
cross daily and followe me. 3.15.8,

26 For whosoever shall be ashamed
of me, and of my words, of him shall
the sonne of man be ashamed when
he shall come in his glorie, & in the
glorie of the father, and of the holy
Angels. 1.14.9

55 But Iesus turned about, and rebuked
them, and said, ye knowe not of
what spirit ye are. 3.20.15

10.1 After these things the Lord ap-
pointed other 70. also, & sent them
two and two before him, &c. 4.3.4

6 And if the sonne of peace be there
your peace shall rest vpon him: if
not, it shall returne to you againe. 3.
23.14

16 He that heareth you, heareth me,
and he that despiseth you, despiseth
me. 4.3.3.4.8.4

18 I sawe Satan, like lightning, fall
downe from heauen. 3.14.18

20 Neuertheless, in this rejoyce
not, that the spirites are subdued
vnto you: but rather reioice, because
your names are written in heauen.
3.24.9

21 The same houre rejoyced Iesus in
the spirite and saide, I confesse vnto
thee father, Lorde of heauen and
earth, that thou haft hidde these
things from the wise and learned,
and haft revealed them to babes, e-
euen so, father, because it is so pleasa-
thee. 3.2.34

22 All things are given me of my fa-
ther: and no man knoweth who the
sonne is, but the father: neither who
the father is, save the sonne, and hee
to whom the son will reualue him. 3.
21.1.4.18.20

23 Blessed are the eies, which see that
yee see. 2.9.1

24 For I tell you, that many prophets
and kinges have desired to see these
things, which ye see, and have not
scene them, &c. 2.9.1.2.11.6

25 Master, what shall I do, to inhe-
rit
27. And hee answered, red, and saide, thou shalt love thy Lord God, with all thy heart, and with all thy soule, and with all thy strength, and with all thy thought, and thy neighbour as thy selfe.

30. And a certaine man went downe from Jerusalem to Jericho, and fell among theeues.

36. Which now of these three, thinkest thou, was neighbour to him that fell among theeues?

11.2. And he saide vnto them, when ye pray, say, Our father which art in Heaven.

3 Our daily breede guevs for the day.

21. When a strong man armed, keepest his place, the things that hee possesseth are in a peace.

39. And the Lorde sayde vnto him, in deed ye Pharisees make cleane the out side of the cup, & of the platter, but the inwarde part is full of rauening and wickednesse.

39. And the Lorde sayde vnto him, in deed ye Pharisees make cleane the out side of the cup, & of the platter, but the inwarde part is full of rauening and wickednesse.

5. Fear him which after hee hath killed, hath power to cast into hell, &c.

10. And whosoever shall speake a word against the sonne of man, it shall be forgien him: but vnto him that shall blaspheme the holy Ghoste, it shal nevere be forgien. 1:13.15. & 3:3.21.

14. Man, who made me a judge, or a divider over you? 4:11.9 & 4:11.11.

14.21. Go out quickly into the places and streets of the Citie, and bring in hither the poore & the maimed, and the halt, and the blinde. 4:16.

15.7. I say vnto you, that likewise joy shall bee in heauen for one sinner by converteth, more then for nine hundred just men, which neede no amendement of life.

20. And when he was yet a great way off, his father saw him, and had compassion, and ran and fell on his necke and kissed him.

16. And he called him, and said vnto him, howe is it that I haue heare this of thee? give an account of thy stews-ardship, for thou maist be no longer stewart.

9. And I say vnto you, make you friends with the riches of iniquitie, y when you shall want, they may receive you into everlasting habitations.

15. Yee are they which justifie your selues before men, but God knoweth your harts, &c. 3:11.3. & 3:12.2.

16. The lawe and the prophets endured vntill John, & since that time the kingdom of God is preached, and euerie man preffeth into it.

22. And it was so, that the beggar died, and was carried by the Angels into Abrahames bosom, &c. 1:14.7. & 1:15.

17.3. If thy brother trespass against thee, rebuke him: and if he repent, forgive him.

4. And the Apostles saide vnto the Lord, increase our faith.

7. Who is it also of you, that haueing a seruaunt plowing, or feeding cattell, would say vnto him by and by, when he were come from the field, &c. 3.

10. So likewise ye, when ye haue done all these things which are commanded you, say, we are v’nprofitable seruaunts, we haue done that which was our dutie to doe.

G G G 3 & 3:15.
14. And when he saw them, he said, go, shew your selves to the Priests. And it came to passe, that as they went, they were cleansed.

15. And when he was demanded of the Pharisees, when the kingdom of God should come, he answered them and said: the kingdom of God commeth not with observation. And it was fad, and the God of Jacob. 2.10.9

16. And he spake also a parable vnto them this ende, that they ought always to pray, and not to waxe faint. 3.20.7

17. But the publicane standing a far off, would not lift vp so much as his eyes to heauen, but smote his breast, saying: O God, be mercifull to mee a sinner. 3.4.18 & 3.12.7

18. And I tell you, this man departed to his house justified, rather then the other: for every man that exalteth himself, shall be brought low; & he that humbleth himself, shall bee exalted. 3.4.35 & 3.11.3

19. And he saide vnto him: receiue thy sight, thy faith hath saued thee. 4.19.12

20. And the dead shall rise again, euen Moses shewed it besides the Bush, when he saide, the Lord is the God of Abraham, and the God of Jacob. 2.10.9

21. For he is not the God of the dead, but of them which liue. 4.16.3

22. And the dead shall rise again, euen Moses shewed it besides the Bush, when he saide, the Lord is the God of Abraham, and the God of Jacob. 2.10.9

23. And there appeared an Angel vnto him from heauen, comforting him. 1.14.6 & 2.16.12

24. And his sweat was like droppes of blood, trickling downe to the ground. 2.16.12 & 3.8.9

25. But ye shall not bee so: but let the greatest among you, bee as the least, and the chiefeft, as he that serveth. 4.11.8

26. But I haue prayed for thee, that thy faith fail not, &c. 3.24.6 & 4.7.27.28

27. Then came to him certaine of the Sadduces, which deny that there is any resurrection, &c. 2.10.23 & 3.25.5

28. And when these things begin to come to passe, then looke vp, & lift vp your heads, for your redemption draweth neere. 3.9.5

29. And he tooke the cup, & gaue thanks, & daid: take this, & part it among you. 4.17.20 & 4.17.43 & 4.18.8

29. And he tooke bread, and when he had giuen thankes, he brake it, & gaue to them, saying, this is my body, which is giuen for you: doe this in the remembrance of me. 4.15.20 & 4.16.30 & 4.17.1.20.37

30. Likewise also after supper he tooke the cup, saying, this cup is the new testament in my blode, which is shed for you. 2.11.4 & 2.17.4 & 4.17.6.20.

31. For will giue you amonih, and they that beeare rule over them, are called gratious lords. 4.11.8 & 4.20.7

32. The kings of the Gentiles reigne over them, and they that beeare rule over them,are called gratious lords. 4.11.8 & 4.20.7

33. But ye shall not bee so: but let the greatest among you, bee as the least, and the chiefeft, as he that serveth. 4.11.8

34. And there appeared an Angel vnto him from heauen, comforting him. 1.14.6 & 2.16.12

35. And his sweat was like droppes of blood, trickling downe to the ground. 2.16.12 & 3.8.9

36. Then the Lord turned backe, and looked vpon Peter: and Peter remembred the wordes of the Lord, howe hee had saide vnto him. Before
The Table.

3.4.35

44. All must bee fulfilled which are written of me in the law of Moses, & in the Prophets, & in the Psalms.

3.5.8

45. Then opened he their understanding, that they might understand the Scriptures.

3.2.34

46. Thus it is written, & thus it behoved Christ to suffer, and to rise againe from the dead the third day.

2.12.4 & 3.3.19

47. And that repentance, & remission of sinsnes should bee preached in his name among all nations, beginning at Jerusalem.

2.12.4 & 3.3.19

49. But aye was in the citie of Jerusalem, vntill the bee ended with power from on high.

4.3.1

51. And it came to passe, that as hee blessed them, hee departed from them, and was carried vp into heaven.

4.17.27

JOHN.

1.1. In the beginning was the word, & the word was with God, & that word was God.

1.13.6 & 1.13.

11.13.23

3. All things were made by it, &c. 1.

13.7 & 13.17

4. In it was life, and the life was the light of men.

1.3.13 & 1.15 4 & 2.2.

19.2.6.1 & 4.17.8

5. And the light shineth in the darkenes, & the darkenes comprehended it not.

2.2.12

9. That was the true light which lighteth every man that cometh into the world.

2.2.14

10. He was in the worlde, and the worlde was made by him, and the worlde knew him not.

2.2.14

12. But as many as receive him, to them hee gave power to be the sons of God, even to them that believe in his name.

1.6.1 & 3.14 & 3.20.
The Table.

13. Which are born not of blood, nor of the will of the flesh, nor of the will of man, but of God. 2. 2. 19. & 2. 13. 2. & 3. 1. 4.

14. And the Word was made flesh, and dwelt among us, & we saw the glory thereof, as the glory of the only begotten Son of the Father, full of grace and truth. 1. 13. 11. & 2. 12. 4. & 2. 14. 1. & 2. 14. 8.

15. And of his fulness have all we received, and grace for grace. 2. 13. 1. & 2. 15. 5. & 3. 11. 9. & 3. 20. 1.

17. For the law was given by Moses, but grace and truth came by Jesus Christ. 2. 7. 16.

18. No man hath seen God at any time: the only begotten Son, which is in the bosom of the Father, he hath declared him. 1. 13. 17. & 2. 20. & 2. 9. 1. & 4. 17. 50.

19. I am the voice of him that crieth in the wilderness, make straight the way of the Lord, as said the Prophet Esaias. 2. 9. 5.

20. Behold the Lamb of God, which taketh away the sins of the world. 2. 14. 3. & 2. 16. 5. & 2. 17. 4. & 3. 4. 26. & 4. 15. 7.

21. So John bare witness, saying, I saw the Spirit come down from heaven like a dove, and it abode upon him. 2. 15. 5. & 4. 19. 20.

33. And I knew him not: but he that sent me to baptize with water, he saith unto me, upon whom thou shalt see the Spirit come down, and remain on him, that is he which baptizeth with the Holy Ghost. 2. 15. 5.

36. Behold the Lamb of God. 2. 9. 9.

40. Andrew, Simon Peter's brother, was one of the two which had hard it of John, and that followed him. 4. 6. 5.

42. And he brought him to Jesus. &c. 4. 6. 5.

51. Hereafter shall ye see Heaven open, & the angels of God ascending and descending upon the Son of man. 1. 14. 12. & 2. 9. 2.

2. 2. And Jesus was called also, and his disciples unto the marriage. 4. 13. 3.

9. Now the governor of the feast had made wine, &c. 4. 13. 3.

15. Then he made a Scourge of small cords, and drove them all out of the temple, with the sheepe and oxen, and overturned the changers money, and ouerthrew the Tables. 4. 19. 23.

19. Jesus answered, and said unto them, destroy this temple, and in three days I will raise it up again. 2. 14. 4. & 3. 25. 7.


23. Now when he was at Jerusalem, at the Feast of the Passover, &c. 3. 2. 12.

33. Verily, verily, I say unto thee, except a man be born again, he cannot enter into the kingdom of God. 2. 3. 7. & 4. 16. 17.

5. Except that a man be born of water and of the Spirit, he cannot enter into the kingdom of God. 4. 6.

6. That which is born of the flesh, is flesh: and that which is born of the Spirit, is Spirit. 2. 1. 6. & 2. 3. 1.

13. For no man ascended up to Heaven, but he that hath descended from heaven, even the Son of Man which is in heaven. 2. 14. 2. & 4. 17. 30.

14. And
The Table.

14. And as Moses lifted up the serpent in the wilderness, so must the sonne of man be lifted vp. 2.12.4. & 4.18. 1.

16. For God so loved the world, that he gave his only begotten sonne, that whosoever beleeueth in him, should not perish, but have life everlasting. 2.12.4. & 2.16.4. & 2.17.2. & 3.14.17. & 3.24.5. & 3.24. 7.

23. And John also baptized in Euen beside Salem, &c. 4.15.6.

27. Man can receive nothing except it be given him from heaven. 2.2.10.

33. He that hath received his testimony hath sealed that God is true. 3.2.8.

34. For hee whom God hath sent, speaketh the word of God: for God giveth him not the spirit by measure. 2.15.1. & 2.15.5.

36. Hee that beleeueth in the Sonne, hath everlasting life: and he that obeyeth not the Sonne, shall not see life, but the wrath of God abideth on him. 4.16.31.

41. Nowe when the Lorde knewe, that the Pharifees had heard, that Jesus made and baptized more disciples than John. 4.15.6.

44. But whosoever drinketh of the water that I shall give him, shall never be more thirsty: but the water that I shall give him, shall be in him a well of water springing out into everlasting life. 3.1.3.

18. Yee worship that which yee knowe not: wee worship that which wee know: for salvation is of the Jewes. 1.5.12. & 1.6.4. & 2.6.1.

23. But the howre commeth, and nowe is, when the true worshipers shall worship the Father in spirit and truth, &c. 3.20.30. & 4.10.14.

24. God is a spirit, &c. 1.13.7.4.

25. I know well that Jesus shall come which is called Christ: when hee is come, he will tell vs all things. 2.15.1. & 4.8.7.

35. Behold, I say vnto you, lift vp your eyes, and looke on the regions, for they are white already vnto harvest. 4.16.31.

42. And they saide vnto the woman, nowe we beleue not, because thy saying: for we have heard him out selves, & know that this is in deed the Christ, that sauour of the world. 3.2.5.

53. Then the father knewe that it was the same houre in which Jesus had said vnto him, thy sonne liueth. And he beleued, and all his house hold. 3.2.5.

58 Jesus said vnto him, rise take vp thy bed, and walke. 4.19.29.


38. Therefore the Jewes sought the more to kill him; not onely because he had broken the Sabboth: but also that God was his father, and made himselfe equall with God. 1.13.12.

21. For like as the father raiseth vp the dead, and quickeneth them, so the Sonne quickeneth whom hee will. 2.14.5.

12. For the father judgeth no man, but hath committed all judgement vnto the sonne. 2.14.3. & 2.

16.18.

23. Because that al men should honour the sonne, as they honour the father: he that honoureth not the sonne, the same honoureth not the father, which hath sent him. 2.16.2. & 2.14.3.

34. He that heareth my worde, & beleeueth in him that sent mee, hath everlasting life, and shall not come into
The Table.

into condemnation, but hath passed from death to life. 2.9.3. & 3.15.6 & 3.24.5 & 3.25.1 & 4.16.26
25 The hour shall come, and nowe is, when the dead shall hear the voice of the sonne of God, and they that heare it, shall live. 2.5.19 & 2.12.4. & 3.14.5
26 For as the father hath life in himselfe, so likewise hath he given to the sonne, to have life in himselfe. 4.17.9
28 Meruile not at this for the hour shall come in the which all that are in the graves, shall hear his voice. 3.25.4. & 3.25.7
29 And they shall come forth, that have done good vnto the resurrection of life: but they that have done evil, vnto the resurrection of condemnation. 3.18.1
32 There is an other that beareth witness of me, &c. 1.13.17
35 Hee was a burning, and a shining candell: and yee would for a season have rejoysed in his light. 2.9.5
36 For the worke which the Father hath giuen me to finishe, the same worke that I doe, beareth witness of mee, that the father sent mee. 1.13.13
44 Howe can you beleeue, which receiueth honour of one an other, and seeketh not the honor that commeth of God alone? 3.11.9
46 For had yee beleeued Moses, yee would haue beleeued mee; for hee wrote of mee. 2.9.1
6.17 Labor not for the meate which perisheth, but for the meate which endureth vnto everlasting life, which the sonne of man shall giue vnto you, &c. 3.18.1. & 4.14.25
29 This is the worke of God, that ye beleeue in him whom he hath sent. 3.19.10
35 I am the bread of life: he that commeth to me shall not hunger, & hee that beleeueth in mee shall never thirst. 3.24.5 & 4.17.4
37 All that the father giveth mee, shall come to me, and him y commeth to me, I cast not away. 3.22.7 & 3.24.6
38 For I came downe from heauen, not to doe mine owne will, but his will which sent me. 2.14.2
39 And this is the fathers will, which he hath sent mee, that of all which he hath giuen mee, I shal loose nothing, but should raise it vp againe at the last day. 3.22.10. & 3.24.6. & 3.24.7. & 3.25.8
40 And this is the will of him that sent mee, that every man which seeth the sonne, & beleeueth in him should have everlasting life, &c. 3.22.10. & 3.24.6
44 No man can come to me, except the father which sent mee drawe him & I will raise him vp at the last day. 2.2.20. & 2.5.5. & 3.2.34. & 3.22.7. & 3.24.1. & 3.24.8
45 It is written in the prophets, and they shall be all taught of God. Every man therefore that hath heard, and hath learned of the father, thall giue vnto mee. 1.3.10. & 2.2.20. & 2.3.7. & 2.5.5. & 3.2.34. & 3.24.1. & 3.24.8
46 Not that any man hath scene the father, saue he which is of God, hee hath scene the father. 3.2.24. & 3.22.10. & 3.24.8
47 He that beleeueth in me, hath everlasting life. 1.13.13
48 I am the bread of life. 3.11.9. & 4.17.4.
49 Your fathers did eate Manna in the wilderneffe, and are dead. 2.10.6
50 This is the bread which commeth downe from heauen, that hee which
which eateth of it, should not die.
10.6. & 4.17.34

51 I am the living bread, which came down from heaven: if any man eat of this bread, he shall live forever: and the bread that I will give is my flesh, which I will give for the life of the world. 3.11.8. & 17.5. & 4.17.14

53 Then saith Jesus to them, verily, verily I say unto you, except ye eat the flesh of the Son of man and drink his blood, ye have no life in you. 3.11.9. & 4.17.6

54 Whosoever eateth my flesh and drinketh my blood, hath eternal life, and I will raise him up at the last day. 3.11.9. & 4.17.34

55 For my flesh is meat indeed, and my blood is drink indeed. 2.17.5. & 4.17.8

56 He that eateth my flesh, and drinketh my blood, dwelleth in me, and I in him. 4.17.33

57 As the Father sent me, I also do"; and he that eateth me, even he shall live by me. 2.17.5

59 Therefore saith Jesus to them, no man can come to me except it be given unto me of my Father. 3.23.13

60 Have not I chosen you twelve, and one of you is a devil? 3.22.7. & 3.24.9

7.16 My doctrine is not mine, but his that sent me. 2.8.26. & 4.8.4

37 Now in the last and great day of the feast, Jesus stood and cried, saying if any man thirst, let him come unto me and drink. 2.16.14. & 3.11.2. & 3.13. & 4.19.6

39 For the Holy Ghost was not yet given, because that Jesus was not yet glorified. 4.17.34

8.12 Then spake Jesusagain unto them, saying, I am the light of the world: he that followeth me, shall not walk in darkness, but shall have the light of life. 2.14.3. & 3.2.1. & 3.11.

12. & 4.19.23

16 For I am not alone, but I and the Father, &c. 1.13.17

29 But he that sent me, is true; and the things that I have heard of him, those spake I to the world. 2.8.26

30 As he spake these things, many believed in him. 3.2.1

31 Then saith Jesus to the Jews which believed in him, if ye continue in my words, ye are verily my disciples. 3.2.12

34 Verily, verily, I say unto you, that whatsoever cometh of me, is the servant of sinne. 2.2.27

44 Ye are of your father the Devil, &c. 1.14, 15. he hath been a murderer from the beginning, and abode not in the truth, because there is no truth in him: when he speaketh a lie, he speaketh of his own: for he is a liar, & the father thereof. 1.14.16. & 1.14.18. & 1.14.19

47 He that is of God, heareth God's words, ye therefore heareth them not because ye are not of God. 4.2.4

50 And I seek not mine own praise but there is one that seeketh it, and judgeth. 2.14.2

56 Your father Abraham rejoiced to see my day: and he saw it, and was glad. 2.9.1. & 2.10.4

58 Jesus said unto them, verily, verily I say unto you, before Abraham was, I am. 2.14.2

9.3 Neither hath this man sinned, nor his parents: but that the works of God should be showed on him. 1.17.1

5 As long as I am in the world, I am the light of the world. 2.14.3

6 As soone as he had thus spake, he spat
The Table.

1. Man on the ground, and made clay of the spirit, and annointed the eyes of the blind with the clay. 4.

19.18

7. And said unto him, go wash thee in the pool of Siloam (which is by interpretation, sent) he went his way therefore, and was washed, and came again seeing. 4.19.19

24. And said unto him: give glory unto God, &c. 2.8.24

11. Now we know that God heareth not sinners: but if any man be a worshipper of God, and doth his will, him heareth he. 3.20.7. & 3.20.10

10. To him the porter openeth, and the sheepe heareth his voice, and he calleth his owne sheepe by name, and leadeth them out. 3.24.6

4. And when he hath sent forth his owne sheepe, he goeth before them and the sheepe follow him: for they know his voice. 3.22.10. & 4.2.4

5. And they will not follow a stranger: but they flee from him: for they know not the voice of strangers. 3.22.10

7. Then said Jesus unto them againe, verily, verily I say unto you, I am the doore of the sheepe. 4.

19.23

9. I am the doore: by me if any man enter in, he shall be saued, and shall go in and go out, and finde pastoure. 2.

14.3

11. I am the good shepheard, the good shepheard giueth his life for his sheepe. 2.14.3. & 4.19.14

14. I am the good shepheard, and knowe mine, &c. 4.2.4

15. As the father knoweth me, so know I the father, and I lay downe my life for my sheepe. 2.16.5

16. Other sheepe I have also, which are not of this folde: them also must I bring, &c. 3.24.6

17. Therefore doth my father love me, because I lay downe my life, that I might take it againe. 2.12.4.

18. No man taketh it from me, but I lay it downe of my selfe: I have power to lay it downe, and I have power to take it againe: this commandement have I received of my father. 2.12.4. & 2.16.5

26. But ye beleeue not: for ye are not of my sheepe, &c. 3.22.10

27. My sheepe heare my voice, and I know them, &c. 3.24.6.

28. And I giue vnto them eternall life: and they shall nimmer perish, neither shall any plucke them out of my hande. 3.15.5. & 3.21.11. & 3.22.7. & 3.24.6

29. My Father which gave them me is greater than all, and none is able to take them out of my fathers hand. 3.22.10

30. I and my father are one. 2.8.26

34. It is not written in your lawe, I said, ye are Gods? 4.26.31

35. If he called them Gods, vnto whom the vword of God was giuen, and the Scripture cannot be broken. 4.

20.4

37. If I do not the vworke of my father beleeue me not. 1.13.13

22.5. I am the resurrection, and the life: he that beleeueth in me, though he were dead, yet shall hee liue. 1.


17

41. Father, I thanke thee, because thou haft heard me. 1.13.13

43. As he had spoke these things, hee cried with a loude voice: Lazarus come forth. 4.19.29.

44. Then hee that was deade, came forth bound hand and fooe with bandes, and his face was bounde with a napkin: Jesus saide vnto them: loose him, and let him go.
The Table.

47 Then gathered the high priests, & the pharisees a counsell, and sayde: what shall we do: &c. 4.9.7
12.27 Father, fawe me fro this houre: but therefore came I vnto this houre. 2.13.4. & 2.16.12
28 Father glorifie thy name, &c. 2.12.22.
31 Nowe is the judgement of this world: now shal the prince of this world be cast out. 1.14.13
32 And I, if I were lift vp from the earth, will drawe all mine vnto me. 3.14.6
39 Therefore could they not beleue, because that Efaie's faith againe. 3.24.13
41 These things said Efaie, when he sawe his glorie and spake of him. 1.13.11. & 1.13.23
43 For they loved the praise of men, more than the praise of God. 3.11.9
49 For I haue not spoken of my selfe, &c. 4.8.13
13.4 He riseth from supper, and laieth aside his upper garments, and toke a towell, and girded himselfe. 4.19.23
51 For I haue given you an example, that ye shoulde doe, euene as I haue done to you. 3.16.2
58 I speake not of you all: I knowe whom I haue choisen, &c. 3.22.7. & 3.24.9
34 A newe commaundement giue I vnto you, that ye love one another as I haue loved you, that euene ye love one another. 3.16.2
14.1 Ye beleue in God, beleue also in me, 1.13.13. & 2.6.4
1 Thomas faiide vnto him: Lorde wee knowe not whither thou goest: how can we then know the way? 4.17.23
6 I am the way, and the truth, and the life, &c. 3.13.17. & 2.6.1. & 3.20.21
8 And Philip faiide vnto him: Lorde, therefore the father, and it sufficeth vs. 4.17.23
10 Belieuest thou not, that I am in the father, and the father in me? the words which I spake vnto you, I spake not of my selfe: but the father that dwelleth in me, doeth the workes. 2.14. 2. & 4.8.13
11 Beleeue me, that I am in the father, and the father in me: at the least beleue me, for the verie workes sake.
13.13
153 And whatsoever ye ask in my name, that will I do, that the father may be glorified in the sonne. 3.20.17
156 And I will pray the father, and he shall giue you an other comforter, &c. 3.13.11. & 4.8.13
17 Ev'n the spirite of trueth, whom the world can not receiue, because it feeth him: nor, neyther knoweth him: but ye knowe him, for he dwelleth with you, and shall be in you. 3.1.4. & 3.2.39
26 But the comforter, which is the hylie ghost whom the father will sende in my name, hee shall teache you all things, and bring all things to your remembrance, which I haue told you. 3.2. 1. & 3.14. & 4.8. & 4.8.13
28 For my father is greater than I. 13.26
30 Hereafter will I not speake many things vnto you: for the prince of this world commeth, and he hath nought in me. 1.14.18
15.1 I am the true vine, and my father is an husbandman: euerie branche that beareth not fruite in mee, hee taketh away: and euerie one that beareth fruite, he purgeth it, that it may bring forth more. 2.3.9. & 2.14.3. & 4.19.14
3 Nowe
The Table.

1. Nowe are ye cleane through the word, which I haue spoken to you. 3.16.3
2. I am the vine, ye are the branches: he that abideth in me, and I in him, the same bringeth forth much fruit. 15.1-8.
3. For without me, &c. 2.5.4 & 4.19.34
4. If ye shall kepe my commandements, ye shall abide in my love, even as I haue kepe my fathers commandements, and abide in his love. 15.10.
5. But I have choosen you, and ordained you, that ye goe and bring forth fruit; & that your fruite remaine, &c. 3.22.3.
6. I arose out of the world, the world would lose his owne, but because ye are not of the world, but I have choosen you out of the world, therefore the world hateth you. 13.30.5.
7. Even the spirite of truth, which proceedeth of the father, &c. 15.26.
10. Of judgement, because the prince of the world is judged. 14.1.
11. I haue yet many things to saye vnto you, but ye cannot heare them away. 3.21.2 & 4.8.14.
12. When hee is come, whiche is the spirit of truth, he will leade you into all truth: for he shall not speake of him selfe, but what soever he shall heare, that shall he speake, &c. 1.19.1 & 3.2, 34 & 4.8, 8 & 4.8.13
13. Verily, verily, I say vnto you, that ye shall weep and lament, and the worlde shall joyfulie; and ye shall sorrowe, but your sorrowe shall be turned to joie. 3.8.9
14. Hitherto haue ye asked nothing in my name: ask and ye shall receiue, that your ioye may be ful. 3.21.8.
15. In that day shall ye ask in my name, &c. 20.17.
16. I am come out from my father, & came into the world again, I leue the worlde, and goe to my father. 17.26.
17. And this is life eternal, that they knowe thee to bee the only vere God, & whom thou haft sente. 17.3.
18. Verily, verily, I say vnto you, if ye observe my commandements, ye shall abide in my ioye, & who soever loseth his life for my sake, the same shall save it. 17.18.
19. And now glorifie me, thou father, with thine owne selfe, with the glory which I had with thee before the world was. 17.11 & 1.13 & 2.1 & 2.14.
20. For I haue declared vnto the men which thou gauest me out of the worlde: then they were, and I haue gaust them me. 3.24.1 & 3.24.
21. I pray for them: I pray not for the world but for them which thou hast giuen me, for they are thine. 17.9.
22. While I was with them in the worlde, I kept them in thy name: those whom thou gauest me, I kept, and none of them is losse, but the childe of perdition, that the scripture might be fulfilled. 17.12 & 3.22.7 & 3.24.6.
23. I pray not that thou shouldst take them out of the worlde: but thou keepe them from euill. 17.11.
24. And for their sakes sanctifie my selfe, that they also may be sanctified through thy truth. 17.19 & 2.15.
25. That they all may be one, as thou father art in me, and I in thee, even that they may be one in vs, that the worlde may beleue, that thou haft
The Table.

37. Eutric one that is of truth, beareth my voice. 4 2.4
38. Pilate said unto him, what is truth? and when he had said so, he went out again unto the Jews, & said unto them, I finde in him no cause at all. 2.16.5
39. Now when Jesus had received of the wine, he said, it is finished, & gave up the ghost. 1.19.3.13
40. But one of the soldiers, with a speare, pierced his side, and forthwith there came out blood and water. 4 14.22
41. Not a bone of him shall be broken. 7 16.9
42. Then went in also the other disciple, which came first unto the sepulcre, and he saw it and believed, & there was no man there at that season. 3 4 4
43. Touch me not, for I am not yet ascended to my father, & I will send him unto you. 5 2.4
44. The same day then, as night, which was the first day of the week, and when the doors were shut where the disciples were assembled for fear of the Jews, came Jesus & stood in the midst, & said unto them, peace be unto you. 17.22
45. And when he had said these words, he breathed on them, and saide unto them, receive ye the holy Ghost. 14 9.
46. Whosoever receiveth sins remission, they are remitted unto them: and who.
47. The sinner that shall be converted, they are erased from them. 3 4 10 & 4 1.22 & 1 22.
48. But these things are written, that ye might believe, & that ye might be converted, & that ye might have life. 1 3.
49. Simon sonne of Joanna, lovit thou me more than these? he said, yea Lord, thou knowest I love thee. 26 28
50. When thou wast young, thou didst gird thyself, & walkedst whithin with him. 17 28
51. The Lord said, be clothed with the sun, and put on the sable clothes. 1 21 12.13 & 15.17
52. For John, bathed in water, but ye shall be bathed in the holy Ghost. 1 17.17
53. But ye shall receive power of the holy Ghost, when he shall come on you, and ye shall be witnesses unto meboth in Jerusalem, and in all Judaea, and in Samaria, and unto the uttermost part of the earth. 1 12 & 10 34 & 19 9.
54. And when he had spoken these things, while they beheld, he was taken up, and a cloud took him out of their sight. 2 16.14 & 3 1.25 & 4.
The Table.

17.17 & 4.17.27
38 Amende your liues and be baptised. Euerie one of you in the name of Iesus Christ, for the remission of sinnes and ye shall receive the gift of the holy Ghost. 4.15.7 & 4.16.23

1.14.6
39 For the promise is made vnto you and your children, and to all ye are a farre off, even as many as the Lord our God shall call. 4.16.15

4.1
41 Then they gladly received his wordes, were baptised: and the same day, there were added to the church about three thousand soules. 4.15.

6.2 & 2.16.17 & 4.17.24.27
42 And they continued in the Apostles doctrine, and fellowship, and breaking of bread, and prayers. 4.17.5 & 4.17.44

3.3
36 Then saide Peter: Siluer & golde haue I none, but such as I haue, that give I thee : in the name of Iesus Christ of Nazareth, rise vp and walke. 1.13.13 & 4.19.18

7.8
35. Then ye killed the Lorde of life, whom God hath raised from the dead, whereof we are witnesses. 1.17.1

1.13.10
37 But those things which God before had shewed by the mouth of all his prophets, that Christ should suffer, &c. 1.18.1

1.8.1 & 3.22.
39 Amend your liues therefore, and tumne, that your sinnes may bee put away, &c. 3.3.20

2.26.11 & 2.16.12
41 Whome the heaven must containe vntill the time that all thinges be restored, which God hath spoke by the mouth of all his Prophets, since the worlde began. 2.16.15 & 4.17.29

32.16.15
26 Yee are the children of the prophets, and of the covenant, which God hath made vnto our fathers, &c. 2.10.23 & 4.16.15

3.3.4 & 4.16.23
21 Whome the heauen must containe vntill the time that all thinges be restored, which God hath spoke by the mouth of all his Prophets, since the worlde began. 2.16.15 & 4.17.29

33.26.12
38 Amende your liues and be baptised euerie one of you in the name of Iesus Christ, for the remission of sinnes and ye shall receive the gift of the holy Ghost. 4.15.7 & 4.16.23

8.1 & 2.16.12
39 For the promise is made vnto you and your children, and to all ye are a farre off, even as many as the Lord our God shall call. 4.16.15

2.16.15
41 Then they gladly received his wordes, were baptised: and the same day, there were added to the church about three thousand soules. 4.15.

1.14.6
39 And in those daies Peter stood vp in the middles of the discipels, and said (now the number of names that were in one place, were about an hundred and twentie) 4.3.15

7.8
35 Then they gave forth their lotts: and the lot fell on Matthias, and he was by a common consent counted with the clouen Apostles. 4.3.15

2.13
36 And there appeared vnto them clouen tongues, like fire, and it sate vpon eche of them. 4.15.8

4.19.8
37 And they were all filled with the holy Ghost, and beganne to speake with their tongues. 4.19.8

1.13.10
38 Who so euer shall call on the name of the Lorde, shall be saved. 1.13.10

3.3.22.
39 But those things which God before had shewed by the mouth of all his prophets, that Christ should suffer, &c. 1.18.1

33.26.12
38 Amende your liues and be baptised euerie one of you in the name of Iesus Christ, for the remission of sinnes and ye shall receive the gift of the holy Ghost. 4.15.7 & 4.16.23

8.1 & 2.16.12
39 For the promise is made vnto you and your children, and to all ye are a farre off, even as many as the Lord our God shall call. 4.16.15

4.1
41 Then they gladly received his wordes, were baptised: and the same day, there were added to the church about three thousand soules. 4.15.

3.3.16.15
26 First, vnto you God hath raised vp his sonne Iesus, and him hee hath sent to blesse you in turning euerie
6 And they prayed, and laid their hands on them. 4.3.16
7 And the words of God increased and the number of the disciples was multiplied in Jerusalem greatly, &c. 3.2.6
10 But they were not able to resist the wisdom of God, and the spirit by which he spake. 3.3.22
75 And he gave him none inheritance in it, not, the breadth of a foot: &c. 2.10.13
28 With whom God, &c. he also delivered the Egyptian yesterday? 4.20.10
44 Our fathers had the tabernacle of witness in the wilderness, as he had appointed, speaking unto Moses, that he should make it according to the fashion that he had seen. 2.7.1
48 The most high dwelleth not in temples made with hands, &c. 3.10. & 4.1.5
53 Which have received the law by the ordinance of angels, and have not kept it. 1.14 9
55 But he being full of the holy ghost looked steadfastly into heaven, and saw the glory of God, and Jesus standing at the right hand of God. 3.2.5. & 4.17.17. & 4.17.29
56 And said, behold, I see the heavens open, and the son of man standing at the right hand of God. 2.16.15 & 4.17.29
59 And they stoned Stephen, who called on God, and said, Lord Jesus receive. &c. 1.13.13. & 1.15.2. & 3.25.
6 8.13 Then Simon himself beleued also, and was baptised, and continued with Philip, and wondered when he saw the signs, &c. 3.2.10
14 They sent unto them Peter and John. 4.6.7. & 4.15.8

GGGg. 15 Which
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<td>15</td>
<td>Which when they were come downe, prayed for them, that they &amp;c. 4.3.3</td>
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<td>16</td>
<td>For as yet he was come downe on none of them; but they - 3.2.6</td>
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<td>17</td>
<td>Then laid they their hands on him, and they received the holy Ghost. 4.15.8 &amp; 4.19.31</td>
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<td>18</td>
<td>And when Simon sawe, y through laying on of the Apostils hands, the 3.2.10</td>
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<td>22</td>
<td>Repeat therefore of this thy wickednesse, and pray God, that if it be possible, the thought of thine harre may be forgiven thee. 4.1.26</td>
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<td>27</td>
<td>And he arose, and went: and behold, a certain Eunuch of Ethiopia, Candace Queene of the Ethiopians chief gournour, who had the rule of all her treasure, &amp; came to Jerusalem to worship. 3.2.12</td>
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<td>31</td>
<td>And he said how can I, except I had a guide? &amp;c. 3.2.3</td>
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<td>37</td>
<td>And Philip said vnto him, if thou belieuest with all thy heart, thou 4.14.8 &amp; 4.16.23</td>
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<td>38</td>
<td>And they went downe both of them into the water, both Philip and the Eunuch, and he baptized him. 4.16.12 &amp; 4.16.31</td>
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<td>9.1</td>
<td>And Saul yet breathing out threatnings, and slaughter against the disciples of the Lord. &amp;c. 3.2.6</td>
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<td>3</td>
<td>Nowe as he journeyed, it came to passe, that as he was come neere to Damascus, suddenly there shined rounde about him a light from heaven. 4.17.17</td>
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<td>4</td>
<td>And he fell to the earth, and heard a voice, saying vnto him: Saul, Saul, why persecutest thou me? 3 25.3 &amp; 4.17.29</td>
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<td>6</td>
<td>Arise and goe into the citie, and it shall be tolde thee what thou shalt do. 4.3.3</td>
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<td>10</td>
<td>And there was a certain disciple at Damascus named Ananias, and to him saide the Lorde in a vision, Ananias, and he saide, beholde, I am here, Lorde. 3.2.6</td>
</tr>
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<td>13</td>
<td>Lorde, I haue heard by many of this man, howe muchewell he hath done to thy sightes at Jerusalem. 1.13.13</td>
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<td>14</td>
<td>Moreover here he hath authoritie of the high priests, to bind all that call on thy name. 1.13.13</td>
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<td>15</td>
<td>He is a chosen vessel unto me, &amp;c. 4.3.5</td>
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<td>17</td>
<td>Then Ananias went his way, and entered into the house; and put his 4.19.3</td>
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<td>19</td>
<td>So was Saul certaine daies with the disciples which were at Damascus. 3.2.6</td>
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<td>25</td>
<td>Then the discipies tooke him by night, &amp; put him through the wall, and let him downe in a basket. 3.2.6</td>
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<tr>
<td>36</td>
<td>There was also at Joppa, a certaine woman; a Disciple named Tabitha, which by interpretation is called Dorcas: shee was full of good works and almes which she did. 3.2.6</td>
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<tr>
<td>38</td>
<td>Nowe forasmuch as Lidia was neere to Joppa, &amp; the discipies had heard that Peter was there, they sent vnto him two men, &amp;c. 3.2.6</td>
</tr>
<tr>
<td>40</td>
<td>But Peter put them all forth, and kneeled downe, and prayed, &amp;c. 4.19.2</td>
</tr>
<tr>
<td>10.2</td>
<td>A devout man, &amp; one that feared God with all his householde, which gave much almes to the people. 3.2.6</td>
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</table>
Then the disciples every man according to his abilitie, purposed to sende iucour, &c.

12. 15. Then said they, it is his Angel.

13. 2. Separate me Barnabas, and Saul, for the worke whereunto I have called them.

3. Then fasted they, and prayed, and laid their hands on them, & let the go.

36. Howbeit, David after he had seru'd his time, by the coulsell of God, he depri, and was deive with his fa- ther, and was in corruption.

38. Be it known unto you therefore men and brethren, that through this man is preached unto you the forgiveness of sinnes.

29. Which spake to them, and exhor-mented them to continue in the grace of God.

48 And when the Gentiles heard it, they were glad, and glorified the word of the Lorde: and as many as were ordained unto eternal life, belieued.

52. And the disciples were filled with joy, and with the holy Ghost.

14. 16. Who in times past suffered all the Gentiles to walke in their owne wais.

20. Howbeit, as the disciples flood round about him, he arose vp, and came into the citie, &c.

22. We must through many afflictions enter into the kingdom of God.

23. And when they had ordained them elders by election in cuncie Church, and prayed, & fasted, they
The Table.

And when there had beene great disputation, Peter rose vp, and saide vnto them; Ye me & brethren, ye knowe that a good while ago, among vs, God chose out me, &c. 4.6.

Therefore Paul would that he should goe foorth with him, and he take and circumcised him, because of the Iews which were in those quarters, &c. 3.12.

And a certaine woman named Lydia, a seller of purple, of the citie of the Thyatirians, which worshipped God, &c. 3.13.

And when she was baptised, and her householde, &c. 4.16.

And was baptised with all that belonged vnto him straight way. 4.16.

Then saide Paul vnto them, after that they haue beare vs openly uncondemned, which are Romane, they haue cast vs into prison: & now would they put vs out priouly? Nay verily; but let them come and bring vs out. 4.19.

That they should secke the lord, if so be they might haue groped after him, & found him, though doubtlesse he be not farre from every one of vs. 15.8.

For in him we live, and move, and haue our being, as also certaine of your owne poets haue saide, for we are also his generation. 15.1.

Therefore Paul would that he should goe foorth with him, and he take and circumcised him, because of the Iews which were in those quarters, &c. 3.12.

And a certaine woman named Lydia, a seller of purple, of the citie of the Thyatirians, which worshipped God, &c. 3.13.

And when she was baptised, and her householde, &c. 4.16.

And was baptised with all that belonged vnto him straight way. 4.16.

Then saide Paul vnto them, after that they haue beare vs openly uncondemned, which are Romane,
12. For I know this, that after my departing  
shall greeuous wolves enter in among you, not sparing the  
49.4  
29. flocke.

30. Moreover of your owne selues  
shall men arise, speaking peruerse things, to draw disciples after the,

49.4  
31. Therefore watch, and remember  
that by the space of three yeeres I  
ceased not to warne euery one  
night and day with tears. 49.6

36. And when he had thus spoken,  
he kneeled down, and prayed with  
them al. 49.2

31. And when wee had founde dis-  
ciples, wee caried there seuen daies.

2.6  
21. Arise and be baptised, and warne  
away thy finnes, in calling on the  
name of the Lord. 49.5

18. And I sawe him saying vnto thee:  
make haste, and get thee quicklye  
out of Ierusalem, for they will not  
receive thy witnesse concerning  
me. 49.17

25. Among the thonges, Paul saide vnto the  
Centurion that stood by, is it lawful  
for you to scourge one that is a Romane,  
and not condemned? 49.19

23. And Paul beheld earnestly the  
counsel, and said: Men and brethern,  
I haue in al good conscience seru'd  
God vntill this day. 317.14

8. For the Saddeuces saide, that  
there is no resurrection, neither Angell,  
nor spirit, &c. 114.91 & 115.2 & 2.

10.23 & 3.25.5

12. And when the daye was come,  
certaine of the Iewes made an affe-  
blie, and bound themselves with an  
other saying, that they would neither  
caue nor drinke, till they had killed  
GGGGg3. Paul,
And they neither found me in the temple disputing with any man neither making yprose among the people, neither in the synagogue, nor in the citie. 14.12

And haue hope towards God, the resurrection of the dead which he himselfe looketh for also, shall be both of just and vniust. 3.25.9

And herein I tend the soule of my selue to haue alwayz a cleare conscience towards God, and towards men. 3.19.16.&4.10.4

For if I have done wrong, or committed any thing worthy of death, I refuse not to die: but if there be none of these things whereof they accuse me, no man can deliver mee unto them: I appeal unto Caesar. 4.20.19

Delivering thesse from the people, & from the Gentiles, vnto whom now I send theee. 3.2.1

To open their eyes, y they may turn from darkness to light, and from the power of Satan vnto God that they may receive forgiveness of sins, and inheritance among them, which are sanctified by faith in me. 3.2.1

But shewed first vnto them of Damascus, and at Jerusalem, & through out all the coast of Judea, and then to the Gentiiles, that they should repent, and turne to God, and doe works worthe amendement of life. 3.3.5

And from thence, when the brethren hearde of vs they came to meete vs. 4.6.17

So when we came to Rome, the Centurion delivered the prisoners to the generall captain, &c. 4.6.15

Well spake the holy Ghost by Esay the prophet, vnto our fathers. 1.13.15

Paula servant of Iesus Christe, called to bee an Apostle, put apart to preach the Gospel of God. 2.14.6.&4.3.10

Concerning his sonne Iesus Christ our Lord which was made of fad seed of David, according to the Scriptures. 13.1.3.&2.14.6

And declared mightily to bee the sonne of God, touching the spirit of sacrifike by the resurrection from the dead. 2.16.13.&4.19.

By whom we have received grace and Apostleship, y obedience might be given vnto the faith in his name among all the Gentiles.3.2.6.&3.2.8 &3.2.19

Grace be with you, & peace from God our father, and from the Lord Jesus Christ. 1.13.13

For God is my witness, whom I serve in my spirit in the Gospel of his sonne, that without ceasing I make mention of you. 2.8.27

For I am not ashamed of the gospell of Christ, for it is the power of God vnto salvation to every one that belieueth, to the Jewse first, & also to the Grecian.2.9.4.&2.10.3.&3.2.29. &4.1.5

For by it the righteousnesse of God is revealed, from faith to faith; as it is written, the just shall live by faith. 3.2.29.32.&3.11.19

Forasmuch as that, which may be knowne to God, is manifest in thee for
for God hath shewed it vnto them. 15.1.13

21 Because that when they knew God, they glorified him not as God neiter were thankful, but became vaine in their imaginations, &c. 1.5.

22 When they professed themselves to bee wise, they became foolees. 1.4.

28 For as they regarded not to knowe God, even so God deliuered them vp vnto a reprobate mind, to doe those things which are not conuenient. 1.18.

26 Who will rewarde euery man according to his worke. 3.16.3 & 3.18.

11 For there is no respect of persons with God. 3.23.10

12 For as many as haue sinned without the lawe, shall perish also without the law, & as many as haue sinned in the lawe, shall be judged by the lawe. 2.22.

13 For the hearers of the lawe are not righteous before God, but the doers of the lawe shalbe justifie. 3.11. 15. & 3.17.13

14 For when the Gentiles which have not the lawe, do by nature the things contained in the lawe, they having not the lawe, &c. 2.22.

15 Which shew the effect of the lawe written in their harts, their conscience also showing them witness, & thoughts accusing one another, &c. 3.19.15. & 4.10.3

25 If thou beest a man gredious of the lawe, thine circumcision is made vn-circumcision. 4.14.24

3.4 Yes, er God be true, & euerie man a lier, &c. 4.15.17

9 What then, are we more excellent no, in no wife, for we haue alredie proved, that all, both Jews & Gentiles are under sinne. 3.4.6

10 As it is written, there is none righteous, no not one. 2.1.9 & 2.3.2. & 2.5.3

12 There is none that doth good, no not one. 2.3.3

15 Their foes are swift to shedde bloud, &c. 2.3.3

19 Nowe we knowe, whatsoever the laws, faith, it faileth it to the that be vnder the law, that euery mouth may be stopped, & all the world bee culpable before God. 2.7.8 & 2.10.3. & 3.4.6

20 Therefore by the worke of the lawe, shall no flesh be justifie in his sight: For by the lawe commeth the knowledge of sinne. 2.5.6. & 2.7.7.

& 3.11.19

21 But now is the righteousnesse of God made manifest without the lawe, having witnesse of the lawe, & of the Prophets. 2.9.4. & 2.10.3. & 3.11.18.

24 And are justifieed freely by his grace through the redemption that is in Christ Jesus. 1.5. 3.1.6.5. & 2.16.5. & 3.17.5. & 3.4.30. & 3.14.19. & 3.15.6. & 3.

20.45

25 Whom God hath set southe to be a reconciliation through faith in his bloud, to declare his righteousnes, by the forgivingnesse of the sinnes that are past through the pacience of God. 4.15.3

26 To shew at this time, his righteousnes, that he might be just, and a justifier of him which is of the faith of Jesus. 3.11.12. & 3.13.1. & 3.13.2. & 3.14.17

27 Where is then thy rejoicing? it is excluded. By what lawe? of worke? may but by the law of faith. 3.11.13. & 3.14.2.

4.3 For if Abraham were justifie by worke, hee hath wherein to rejoyce, but not with God. 3.11.13 & 3.11.18

G G G G. 3 Abra-
The Table.

3 Abraham bequeathed God, & it was counted to him for righteousness. 3.17.8.10

4 Now to him that worketh, the wages is not counted by favour, but by debt. 3.11.20

5 But to him that worketh not, but believeth in him that justifieth the ungodly, his faith is counted for righteousness. 3.11.3.6

6 Even as David declareth the blessedness of the man, unto whom God imputeth righteousness without works, saying: 2.17.5. & 3.11.4. 20.22

7 Blessed are they whose iniquities are forgiven, and whose sins are covered. 3.11.11

8 Howe was it then imputed when he was circumcised, or not circumcised? &c. 4.16.3

9 After he received the signe of circumcision, as the seal of the righteousnes of the faith which he had, when he was not circumcised, &c. 4.14.5. 21.23. & 4.16.20

10 And the father of circumcision, not unto them only which are of the circumcision, &c. 4.16.12

11 For the promise he should bee the heir of the world, was not given to Abraham, or to his seed, through the law, but through the righteousness of faith. 3.14.11

12 For if they which are of the law, be heirs, faith is made void, and the promise is made of none effect. 3.21.11. & 3.13.3

13 For the law causeth wrath: for where no law is, there is no transgression. 2.7.7. & 3.11.19

14 As it is written: I have made thee a father of many nations, even before God whom he believed, who quickeneth the dead, and calleth those things which be not as though they were. 2.10.11. & 3.15. & 3.14.3

15 And being full certified that what he had promised he was able also to performe. 3.2.31

16 Who was delivered to death for our iniquities, and is risen againe for our justification. 2.16.5. & 2.16.13. & 2.17.5

17 Then being justified by faith, we have peace towards God through our Lord Jesus Christ. 3.2.16. & 3.13.5

18 Knowing that tribulation bringeth forth patience, &c. 3.8.3

19 And hope maketh not ashamed, because the loue of God is shed abroad in our hearts by the holy Ghost, which is giuen vnto vs. 3.1.2. & 3.2.12

20 But God setteth out his loue towards vs, seeing that while we were yet sinners, Christ died for vs. 2.12. 4. & 2.16.4. & 3.4.25

21 Much more then, being now justified by his blood, we shall be saved from wrath through him. 2.16.5

22 For if when we were enemies, we were reconciled to God by the death of his Sonne, much more being reconciled, wee shall be saved by his life, 2.16.2.4.5. & 2.17.3.6. & 3.11. 21. & 3.14.6

23 As by one man sinne entred into the world, and death by sinne, and so death went over all men, forasmuch as all men have sinned. 2.1.6. 8. & 2.13.4

24 But yet the gift is not so, as the offence: for if through the offence of one many be dead, much more the grace of God, and the gift by grace, which by one man Jesus Christ, &c. 3.5.4

25 Neither is the gift so, as which entred in by one that sinned: for the fault came of one offence unto con-
condemnation, but the gift is of many offences to justification. 2.17.3. 19 For as by one man's disobedience many were made sinners, so by the obedience of one shall many also be made righteous. 2.1.4. & 2.16.5. & 2.17.3. and 3.11.4. 9.12.23. and 4.14. 21 Moreover, the law entered there up to, that by offence should abound: nevertheless, where sin abounded, there grace abounded much more. 2.5.6. & 2.7.7. 2.11.7. & 2.15. 2.18. 3.3.6. & 3.3.5. & 4.16.1. 6.11. & 4.19.8. 4.15.5. 4.3.9.11. 6.3 Knowe ye not, that all we which have been baptised into Jesus Christ have been baptised into his death? 4.15.5. 4. We are buried then with him in baptism into his death, that like as Christ was raised up from the dead by the glory of the father, so we also should walk in newness of life. 2.8. 3.1. & 2.16.7.13. & 3.3.5. & 4.16.1. 6.11. & 4.19.8. 4.15.5. 3.3.9.11. 12 Let not sin therefore reign in your mortal body, that ye should obey it in the lusts thereof. 3.3.13. 14 For sin shall not have dominion over you: for ye are not under the law, but under grace. 3.19.6. & 4.15. 12 18 Being then made free from sin, ye are made the servants of righteousness. 3.6.3. & 3.16.2. 19 I speak after the manner of men, because of the infirmity of your flesh: for as ye have given your members servants to uncleanness, and to iniquity, so commit iniquity. 3.10.23. & 3.22. 12 For the wages of sin is death: but the gift of God is eternal life through Jesus Christ our Lord. 2.8. 5.8.59. & 3.4.28. & 3.14.11. 7.1 Knowe ye not brethren, for I speak to them that know the law, that the law hath dominion over a man as long as he liveth? 4.15. 7 What shall we say then? is the law sin? God forbid. Nay I know not sin but by the law: &c. 2.5.6. & 2.11. 7.2 12 Wherefore the law is holy, and the commandment is holy, and just and good. 2.9.4. 14 For we know that the law is spiritual, &c. 2.8.6. 15 For I allow not that which I do: for what I would that I do not, but what I hate that I do. 2.27. 12 18 For I know that in me, that is, in my flesh, dwelleth no good thing: for to will is present with me, &c. 2.9. 19 For I do not the good thing, which I would, but the evil, which I would not, that doth. 1.2.27. & 3.3.11. 20 Nowe if I do that I would not, it is no more I that do it, but the sin that dwelleth in me. 2.2.27. 23 But I see an other law in my members, warring against the law of my mind, and leading me captive into the law of sin, which is in my members. 3.3.14. 24 O wretched man that I am, who shall deliver me from the body of this death? 3.9.4. & 3.11.11. & 4.15. 3.12 8.1 Nowe then there is no condemnation to them that are in Christ Jesus, which walk not after the flesh, but after the spirit. 3.1.18. & 4.15. 15.13. 3. For that which was impossible to the law, in as much as it was weak, because of the flesh, God sending his
The Table.

1. The same spirit beareth witness with our spirit, that we are the children of God.
2. For the fervent desire of the creature waiteth when the sons of God shall be revealed. 1.9. & 3.25.
3. Because the creature is subject to vanity, not of it owne will, &c. 2.1.
4. For we know that every creature groaneth with vs also, & travaileth in pain together unto this present.
5. And not onely the creature, but we also which haue the first fruities of the spirit, even wee doe sigh in ourselues, waiting for the adoption, even the redemption of our body.
6. For we are saved by hope; but hope that is seene, is no hope, &c. 2.9.
7. But if we hope for that we see not, be doe with patience abide for it. 3.24. & 3.25.1
8. Likewise the spirit also helpeth our infirmities: for wee know not what to pray as we ought, &c. 3.20.
9. But he that searcheth the hearts knoweth what is the meaning of the spirit, for he maketh request for the faintestes, &c. 3.20.5.34
10. For those which hee knewe before, he also predestinat to be made like to the image of his sonne, that he might bee the first borne among many brethren. 2.13.2 & 3.1.3. & 3.8.1. and 3.15.8. and 3.18.7. and 3.24.1.
11. Moreover, whom he did predestinate, them also he called; and who he called, them also he justified: And whom he justified, &c. 2.5.2. and 3.14.21. and 3.18.4. and 3.24.6
12. Who spared not his owne sonne, but gave him for vs all to death. 8.3.8.
13. For wee bee children, wee are also heires, even the heires of God, and heires annexed with Christ, &c. 2.13.2
14. And if Christ be in you, the body is dead because of sinne: but the spirit is life for righteousness sake. 2.1.6.
15. But the spirit of him that raised vp Jesus from the dead, dwelthed in you, whoe raised vp Christ from the dead, shal also quicken your mortall bodies, because that his spirit dwelldeth in you. 1.13.18. & 3.1.2. & 3.2.39.
16. For as many are led by the spirit of God, they are the sons of God.
17. For ye haue not received the spirit of bondage, to fear againe, but ye haue receiued the spirit of adoption, &c. 2.1.9. & 2.14.5. & 3.1.3. & 3.11. & 3.13.5. & 3.20.1. & 3.24.4.
18. The same spirit beareth witness with our spirit, that wee are the children of God.
19. For the fervent desire of the creature waiteth when the sons of God shall be revealed. 1.9. & 3.25.
20. And if Christ be in you, the body is dead because of sinne: but the spirit is life for righteousness sake. 2.1.6.
The Table.

Who shall lay any thing to the charge of God's chosen? it is God that justifieth. 3.11.3.6.11

Who shall condemn it is Christ that is dead, yea or rather which is risen again, who is also at the right hand of God, &c. 3.2.16.13. & 2.16.16. & 2.16.18. & 2.20.10.

Who shall separate us from the love of Christ? Shall tribulation, or anguish, or persecution, or famine, or nakedness, or peril, or sword? 13.5. & 3.2.28

For thy sake we are killed all the day long, we are counted as sheep for the slaughter. 3.9.6. & 3.25.3. & 3.14.19

For I am persuaded, that neither death, nor life, nor Angels, nor principalities, nor powers, nor things present, nor things to come shall be able to separate us from the love of God, which is in Christ Jesus our Lord. 3.2.16. 28.40

Nor height, nor depth, nor any other creature shall be able to separate us from the love of God, which is in Christ Jesus our Lord. 3.15.3. & 3.24. & 6

For I would, yea, I do, with my whole heart desire, that I might shew my power in the flesh, &c. 1.1.14. & 3.25.14

Therefore be he that endureth the vsp. that I might shew my power in the flesh, &c. 3.25.14

I will have mercy on whom I will have mercy. 2.25.7. & 2.2.2.

Therefore he hath mercy on whom he will, and whom he will he hardeneth. 1.8.2. and 3.22.11

But, O man, who art thou that pledest against God? &c. 3.24.16

Hath not the potter power of the clay to make of the same lump? &c. 3.17.5

What and if God would, to shew his wrath, and to make his power known, suffer with long patience the vessels of wrath? &c. 3.1.14.

18. and 3.23.1

Even vs. whom he hath called, not of the Jewes onely, but also of the gentiles. 2.24.16

For they have stumbled at the stumbling stone. 1.13.33

Behold, I lay in Sion a stumbling stone, and a rock of offence. 5.10.11

And
And whosoever beleueth on him, shall not be confounded. 7.13.13

10.3 For they being ignorant of the righteousness of God, and going about to establish their own righteousnesse, &c. 3.11.13

4 For Christ is the end of the law, for righteousness sake, vnto euery one that beleueth. 1.6.2.3.2.4.4. & 2.7.2.8.13

5 That the mea that doth these things shall live thereby. 3.11.14.17. & 3.17.

6 But the righteousness of faith speaketh on this wise: Saye not in thy heart, who shall ascend into heaven? &c. 1.17.

7 Or, who shall descende into the deepes? that is, to bring Christ again form the dead. 1.17.

8 This is the worde of faith which we preach. 2.5.12.3.2.29.30. & 4.14.14

9 For if thou shalt confesse with thy mouth the Lorde Jesus, and shalt beleueth in, &c. 3.11.14

10 For with the heart man beleueth vnto righteousness, and with the mouth man confesseth to salvation. 3.2.2.8

11 Whosoever beleueth in him, shall not be ashamed. 1.13.13

14 But how shall they call on him, in whom they haue not beleueth; &c. 3.20.1.11

17 Then faith is by hearing, and hearing, &c. 3.20.27. & 4.1.8. & 4.6.31. & 4.8.9. & 4.16.19

11.2 God hath not cast away his people which he knewe before, &c. 3.22.6

4 But what saith the aunswere of God to him? I have reserued vnto my selues seven thousand men, which have not bowed the knee to Baal, 4.1.2

5 Even so then at this present time, is there a remnant, through the election of grace. 3.21.11

6 And if it be of grace, it is no more of workes: or else were grace no more grace, &c. 3.14.5

16 For if the first fruits be holy, so is the whole lump, and if the root be holy, so are the branches. 4.16.

17 And though some of the branches be broken off, & thou being a wilde Olive tree, waft graft in for them, and made partaker of the root, & fatness of the Olive tree. 3.11

20 Well, through ulbelese they are broken off, and thou standest by faith not high minded, but fear. 2.3.22. & 3.2.5.

26 And so all Israel shall be saved, as it is written: The deliueter shall come out of Sion, and shall turne away the vngodliness from Jacob. 3.3.21

29 For the giftes and calling of God are without repentance. 4.16.

32 For God hath shewed vp all in vneulbelese, that he might have mercie on all. 2.7.8. & 3.2.11. & 3.24.16

33 O the deepenes of the riches both of the wisdome and knowledge of God: howe unsearchable are his judgements, and his waies past finding out? 1.17.2. & 3.2.5

34 For who hath known the minde of the Lorde? or who was his counseller? &c. 3.2.34. & 4.18.19. & 4.19.2

35 Or who hath given vp to him first and he shall be recompenced? 3.14.5.

36 For of him, & through him, and for him, are all things, &c. 2.13.8. & 3.2.2.3. & 3.2.5

12.1 I befeech you therefore brethren, by the mercies of God, yee giue vp your bodies a liuing sacrifice, holy
holy & acceptable vnto God which is your reasonable seruing of God.
3.7.1. & 3.16.3. & 4.18.16
2 And fashion not your clotles like vnto this worlde, but be ye changed by the renewing of your minde, that yee may prooue what is the will of God, good, & acceptable, and perfect.
2.1.9. & 4.16.4
3 As God hath decli to euerie man the measure of faith. 4.13.3. & 4.16.4. & 4.17.32
4 For as we haue many members in one body, and all members have not one office.
3.16.2
Whether we haue prophecie, let vs prophesie according to the proportion of our faith. 4.16.4. & 4.17.32
7 Or an office, let vs waite on the office, or he ye teacheth, on teaching.
4.3.8
8 Or he that exhorteth on exhortation; he that distributeth, let him do it with simplicitie; hee ye ruleth, with diligence: he that giveth mercie, with chearfulness. 4.3.8.9. & 4.11.1. & 4.20.4
10 Be affectioned to loeue one an other with brotherly loeue: In gowing honour, goe one before an other. 3.7.4
14 Bless ye them that persecute you: bless, I say, and curse not. 4.20.20
19 Derely beloued, avenge not your colxes, but giue place vnto wrath; for it is written: Vengeance is mine I will repay, saith the Lorde. 4.20.19
11 Be not overcome of cuil, but overcome cuil with goodnesse. 4.20.20
13.1 Let euerie soule be subiect vnto the higher powers: for there is no power but of God: and the powers that be, are ordained of God. 3.19.

4 For he is the minister of God for thy wealth: but if thou doe cuil, sect: for he beareth not the sword for nought: for he is the minister of God, to take vengeance on him that doth cuil. 4.20.10. & 4.20.17. & 4.20.19
5 Wherefore ye must be subiect, not because of wrath only, but also for conscience sake. 3.19.15. & 4.10.3. & 4.10.22
6 For, for this cause ye paye also tribure: for they are Gods ministers, applying themselves for the same thing. 4.20.13
8 Owe nothing to any man, but to loeue one another: for hee loeue another hath fulfilled the lawe. 2.8.
9 For this, thou shalt not commit adulterie, thou shalt not kill, thou shalt not steal, thou shalt not beare false witnesse, thou shalt not coute: and if there be any other commandement, it is briefly comprehended in this saying, namely: Thou shalt loeue thy neighbour as thy selfe. 2.8.
14 Put ye on the Lord Iesu Christ, and take no thought for the flesh, to full the lustes of it. 3.1.1. & 3.10.3
14.1 Him that is weake in the faith, receiue vnto you, but not for controversies of disputations. 3.19.17
5 This man esteemeth one day above an other day, & an other man counteth euerie day alike: let euerie man be fully perswaded in his mind. 2.8.
33 For we shall all appeare before the judgement seate of Christ. 2.13.11. & 3.5.8
11 For it is written I live, sayeth the Lorde: And euerie knee shall bow to
The Table.

1. John 15:13, 14. Let us not therefore judge one another any more: but judge we our judgment rather in this, that no man put an occasion to fail, or a stumbling block before his brother.

14. We know, and we are persuaded through faith, that there is nothing unclean of itself: but to him that judgeth any thing to be unclean, to him it is unclean.

17. For the kingdom of God is not meat and drink: but righteousness and peace, and joy in the Holy Ghost.

22. Haft thou faith? have it with thyself before God: blessest be he that condemneth not himself in that thing which he alloweth.

23. For he that doubteth is condemned, if he eateth, because he eateth not of faith: and whosoever is not of faith is sinne.

15. We which are strong, ought to bear the infirmities of the weak and not to please ourselves.

5. Now the God of patience and consolation, graunt that you be like minded one towards another, according to Christ Jesus.

6. That ye with one mind and with one mouth may praise God, even the father of our Lord Jesus Christ.

8. Now I say, that Jesus Christ was a minister of the circumcision, for the truth of God, to confirm the promises made unto the fathers.

12. There shall be a root of Jesse, & he that shall rise to reign over the Gentiles, in him shall the Gentiles, trust.

19. So that from Jerusalem, & round about unto Illyricum, I have caused the Gospel of Christ,

20. Year, so I enforced myself to preach the Gospel, not where Christ was named, 

27. But now go to Jerusalem, to minister unto the Saintes.

30. Also brethren, I beseech you, for our Lord Jesus Christ's sake, and for the love of the Spirit that ye would strive with me by prayers to God for me.

7. Salute Andronicus & Junia my counsins and fellow prisoners which are notable among the Apostles, and were in Christ before me.

26. But now is opened, & published among all nations by the scriptures of the prophets,

1. Corinths. Paul called to be an Apostle of Jesus Christ, through the will of God, and our brother Sosthenes.

3. Grace be with you and peace from God our father, and from the Lord Jesus Christ.

9. God is faithful by whom ye are called into the fellowship of his Son Jesus Christ, &c.

11. For it hath been declared unto me of my brethren, of you by them, that there are contentions among you.
The Table.

12 Now this I say, that euerie one of you saith, I am Paul, &c. 4.13.

13 Is Christ divided? was Paul crucified for you? Neither were ye baptized into the name of Paul? 3.5.2 & 4.15.

20 Where is the wise? where is the scribe? where is the disputer of this world? &c. 2.20

21 For seeing the world by wisdom knewe not God in the wisedome of God, it pleased God by the foolishnes of preaching to save them that believing.

23 But we preach Christ crucified unto the Jews, even a stumbling-blocke, and unto the Grecians foolishness.

26 For bretheren, ye see your calling how that not many wise men after the flesh, neither mighty men, nor noble are called.

29 But ye are of Christ Jesus who of God is made vnto vs wisedome and rightouesnes, and sanctification, &c. 1.25.2 & 2.16.19 & 3.19.

&c. 3.14.17 & 3.16.1

2.2 For I esteemed not to know any thing among you, saue the word of Christ, and him crucified. 1.13.14 & 2.12.4.

4 Neither roode my words, nor my preaching in the unfect speech of mans wisedome, but in plaide evidence of the spirit. 1.1.4.6 & 4.14.11

5 That your faith should not bee in the wisedome of men, but in the power of God. 3.2.35

8 Which none of the princes of this world knew, but had they known? &c. 1.12.2 & 2.14.2 & 4.17.

10 But God hath revealed them vnto vs by the spirit. For the spirit searcheth all things, yea the deep things of God. 1.13.14 & 3.2.34

11 For what man knoweth the things of a man, but the spirit of a man, which is in him? Even so the things of God knoweth no man, but the spirit of God. 3.2.34

12 Now we have received not the spirit of the world, but the spirit which is of God, that we might know the things that are given to vs of God. 3.2.35 & 4.8.11

13 Comparing things vnto spiritual things.

14 But the natural man perceiues not the things of the spirit of God: for they are foolishnes vnto him: neither can he know them, because they are spiritually discerned. 3.11.20.

16 For who hath known the mind of the Lord, that he might instruct him? but we have the mind of Christ. 1.13.14 & 3.13.4

3.2 I give you myke to drinke, and not meate; for yee were not able to beare it: neither yet now are ye able.

3.19 13

3 Wherefore there is among you envying, and strife, and divisions, are ye not carnal? and walken as men? 5.4.1.14

4 For when one saith, I am Paul, another, I am Apollos; are ye not carnal, and walken as men? 4.4.2 & 4.13.14

6 I have planted, Apollos watered, but God gave the increase. 4.14.

18

7 So then neither is he that planteth any thing, neither he that watereth, but God that giveth the increase. 2.5.25 & 4.15.6

8 And euerie man shall receive his wages according to his labour. 3.16.

9 For we togethers are gods labouers, ye are gods husbands, ye, and Gods building.
1. For in Christ Jesus I have begotten you through the Gospel.

2. And if any man build on this foundation, gold, silver, or precious stones, timber, hay, or stubble.

3. And if ye are gathered together, and my spirit, in the name of our Lord Jesus Christ, that such a one may have neither sorrows, nor rather sorrowed, that he which hath done this deed, might be put from among you.

4. Let him that regardeth his own ease, and buildeth with gold, or silver, or precious stones, that he will become as he buildeth.

5. Know ye not that ye are the temple of God, and that the Spirit of God dwelleth in you?

6. But now we are delivered, not unto 

7. For Christ our passover is sacrificed for you.

8. If any man is called a brother, be a fornicator, or courteous, or an idolater, or a raider, or a drunkard, or an extortioner, with such a one not.

9. For what have I to do, to judge them also, which are without? do ye not judge them that are within?

10. Be not deceived, neither fornicators, nor idolaters, nor adulterers, nor covetous, nor drunkards, nor revilers, nor extortioners shall.

The Table.

1. For other foundation can no man lay, than that which is laid, which

2. And if any man build on this foundation, gold, silver, or precious

3. Therefore judge nothing before the time, until the Lord come, who

4. Therefore judge nothing before the time, until the Lord come, who

5. For who separateth thee? and what hast thou, that thou hast not receiv-

6. But a brother goeth to law with a brother, and that under the infidels.

7. Nowe therefore there is utterly a fault among you, because ye goe to

8. Know ye not that the unrighteous shall not inherit the kingdom of

9. Be not deceived, neither fornicators, nor idolaters, nor adulterers

10. Be not deceived, neither fornicators, nor idolaters, nor adulterers

11. For I know nothing by myself, yet am I not thereby justified: but hee 
y judgeth me, is the Lord.

12. For I know nothing by myself, yet am I not thereby justified: but hee 
y judgeth me, is the Lord.

13. And if any man worketh, he hath built vpon a stone, he shall receive wages.

14. If any man worketh, he hath built vpon a stone, he shall receive wages.

15. If any man worketh burneth, he shall lose, but he shall save himselfe: never the lesse yet as it were by the fire.

16. Know ye not that ye are the temple of God, and that the Spirit of God dwelleth in you

17. Therefore let no man reioyce in men: for all things are yours.

18. Let a man so think of vs, as of the ministers of Christ, and dispo-

19. For the wise dome of this world is foolishness with God: for it is written: He catcheth the wise in their owne

20. Know ye not that a little leaueeth the whole lump?

21. Therefore let no man reioyce in men: for all things are yours.

22.  For what have I to do, to judge them also, which are without? do ye not judge them that are within?

23. But a brother goeth to law with a brother, and that under the infidels.

24. Know ye not that the unrighteous shall not inherit the kingdom of

25. Be not deceived, neither fornicators, nor idolaters, nor adulterers
The Table.

11. But ye are justified in the name of the Lord Jesus, and by the spirit of our God. 1.13.14 & 3.1.1. & 3.6.3. & 3.14.6. & 3.24.10
13. Meat eatordained for the belly, & the belly for the meat: but God shall destroy both it, and them, &c. 3.25.8. & 4.13.9. & 4.19.7
15. Know ye not, that your bodies are members of Christ? &c. 3.6.3. & 3.25.8. & 4.17.9.
19. Know ye not, that your body is the temple of the Holy Ghost which is in you, whom ye have of God? &c. 1.13.15. & 3.3.9. & 3.25.7. & 3.25.8. & 4.3.1.
20. For ye are bought for a price: therefore glorifie God in your body, and in your spirit: for they are God's. 2.17.5. & 3.25.7.
7.2. Neuerthelesse, to auoid fortune, let every man have his wife, & let every woman have her owne husband. 2.8.43
3. Let the husband give unto the wife such benevolence, and likewise the wife give unto the husband. 4.12.16
5. Defraud not one another, except ye be with consent for a time, that ye may give your selves to fasting, and prayer, and come together that Satan tempt you not for your incontinencies. 4.12.16
7. I would that all men were euens as I myself am: but every man hath his proper gift of God one after this manner, and another after that. 2.8.42
9. But if they can not abstaine, let them marry, for it is better to marry than to burn. 2.8.43. & 4.13.17
14. For the vnbelieuing husband is sanctified by the wife, and the vnbelieving wife is sanctified by the husband. 4.14.24
21. Art thou called being a seruant? care not for it: but if yet thou mayst be free, vse it rather. 4.20.2
23. Ye are bought with a price: be not seruants of men. 4.20.32
31. And they that vse this worlde, as though they vst ed it not; for the fashion of this world passeth away. 3.10.1.4. & 4.19.7
34. The vnmarried woman careth for the things of the Lord, that she may be holy both in body & in spirit, &c. 3.10.1.4. & 4.19.7
35. And this I speake, for your owne commodities, not to tangle you in a snare. 4.10.2
8.1. And as touching things sacrificed vnto idols, we knowe, that we haue knowledge, &c. 4.10.22
4. For though there bee that are called Gods, whether in heauen, or in earth, &c. 1.13.11
6. Yet vnto vs there is but one God, which is the father, of whom are all things, and we in him: and one Lord Jesus Christ, &c. 1.13.11. & 2.3. 6.3.2.14.3. & 2.15.5
9. But take heed least by any means this power of yours be an occasion of falling to them that are weake. 3.19.11. & 4.10.22
2. For ye are the seal of my Apostleship in the Lord. 4.1.6
5. Or haue we not power to lead about a wife being a slitter, as well HHHh
as the rest of the Apostles, and as 
the brethren of the Lord, and Ce-

12. Neverthelesse, we have not vied 
this power but suffer all things, that 
we should not hinder the gospel 
of Christ. 3.14.15
16. And woe is vnto mee, if I preach 
not the gospel. 4.5.6
19. For though I be free from al men 
yet have I made my selfe servant 
unto all men, that I might winne 
the more. 3.19.12
20. And vnto the Iewes I become as 
a Iewe, y I might winne the Iewes, 
&c. 4.19.26
22. To the weake I become as weake, 
that I may winne the weake: I am 
made all things to all men, that I 
might by all meanes save some. 3. 
19.12
10.1 Moreover, brethren I would not 
that ye should be ignorant, that all 
our fathers were vnder the cloude, 
and all passed through the sea. 2.10.
12. And were all baptised vnto Moses 
in the cloude, and in the sea. 4.15.
3. And did all eate the same spirituall 
meat. 4.14.23. & 4.18.20
4. And did all drinke the same spirituall 
drinke, for they dranke of the 
spirituall rocke that followed them: 
and the rocke was Christ: 1.13.10. & 
5. But with many of them God was 
not pleased: for they were over-
thrown in the wilderness. 4.14. 
24
11. And all these things came vnto 
them for ensamples, and were writ-
ten to admonishes, upon whom the 
endes of the world are come. 2.10.
5. & 3.2.22
13. Wherefore let him that thinketh 
be standeth, take heed least he fall.

3.2.40. & 3.2.46
13. There hath no temptation taken 
you but such as appeareth to man, 
&c. 1.30.46
16. The cuppe of blessing which we 
bleffe, is it not the communion of 
the bloude of Christ? the breade 
which we breake, is it not the com-
munion of the body of Christ? 4.17.
10. & 4.17.15. & 4.17.22. & 4.17.38. & 
4.18. &
17. For we that are many, are one 
breade and one body, because wee 
al are partakers of one bread. 4.17.
14
23. All things are lawful for me, but 
all things are not expedient: all 
things are lawfull for me, but all 
things edifie not. 3.19.12
25. Whatsoever is folde in the shambles, 
eate ye, and ask no question 
for conscience sake. 3.19.11
28. But if any man say vnto you, this 
is sacrificed vnto idols, eate it not 
because of him that shewed it, and 
for thy conscience, &c. 3.19.6. & 4. 
10.4
29. And the conscience I say not thine 
but of that other, &c. 3.19.11. & 4. 
10.4
31. Whether therefore ye eate or 
drinke, or whatsoeuer ye doe do all 
to the glory of God. 3.20.44
32. Give none offence, neither to the 
Iewes nor to the Grecians, nor to 
the Church of God. 3.19.11
11.4 Euerie man praying or prophe-
cyng having anything on his head 
dishonoureth his head. 4.19.26
5. But euerie woman that prayeth or 
prophecieth barred cheched, dishon-
oreth her head. 4.10.29
7. For a man ought not to cove his 
head: forasmuch as he is the image 
and glory of God: but the woman 
is the glory of the man, 1.15.4
16. But if any man lust to be conten-
tious
The Table.

8 For to one is given by the Spirit, the word of wisdom, and to another the word of knowledge, by the same Spirit. 4.10.

10 And to another diversities of tongues, and to another the interpretation of tongues. 13.1.13.14.3.2.9.

11. And all these things works, even the self same Spirit, distributing to every man severally as He will. 13.14.4.13.3

12 For as the body is one, and hath many members, and all the members of the body, which is one, though they be many yet are but one body, even so is Christ. 1.13.16.3.7.5.3.16.2.4.17.22

13 For by one Spirit are we all baptized into one body, whether we be Jews or Gentiles, &c. 4.2.4.7.4.15.15.4.16.22

24 Least there should be any division in the body, but that the members should have the same care one for another. 3.20.20

28 And God hath ordained some in the Church, as first Apostles, secondly prophets, thirdly teachers, to exercise their gifts of healing, helps, &c. 4.13.8.4.11.1.4.20.4

31 But desire ye the best gifts, & I will yet shew you a more excellent way. 3.2.9

13.1 Though I speak with the tongues of men and of angels, and have not love, I am as sounding brass, or a tinkling Cymbal. 2.5.4

2 If I had all faith, so that I could remove mountains, and had not love, I was nothing. 3.18.8

3 And though I feed the poor with all my goods, and though I give my body to be burned, and have not love, it profiteth me nothing. 4.13.
The Table.

13 For if there be no resurrection of the dead, then is Christ not risen. 1 Cor. 15:3
14 And if Christ be not risen, then is our preaching in vain, and your faith is also in vain. 1 Cor. 15:3
15 For if the dead be not raised, then is Christ not risen. 1 Cor. 15:16
16 And if Christ be not raised, your faith is vain, &c. 1 Cor. 15:12 & 16:13
17 For if ye have hope in Christ, ye are of all men the most miserable. Rom. 1:6 & 7:18
18 But now is Christ risen from the dead, and was made the first fruits of them that sleep. 1 Cor. 15:20
19 For as in Adam all men die, so in Christ shall all be made alive. Rom. 15:18
20 For he must reign till he hath put all his enemies under his feet. 2 Tim. 2:16
21 For sin shall not have dominion over you: for ye are not under the law, but under grace. Rom. 6:14
22 And when all things shall be subdued unto him, then shall the Son of man sit in the glory of his Father. Mark 10:36
23 And when all things shall be put to him, then shall the Son of man be exalted in glory and power with the Father, Mark 10:36
24 And when all things shall be put to him, then shall the Son of man be exalted in glory and power with the Father, Mark 10:36
25 This is the resurrection of the dead, and is the end of the world. 1 Cor. 15:25
26 The first man was of the earth, made a little lower than the angels; for a little lower than the angels. Ps. 8:5
27 For in him dwelleth the fullness of the Godhead bodily. Col. 2:9
28 For in him was life; and the life was the light of men. John 1:4
29 And the Word was made flesh, and dwelt among us, (full of grace and truth:) and we beheld his glory, the glory as of the only begotten of the Father. John 1:14
30 But God, having seen that we were in our wants, hath delivered us out of every power and authority, and hath exalted Christ the Son of God over all. Eph. 1:19
31 For in Christ all the fullness of the Godhead dwelleth bodily. Col. 2:9
32 And this is the condemnation, that light is come into the world, and men loved darkness rather than light, because their deeds were evil. John 3:19
33 For in him was life; and the life was the light of men. John 1:4
34 For in him was life; and the life was the light of men. John 1:4
35 For the life was the light of men. John 1:4
36 And this is the condemnation, that light is come into the world, and men loved darkness rather than light, because their deeds were evil. John 3:19
The Table.

47. The first man is of the earth, earthly: the second man is the Lord from heaven. 2.12.7. & 2.13. & 2.13.4. & 4.17.25.

50. Flesh and blood cannot inherit the kingdom of God, &c. 4.16.17

51. Behold, I shew you a secret thing: we shall not all sliepe, but we shall all be changed. 2.16.17. & 3.25.8

52. In a moment, in the twinkling of an eye, at the last trumpet: for the trumpet shall blow, and the dead shall be raised up incorruptible, and we shall all be changed. 2.16.17

53. For this corruption must put on incorruption, &c. 3.25.7

54. So when this corruptible hath put on incorruptible, and this mortal, hath put on immortality, &c. 3.25.10

56. 2. The euerie first day of the weke, let euerie one of you put aside by himselfe, and lay vp as God hath prospered him, &c. 2.8.33

For I will not see you nowe in my passage: but I trust to abide a while with you, if the Lord permit. 1.17.

11 2 CORINTHIANS.

1.2. Grace be with you, and peace from God our father, and from the Lord Jesus Christ. 1.13.13

3. The father of mercy, and the God of all comfort. 3.20.37

6. And whether we be afflicted, it is for your consolation and salvation which is wrought in the incurring of the same sufferings, which we also suffer: or whether we be comforted, it is your consolation and salvation. 3.5.4

12. For our rejoicing in this, the testimonie of our conscience, that in simplicitie and godly pureneffe, & not in fleshly wildeine, &c. 3.2.41 & 3.17.14

19. For the sonne of God Jesus Christ who was preached among you by vs, &c. 4.17.50

20. For all the promises of God in him are yea, and are in him Amen, &c. 2.9. & 3.2.32 & 3.6. 17. and 4.14.

22. Who hath also sealed us, and hath given the earnest of the spirit in our heartes. 1.7. & 3.1.3. & 3.2. 36. & 3.24.1

23. Nowe, I call God for a record vnto my soule, that to spare you, I came not as yet to Corinthus, 2.8. 24. & 2.8. 7

24. Not that we have dominion over your faith, but that we are helpers of your ioy, &c. 4.8.9

2.6. It is sufficient vnto the same man that he was rebuked of many. 3.4.

13. 7. So that nowe contrariwise, yee ought rather to forgive him, and comfort him, lest the same shoulde bee swallowed vp with over much heauines. 4.1.29. & 4.12.8

8. Wherefore, I pray you, that you would confirm your loue towards him. 4.12.9

16. To the one we are the sauer of death, vnto death: and to the other the sauer of life, vnto life, &c. 2.5.

5. 3. In that yee are manifest, to be the epistle of Christ, ministred by vs, & written not with yinke, &c. 2.8.

57. 5. Not that we are sufficient of our selues, to thinke any thing as of our selues, &c. 2.2.25.27. & 2.3.6

6. Who also hath made vs able minifters of the newe Testament, not of the letter, but of the spirit: for the letter killeth, but the spirit giueth H H H H H.
The Table.

1. If then the ministration of death written with letters and engraven in stones, was glorious, so that the children of Israel could not behold the face &c.

2. How shall not the ministration of the spirit be more glorious? 1.9.3

3. For if the ministration of condemnation was glorious, much more doth the ministration of righteousness exceed in glory. 4.3.3

4. Therefore their minds are hardened; for until this day remaineth the same covering vntaken away in the reading of the olde Testament, which vail in Christ is put away. 2.10.23

5. But even vnto this day when Moses is read, the vail is laid dover their hearts. 2.10.23

6. Now the Lord is the spirit, and where the spirit of the Lord is there is libertie. 2.2.8

7. But we all beholde as in a mirror, the glory of the Lorde, with open face, & are changed into the same Image, &c.1.15.4. & 1.15.5. & 3.2.20. & 3.3.9

8. In whom the God of this world hath blinded the mindes, that is, of the Infidels, that the light of the glorious Gospel of Christ, which is the image of God, &c.1.14.13. & 1.14.18. & 1.18.2. & 2.4.1

9. For God that commendueth the light to shine out of the darkenesse, is hee which hath shined in our hearts, &c.2.9.1. & 3.2.1. & 4.1.5. & 4.

10. But we haue this treasure in earthen vessels, that the excellencie of that power might be of God, and not of vs. 4.1.5. & 4.3.1

11. We are afflicted on every side, yet are we not in distresse; in povertie, but not overcome of povertie. 3.8. 9.8. & 3.15.8

12. Wee are persecuted, but not forsaken: cast downe, but wee pearish not. 3.15.8

13. Every where we beare about in our body, the dying of the Lorde Jesus, that the life of Jesus also might bee made manifest in our mortall flesh.3.15.5. & 3.15.8. & 3.18.7. & 3.25.3. & 3.25.7

14. And because wee haue the same spirit of faith, according as it is written, lbeleeued, and therefore haue I spoken, &c. 3.2.35

15. For we know that if our earthly house of this tabernacle be destroyed, we haue a building giuen of god, &c. 3.25.6

16. For therefore we sigh, desiring to be clothed with our house, which is from heauen. 3.9.5

17. Because we would not be vnclothed, but would be clothed vpon, that immortalitie might bee swallowed vp of life. 3.15.2. & 3.9.5

18. Who also hath giuen vnto vs the earnest of the spirit. 2.9.3. & 3.2. & 3.6

19. Therefore wee are alwaies bolde, though we know that whiles we are at home in this bodye, we are absent from the Lorde. 3.15.2. & 3.2. & 3.15.2. & 3.25.1. & 3.25.6

20. For we walke by faith and not by sight. 3.2.14

21. Neuerthelesse, we are bolde, and love rather to remove out of the body, and to dwell with the Lorde. 3.15.2

22. For wee must all appeare before the judgement seate of Christ, &c.1.13.11. & 1.15.2. & 3.18.1. & 3.25.7

23. And all things are of God, which hath reconciled vs vnto himselfe by Jesus Christ, &c.3.2.29. & 3.5.5. & 3.11.4. & 4.6.3

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<td>For God was in Christ, and reconciled the world to himselfe, not imputing their sinnes vnto them, &amp;c. 2.13.4. &amp; 2.17.2. &amp; 3.2. 32. &amp; 3.4.25. &amp; 3.11.22. &amp; 3.14. 11. &amp; 4.1. 22.</td>
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<td>20</td>
<td>Now then are we ambassadors for Christ, as though God did beseech you through vs, &amp;c. 3.4.27. &amp; 4.1.22 &amp; 4.3.1.</td>
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<td>21</td>
<td>For he hath made him to be saine for vs, which knew no saine, that we should be made the righteousness of God in him. 2.16.5. &amp; 2.16. 6. &amp; 2.17.2. &amp; 3.5.2. &amp; 3.11.11. &amp; 3.11.22.</td>
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<td>6.3</td>
<td>By honour and dishonour, by evil report and good report, &amp;c. 3.8.8.</td>
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<td>16</td>
<td>For yee are the temple of the living God, &amp;c. 1.13.15. &amp; 3.6.3. &amp; 3.16.2.</td>
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<td>7.1</td>
<td>Seeing then that we have these promises, dearly longed, let vs cleanse our selves from all filthines of the flesh and the spirite, &amp;c. 1.15. 2.6. &amp; 2.5. 11. &amp; 2.9.3. &amp; 3.16.2. &amp; 3.2.5.</td>
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<td>10</td>
<td>For godly sorrow causeth repentance vnto saluation, not to be repented of; but the worldly sorrow causeth death. 3.3.7. &amp; 3.4.2.</td>
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<td>11</td>
<td>For beholde, this thing that yee have beene godly sorrow, what great care it hath wrought in you, &amp;c. 3.3.1. 15.</td>
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<td>8.11</td>
<td>Now therefore performe to doe it also, that as there was a readiness to will, even so yee may performe it of that which yee haue. 2.5.3.</td>
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<td>16</td>
<td>And thanks be vnto God, which hath put in the heart of Titus the same care for you. 2.5.8.</td>
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<td>17</td>
<td>Because we accepted the exhortation, &amp;c. 2.5.8.</td>
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<td>9.6</td>
<td>That hee which soweth sparingly shall reap also sparingly, and hee that soweth liberally, shall reap also liberally. 3.18.6.</td>
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<td>7</td>
<td>As every man sareth in his heart, so let him giue, not grudgingly, or of necessitie: for God loueth a cheerful giver. 3.16.3.</td>
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<td>12</td>
<td>For the ministration of this service, notonly supplyeth the necessitie of the saints, &amp;c. 3.7.5.</td>
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<td>10</td>
<td>For the weapons of our warfare are not carnall, but mighty through God, to cast &amp;c. 4.8.9. &amp; 4.1.15. &amp; 4.11.10.</td>
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<td>6</td>
<td>And having ready the vengeance against all disobedience, when your obedience is fulfilled. 4.6.3.</td>
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<tr>
<td>8</td>
<td>For though I should boaste somewhat more of our authoritie, which the Lord hath giuen vs for edification, &amp;c. 4.8.1.</td>
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<td>11.14</td>
<td>And no manuer: for Satan himselfe is transformed into an Angel of light, 1.9.2. &amp; 4.12.12.</td>
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<td>12.2</td>
<td>I knowe a man in Christ aboue fourteen yeerees agone (whether hee were in the body, I cannot tell, God knoweth) which was taken vp into the third heauen. 1.9.1. &amp; 1.</td>
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<td>14</td>
<td>4.8. &amp; 4.3.3.</td>
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<td>4</td>
<td>How that he was taken vp into paradise, and heard words which cannot be spoken, which are not possible for man to utter. 1.14.4.</td>
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<td>7</td>
<td>And lest I should be exalted out of measure, through the abundance of revelations, there was giuen vnto me a pricke in the flesh, the messenger of Satan, &amp;c. 1.1.14. 18. &amp; 3.3.14. &amp; 4.17.34.</td>
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<td>8</td>
<td>For this thing I besought the Lord thrice, that it might depart from me. 1.13.20.</td>
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<tr>
<td>9</td>
<td>And he said vnto me, my grace is sufficient for thee: &amp;c. that the power of Christ may dwell in me. 1.3. 13. &amp; 1.13.20. &amp; 3.3.14.</td>
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| 21   | If therefore I come againe, 

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The Table.

my God degrade me among you, and I shall bewail many, &c. 3, 3.18, &c. 1.27

134 For though he was crucified concerning his infirmity, yet liueth he through the power of God. And we no doubt, are weake in him, &c. 2.13.2, &c. 2.14.6, &c. 2.16.13

5 Prove your selues whether ye are in the faith: examine your selues: know ye not your own selues, howe that Jesus Christ is in you, except ye bee reprobates. 3.2.39

10 According to the power which the Lord hath given me, to edification, & not to destruction. 4.8.1

13 The grace of our Lord Jesus Christ, and the loue of God, & the communion of the holye Ghoste &c. 3.1.2

GALATH FAI S.

1 Paul an Apostle not of me, neither by man, but of Jesus Christ, &c. 4.3.13, & 4.3.14

2 And all the brethren that are with me, vnto the Churches of Galatia. 4.1.14

3 Grace be with you, & peace from God the father, and from the Lorde Jesus Christ. 1.13.13

6 I marueile that ye are so soone remoued away vnto an other gospell, from him that hath called you in the grace of Christ. 4.1.27

8 But though that we, or an Angell from heaven, preach vnto you otherwise than that which we have preached vnto you, let him be accursed. 4.9.12

16 To reuoke his sonne in me, that I should preach him among the Gentiles, &c. 3.22.7

18 Then after three yeares, I came againe to Jerusalem to visite Peter, and abode with him fiftene dayes. 4.6.7, & 4.6.14

22 Then fourtieene yeeres after, I went vp againe to Jerusalem with Barnabas, and tooke with me Titus also. 4.6.14

But neither yet Titus which was with me, though he were a Grecian, was compelled to be circumcised. 3.12.7

6 God accepteth no mans person, &c. 3.23.10

7 When they saw the gospell of the uncircumcision was committed vnto me, as the gospell of the circumcision was vnto Peter. 4.6.7

8 For he that was mightie by Peter in the Apostleship over the circumcision, was also mighty by mee towards the Gentiles. 4.1.6, & 4.6.7

9 And when James, and Cephas, and John knew of the grace that was giuen vnto me, &c. 4.6.13

14 But when I sawe, that they went not the right waye to the truthe of the gospell, I said vnto Peter before all men, if thou, &c. 4.12.3

16 Knowe that a man is not iustifie by the works of the lawe, but by the faith of Jesus Christ, &c. 3.17.2

19 For I through the law am dead to the lawe, & that I might live vnto God, &c. 2.16.7

20 Thus I live yet, not I nowe, but Christ liueth in me, &c. 4.19.35

3.1 O foolish Galathians, who hath bewitched you, that ye shoulde not obey the truthe, &c. 1.11.7, & 4.1.27, &c. 4.18.11

2 Receive ye the spirit by the works of the law, or by the hearing of the faith preached? 3.2.33, & 4.1.6

6 Yea rather as Abraham beleuved God, and it was imputed to him for rightoufnesse. 3.17.8

8 For the scriptures foreseeing, that God would iustifie the Gentiles through faith, preached before the gospell vnto Abraham, &c. 3.11.3

10 For
10 For as many as are of the works of the law, are under the curse: for it is written, Cursed is every one that continueth not in all things, &c. 2.7.5. & 2.7.17. & 2.16.2. & 3.11.

12 And the law is not of faith: but the man that shall do those things shall live in them. 3.11.18. & 3.11.

13 Christ hath redeemed us from the curse of the law, &c. 2.7.5. & 2.7.17. & 2.16.2. & 2.16.6. & 2.16.19. & 2.17.4. & 3.4.27. & 3.11.12. & 3.19.3. & 4.13.

16 Now to Abraham, and to his seed were the promises made, &c. 2.6.2. & 2.13.3. & 4.14.21

17 And this I say, that the law which was four hundred and thirty years after, can not disannul the covenant that was confirmed afore of God in respect of Christ, that it should make the promises of no effect. 3.11.20

18 For if the inheritance be of the law, it is no more by the promise, but God gave it into Abraham by promise. 3.11.17

19 Wherefore then serveth the law? it was added because of the transgression, &c. 1.14.9. & 2.5.6. & 2.7.2

21 Is the law then against the promises of God? God forbid, &c. 3.11. 19. & 3.4.6

22 But the Scripture hath concluded all under sin, that the promise by the faith of Jesus Christ should be given to them that believe. 3.4.6

24 Wherefore the law was科目 to bring us to Christ, that we might be made righteous by faith. 2.7.2. & 2.7.11. & 2.11.5

27 For all yee that are baptised into Christ, have put on Christ. 2.1.3. & 3.1. & 4.14.7. & 4.15.6. & 4.16.21. & 4.

28 There is neither Jew nor Greece: there is neither bond nor free: there is neither male nor female: for ye are all one in Christ Jesus. 2.11.11. & 4.20.1

4.1 Then this I say, that the heir as long as he is a child, differeth nothing from a servant, though he be: 2.7.11. & 2.11.5. & 2.11.

2 But is under tutors and governors, to the time appointed of the father. 4.10.14

3 Even so we, when we were children, were in bondage under the rudiments of the world. 4.10.14

4 But when the fulness of time was come, God sent forth his son, born of a woman, &c. 2.7.15. & 2.7.11. & 2.12.7. & 2.13.1. & 2.13.3. & 2.17.5. & 4.20.15

5 That he might redeem them which were under the law, yea might receive the adoption, &c. 2.7.15. & 3.19.2

6 And because ye are the sons, God hath sent forth the spirit of his son into your hearts, which crieth, Abba, that is, Father. 2.14.5. & 3.1.3. & 3.2.11. & 3.13.5. & 3.20.37

7 But even then, when ye knew not God, ye did service unto whom the which by nature are not gods. 1.4.3. and 1.12.3

8 But nowe, seeing ye know God, ye are rather known of God, &c. 1.27. & 4.10.10. & 4.19.7

10 Ye observe days, & monethes, and times, and yeares. 2.8.33

11 I am in fear of you, lest I have bestowed on you labour in vain. 2.8.33

22 For it is written that Abraham had two sons, one by a servant, another by a free woman. 2.11.9. & 4.2.3

24.
By the which things, another thing is meant, for these mothers, are the two Testaments, &c. 2. 11, 9.

For Agar or Sina is a mountain in Arabia, and it answereth to Jerusalem that now is, &c. 3. 26.

But Jerusalem, which is above, is free: and is the mother of vs all. 4. 18.

We are after the manner of Isaac, children of the promise. 4. 16, 12.

Put our the servant and her sonne, &c. 3. 18, 2.


Who soeuer are justified by the law, ye are fallen from grace. 3. 19, 14.

For we through the spirite, wayte for hope of righteousness through faith. 3. 24, 3.

In Christ Jesus neither circumcision auayleth any thing, nor vn circumcision, &c. 3. 11, 20.

For brethren, ye have beene called vnto libertie: only vse not your libertie, &c. 3. 19, 11.

For all the lawe is fulfilled in one word, which is, Thou shalt loue thy neighbor as thy selfe, 2. 8, 53.

For the flesh lusteth against the spirite, and the spirite against the flesh, &c. 2. 7, 5. & 2. 22, 27.

Moreover the works of the flesh are manifest, which are adultery, fornication, uncleanness, wantonness, 2. 18. & 3. 14, 1. & 4. 15, 10.

While wee haue therefore time, let vs doe good vnto all men, &c. 6. & 3. 20, 38.

But God forbid that I should rejoice, but in the crosse of our Lorde Jesus Christ, whereby the world is crucified vnto mee, and I vnto the world. 2. 16, 7.

For in Christ Jesus, neither circumcision auayleth any thing, nor vn circumcision, &c. 4. 14, 24.

From hencefoorth let no man put me to business: for I beare in my body the marks, &c. 3. 18, 7. & 3. 25.

EPHESIANS.

Grace be with you, and peace from God our father, and from the Lord Jesus Christ. 1. 3.

Which hath blessed vs with all spiritual blessing in heavenly things in Christ. 3. 22, 10.

As he hath chosen vs in him befofe the foundation of the world, that we should be holy, &c. 2. 3, 8. & 2. 8, 53. and 2. 12, 5. and 2. 16, 4. and 3. 15, 5. and 3. 17, 15. and 3. 19, 2. and 3. 21. and 3. 23, 12. and 3. 24, 5. and 3. 24, 5.

Who hath predestinate vs to bee adopted through Jesus Christ vnto himselfe, &c. 2. 12, 5. and 3. 11, 4. and 3. 18, 2.

To the praise of the glory of his grace, wherewith he hath made vs accepted in his beloved, 2. 17, 2, & 3. 23, 2. & 3. 11, 4.

By whom we haue redemption through his bloud, &c. 3. 4, 30.

And hath opened vnto vs the mysterie of his will, according to his good pleasure, &c. 4. 14. 2. and 4. 19.

That in the dispensation of the fulnesse of the times, he might gather together in one all things, both which are in heaven, and which are in earth, euen in Christ, 2. 12, 5. and 3. 20, 21.

In whom also ye haue trusted, after that ye heard the word of truth, euen the gospel of our saluation, &c 1. 7, 4. & 2. 9, 3. & 2. 10, 3. & 3. 14. & 3. 22. 36, & 3. 24, 1. & 3. 24, 8.

Which is the cearneft of our inheritance
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eritance, until the redemption, &c. 3.14.8

17 That the God of our Lord Jesus Christ, the Father of glory, might 
give unto you the spirit of wisdom, &c. 2.2.21

18 That ye may know, what the hope 
of his calling, and what the riches 
of his glorious inheritance is in the 
saints. 3.2.16. & 4.8.11

20 Which he wrought in Christ, 
when he rayed him from the dead 
&c. 2.16.15

21 Fullest above all principalities 
and power, and might, & dominatio-

22 And he hath appointed him over 
all things to bee the head to the 
Church. 2.15.5. & 4.6.9

23 Which is his body, even the ful-
ness of him that filleth all in all 
things. 2.15.5. & 3.20.38. & 4.1.10. &

4.17.9

2.1 That were dead in trespasses, and 
sinnes, &c. 3.24.10

2. Wherein in time past yee walked, 
according to the course of this 
world, & after the Prince that rule-


21 In whom all the building coupled 
together, growth vnto an holy 
Temple in the Lord. 3.15.5. and 7.

3.2 If ye have heard of the dispensa-
tion of the grace of God, which is 
given me to youward. 4.14.2

2. Whereof I am made a minister by 
the gift of the grace of God, &c. 3.

2.7

10 To the intent, that now vnto prin-
cipalities, and powers in heavenly 
places, &c. 1.18.3. and 2.11.12. and 3.

24.16

12 By whom we have boldnesse & en-
trance by confidence, &c. 3.2.15. and

3.13.5. & 3.20.12

14 For
The Table.

4. That we be no more henceforth children, wandering & carried away with euerie windes of doctrine, &c. 4.3.1

5. But let vs followe the truth in loue, and in all thinges growe vp into him, &c. 2.16.15. & 3.1.1. & 3.1.3. & 4.3.2. & 4.6.9. & 4.17.9

6. By whom all the body being coupled and knitte together by euerie Ioynet, &c. 2.13.1. & 4.6.9

7. This I say therefore, & testifie in the Lord, that ye henceforth walke not, &c. 2.3.1

8. Haung their cogitation darkened, and being strangers, &c. 2.3.1

9. But you have not so learned Christ. 3.2.6. & 3.6.4

10. That is, that ye cast of, concerning the conversation in time past, the oldeman, &c. 3.3.8. & 3.6.4

11. Neither giue place to the ducell. 1.15.4

12. And put on the newe man, which after God is created, &c. 1.15.4

13. And be renewed in the spirtite of your minde. 2.1.9. & 2.3.1. & 3.3.8. & 3.7.1

14. Neither giue place to the ducell. 1.15.4

15. And put on the newe man, which after God is created, &c. 1.15.4

16. And be renewed in the spirtite of your minde. 2.1.9. & 2.3.1. & 3.3.8. & 3.7.1

17. That is, that ye cast of, concerning the conversation in time past, the oldeman, &c. 3.3.8. & 3.6.4

18. Let him that stole, steale no more, but let him rather labour, &c. 3.24.10

19. And grieue not the holye spirtite of God by whome, &c. 2.5.8

20. Be ye therefore followers of God as deere children. 3.6.3

21. And walke in loue, even as Christ hath loved vs, and hath giuen him selfe, &c. 2.17.5. & 4.19.23

22. Let no man deceiue you with vaine wordes, for such thinges, &c. 3.2.27.

23. For ye were once darkeneke, but are now light in the Lord, &c. 3.16.7. & 3.24.10

24. And put on the newe man, which after God is created, &c. 1.15.4
The Table.

For the husbandc is the wifes head, even as Christ is the head of the Church, &c. 3. 6. 3. and 4. 6. 9. 
And gave himself for it. 4. 17. and 4. 8. 12. 

That he might sanctifie it, and cleanse, &c. 3. 3. 11. and 3. 6. 3. and 4. 1. 7. 
13. and 4. 15. 2. and 4. 16. 22. 
4. Alwaies in all my prayers for all you, &c. 2. 2. 25. 
That be that hath begun this same good work in you, &c. 2. 3. 6. & 3. 18. 
That be that hath begon this same as their owne bodies, &c. 4. 19. 

3. 3. 11. and 4. 1. 10. 
17. That he might make it vnto him- 
glories Church, not having &c. 3. 3. u. and 4. 1. 10. 
A s o u g h t m e n t o t o u g h t h i r w i v e s , at their owne bodys, &c. 4. 19. 
For man euer yet hated his owne flesh, but nouriseth it, &c. 3. 3. u. and 4. 1. 10. 
For we are members of his body, of his flesh, &c. 2. 12. 2. & 2. 12. 7. & 3. 13. and 4. 17. 9. 
This is a great mysterie, but I speake concerning Christ, and concerning the Church. 4. 12. 24. 
Fulfill my joy, that ye be like the Lord: &c. 2. 8. 36. and 2. 8. 38. and 4. 20. 29. 
That nothing be don through conceit, or vaine glory: but that in meekenes, &c. 3. 7. 4. 
Neither is there respect of person with him. 3. 23. 10. 
And ye fathers, prouoke not your children to wrath, &c. 4. 20. 19. 
Finally my brethren be strong in the Lord, &c. 2. 5. 8. 
For we wrestle not against flesh and bloud, &c. 1. 14. 13. & 1. 17. 8. 
For this cause, take vnto you the whole armour of God, &c. 1. 14. 13. 
& 2. 5. 11. 

Above all take the shield of faith, wherewith ye may quench all, &c. 3. 21. 21 & 3. 20. 21. 
And pray alway with all manner of prayer and supplication in the spirite, &c. 1. 3. 20. 5 & 3. 10. 7 & 3. 12. 12. 
And for mee, that utterance may be giuen vnto me: that I may open my mouth boldly, &c. 3. 20. 10. 

PHILIPPAENS. 

Paul & Timothe the sernauntes of Jesus Christ, &c. 4. 3. 7. 
6. I am perswaded of this samething, that he that hath begon this same 3. 3. 11. and 4. 1. 10. 
So ought men to love their wifes, but that with all confidence, &c. 3. 3. 11. 
For I am greatly in doubt on both sides, desiring to bee looed & to bee with Christ, &c. 3. 9. 4. 
For vnto you it is giuen for Christ, that not onely ye should bee in Christ, and concerning Christ, and concerning the Church. 4. 12. 24. 
Fulfill my joy, that ye be like the Lord: &c. 2. 8. 36. and 2. 8. 38. and 4. 20. 29. 
That nothing be done through conceit, or vaine glory: but that in meekenes, &c. 3. 7. 4. 
Neither is there respect of person with him. 3. 23. 10. 
And ye fathers, prouoke not your children to wrath, &c. 4. 20. 19. 
Finally my brethren be strong in the Lord, &c. 2. 5. 8. 
For we wrestle not against flesh and bloud, &c. 1. 14. 13. & 1. 17. 8. 
For this cause, take vnto you the whole armour of God, &c. 1. 14. 13. 
& 2. 5. 11. 

Above all take the shield of faith, wherewith ye may quench all, &c. 3. 21. 21 & 3. 20. 21. 
And pray alway with all manner of prayer and supplication in the spirite, &c. 1. 3. 20. 5 & 3. 10. 7 & 3. 12. 12. 
And for mee, that utterance may be giuen vnto me: that I may open my mouth boldly, &c. 3. 20. 10. 

10 That
12. Wherefore my beloved, as you have always obeyed, not as in my presence, &c. 2.5.11. & 3.23. & 3.18.
13. For it is God that worketh in you both the will, and the deed, &c. 2.2. & 2.3.8. & 2.3.11. & 3.9.12. & 3.23. & 3.11.12.
15. That ye may be blameless, and pure, and the sons of God without our rebuke, &c. 3.17.15.
17. Yea and though I be offered upon the sacrifice, and sufferance of our faith, I am glad & rejoice with you all.
18. For I have no man like minded, who will faithfully care for your matters.
19. For all seke their own, & not that which is Jesus Christes.
20. An Ebrew of the Ebrewes, &c. by the lawe a Pharisee. 3.24.10.
22. Concerning zeal, I persecuted the Church, &c. 3.24.10.
23. Yea doubtlesse I thinke all things but losse, for the excellent knowledge sake of Christ Jesus my Lord, &c. I think 3.11.13. & 3.25.2.
24. That I may know him, & the virtue of his resurrection, &c. 2.16.13. & 3.8.2. & 5.15.8. & 3.25.2.
26. Not as though I had already attained to it; either were already perfect but, &c. 4.8.11.
27. But one thing I do; I forget that which is behind, &c. 3.14.13. & 3.3.13. & 25.1.
29. But we therefore as many as be perfect, be thus minded; and if ye be otherwise minded, &c. 3.2.4. & 3.14.10. & 4.12.
30. But our conversation is in heaven, from whence also we look for the Saviour, &c. 3.25.2. & 4.17.17.
31. Who shall change our vile body, &c. 3.25.4. & 3.25.8. & 4.17.29.
32. Yea, and if I be fed, faithfull yokefellow, help those women that laboured with mee in the Gospel, &c. 3.24.9.
36. Be nothing careful, but in all things let your requests be showed to God in prayer and supplication, &c. 3.20.28. & 3.20.40.
12. And I can be abased, and I can abound euerie where; in all things I am instructed; &c. 3.10.5. & 3.19.9.
18. I was even filled, after that I had receiued of Epaphroditus, &c. 4.18.
14. Since we heard of your faith in Christ Jesus, and of your love towards all saints. 2.10.3. & 3.18.
25. For the hopes sake, which is laid up for you in heaven, &c. 3.18.3. & 3.21.11. & 3.25.1.
43. For this cause we also, since the day we heard of it, cease not to pray for you, &c. 2.2.25.
10. And increasinc in the knowledge of God.
12. Giving thanks unto the father, which hath made vs, &c. 3.12.1.
13. Who hath delivered vs from the power of darkenes, &c. 3.15.6.
14. In whom wee have redemption through his bloud, &c. 2.17. & 3.4. 30. & 3.15.5.
15. Who is the image of the invisible God, the first borne of euerie creature. 2.2.20. & 2.6.4. & 2.12.4. & 2.12.7. & 2.14.2. & 2.14.5.
16. For by him were all things created, which are in heaven, &c. & which are in earth, things visible and invisible, &c. 1.14.10. & 2.12.7.
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- The Church, &c. 2.12.7 & 4.6.9
- And by him to reconcile all things unto himself, &c. 1.14.10 & 2.17.2, and 3.4.7 & 3.15.5
- And ye which were in times past strangers & enemies, because your minds, &c. 2.15.2 & 3.14.6
- Hath he now also reconciled in the body of his flesh, &c. 2.16.2
- Now rejoyce in my sufferings for you, &c. 3.5.2 & 3.5.4 & 4.12.5
- Which is the mystery hid since the world began, and from all ages, but now is made manifest unto his saints. 2.7.17 & 2.11.12 & 3.2
- 14 & 4.14.2
- That their hearts might be comforted, &c. they knit together in love, &c. 3.2.14
- In whom are hid all the treasures of wisdom and knowledge, 2.12.4 & 2.15.2 & 3.2.13 & 3.11.5 & 3.11.12 & 4.8.7 & 4.10.8 & 4.18.20
- Beware lest there be any man that spoil'd you through philosophy, &c. 4.10.8 & 4.10.24
- For in him dwelleth all the fulness of the Godhead bodily. 1.13.13 & 3.11.5
- And ye are complete in him, which is the head of all principalities, and power. 1.14.5 & 4.6.9
- In whom also ye are circumcised with circumcision made without hands, &c. 4.14.14 & 4.16.11
- In that ye are buried with him in baptism, &c. 3.25.8 & 4.15.5 & 4.16.21
- And ye which were dead in sins, &c. in the uncircumcision of your flesh, &c. 2.7.17
- And putting out the handwriting of ordinances that was against us. &c. 2.17.17 & 2.17.5 & 3.4.25
- And hath spoiled the principalities and powers, &c. 2.16.6
- 9 Where is neither Greek nor Jew, circumcision nor uncircumcision, Barbarian, &c. 4.2.9
- And above all these things, put on
The Table.

on loue, &c. 8.33. and 3.18.8. and 4.13.13
16 Teaching, and admonishing your owne felues, in psalms, and hymnes, &c. 3.20.32
20 Children, obey your parents, &c. 2.8.36
24 Knowing that of the Lorde, ye shall receive the rewardes of the inheritance, &c. 3.18.2
25 Neither is there no respect of persons. 3.23.10
4.3 Praying also for vs, that God may open vnto vs the dore of vterance, &c. 3.20.20
17 And say to Archippus, take heed to the ministerie, that thou haft receiued: &c. 4.3.7

1. THESSALONIANS.
2.18 Therefore wee woulde haue come vnto you (1 Paul.) &c. 1.17.11
1.9 For what is our hope, or joye, or crowne of rejoycing? 3.25.10
3.5 Euen for this cause, when I could no longer forbeare, I sent him that I might know of your faith, &c. 3.20.46. and 4.1.6.
12 And the Lorde increace you, and make you abounde in loue one toward an other, &c. 2.5.6
13 To make your heartes stabe, and vnblamable in holines before God, &c. 3.17.15
4.3 For this is the will of God, euen your sanctification, &c. 3.16.2
7 For God hath not called vs vnto vnclairnes, but vnto holines. 3.16.2. & 3.19.2. & 3.23.13
5 For this laye we vnto you by the word of the Lorde, that wee which liue, and are remaining in the coming of the Lorde, shall not prevent those which sleepe. 3.25.8
16 For the Lorde himselfe shall descend from heaven with a shoure, and

with the voice of the Archangell, & with the tromper of God: and the dead in Christ shall first rise. 1.14.8. and 2.16.17
17. Then shall we which liue and remaine, be caught vp with them also in the clouds, to meete the Lorde in the ayre: & so shall we be cuer with the Lord. 2.16.17
5.2 For you your felues knowe perfectely, that the day of the Lorde shall come, even as a theefe in the night.
4.9.34
9 For God hath not appointed vs vnto wrath, but to obtaine salvation by the meanes of our Lord Iesus chrit.
3.16.2
17 Pray continually. 3.20.7. & 3.20.12
20 Defyse not prophecying. 1.9.3
23 Nowe the verric God of peace sanctifie you throughout. & I pray God that your whole spirit and soule and body, may bee kept blameles vnto the comming of our Lorde Iesus Chrit. 3.6.3. & 3.17.15. & 3.25.7

11. THESSALONIANS.
1.4 So that wee our felues rejoyce of you in the Churches of God because of your patience & faith in all your persecutions and tribulations that ye suffer. 3.2.11
5 Which is a token of the righteous judgement of God, that ye may bee counted worthy of the kingdom of God, for the which ye also suffer. 3.2.11. & 3.18.7
6 For it is a righteous thing with God, to recompence tribulation to them that trouble you. 3.9.6. & 3.18.
7. & 3.25.4
7. And
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7 And to you which are troubled, rest with vs when the Lorde Iesu shall shewe himselfe from heaven with his mighty Angels. 3.18.7

9 Which shall be punished with everlastinge perdition, from the presence of the Lord, and from the glory of his power. 3.25.12

10 When he shall come to be glorified in his saints, and to be made merciful in all them that believe (because our testimonie toward you was beleued) in that day. 3.25. 10

11 Wherefore, wee also pray alwaies for you, that our God may make you worthie of his calling, and fulfill all the good pleasure of his goodness, the worke of faith with power. 2.5. 8.& 3.2.35

23 Let no man deceiue you by any meanes, for that day shall not come except there come a departing first, and that man of sinne bee disclosed, even the sonne of perdition. 4.9.7

41 And exalteth himselfe against all that is called God, or that is worshipped so that he doeth sit as God in the temple of God, &c. 4.2.12.& 4.7.25. & 4.7.29. & 4.9.4

99 Euen him whole comming is by the working of Satan with all power and signs, and lying wonders. 1.14. 8.9.

111 And therefore God shall send the strong delusion, that they should believe lies. 1.14. 1.18. 1.2. & 2.4. 8.1. 1.28. 1.29.

115 That all they might be damned, which beleue not the truth, but had pleasure in vnrighteousnes. 1.1. 18.2. & 2.4. 5

133 But wee ought alwaies to give thanks to God for you, brethren beloved of the Lorde, because he hathchosen you from the beginning with to salvation, through sanctification of the spirit, & beleue of the truth. 3.1.2

14 Whereunto he called you by our Gospel, to the obtaining of the glory of our Lord Iesu Christ. 2.10.3

36 Wee doe commaunde you brethren, in the name of our Lord Iesus Christ that ye withdraw your selues from euery brother that walketh inordinately, &c. 4.1.26

10 For euery when we were with you this we warned you of, that if there were any that would not work, that he should not eate. 4.16.29

12 Those that be such manner of persons, we commaunde, and beleeehe for our Lord Iesus Christ, that they work with quietnes, and eate their owne breade. 3.1.26

14 And if there be any that follow not our counsel, note by a letter, & have no company with him, that he may be ashamed. 4.12.5

15 Yet count him not as an enemy, but admonish him as a brother. 4.12.10

1 T I M O T H E

15 The ende of the lawe, is love out of a pure heart, and good conscience, and of faith unspotted. 2.5. 6. & 2.8.51. & 3.2.12. & 3.19.16. & 4.10. 6. 2.5. 1. 2.11. 17

9 Knowing that the lawe is not put for lust men, but for the lawles, and disobedient, and for hede that will not be ruled, for the wicked, &c. 2.7. 10

13 I, If ye which were first a blasphemer, and a persecuter, and a doer of wrong: but he had mercy of mee, for I did it ignorantly, not beleuing. 3.3.12

15 Christ Iesu came into the world to save sinners, of the which I am IIII. chiefly.
chiftest. 2.12.5
17 To the king eternall, immortal, invisible, the onely wife God, bee honour and glorie, &c. 1.13.11.24
19 Having faith & a good conscience the which being put away, some have made shipwrecke of faith. 3.2.

2.1 I exhort therefore, that first of all prayers, suplications, intercessions, & giving of thanks be made for all men. 3.20.19. & 4.20.23
2 For kings & for all that are in authority, that we may lead a quiet & peaceable life in all holinesse & honesty. 4.20.5.27
4 Who would have all men to be saved, & come to the knowledge of the truth. 3.24.15
5 One God and one Mediator betweene God & man, the man Christ Jesus. 2.12.1. & 2.17.5. & 3.20.17.20. & 4.12.25
6 Who gave himself a ransom for all men, I say Christ that testimony ordained in due time. 2.17.5. & 3.4.30
8 I will therefore that the men pray euery where lifting vp pure hands without wrath or doubting. 3.20.29.
& 3.25.7. & 4.19.2
9 A Bishop ought to be unable, the husband of one wife, watchfull, sober, tempered, soberous, apt to teach. 4.3.12. & 4.4.7.10. & 4.5.2. & 4.
& 4.22.24
10 Holding the mysterie of the faith with a pure conscience. 3.2.13. & 4.19.36
15 Which is the church of the living God, the piller and grounde of all truthe. 4.1.10. & 4.2.1.10. & 4.8.
21 And without controversie great is the mysterie of godlinesse, God was made manifest in she. 1.13.
17 The elders that rule well, are worthy
The Table.

thy double honor, but most chiefly those that doe labour in the words and doctrine. 2.8.35. & 4.11.1
10 Those that offend, reprove openly, that the rest may fear. 4.12.3
21 I charge thee before God & our Lord Jesus Christ, & the elect Angels, that thou keepest these things without preferring one before another, & do nothing partially. 1.14
9.16. & 3.13.4
22 Lay hands solemnly upon no man, neither be a partaker of other men's sins. 4.12.15
6.4 Hee is lifted up, & knoweth nothing, but doth about questions and strifes of words, of which there riseth envy, strife, railing, & cuill surmising. 1.13.3
10 For the root of all cuill is the love of money, the which whilst some luisted after, they have err'd from the faith, & pierced the souls through with many sorrowes. 3.2.13
16 Who only hath immortalitie dwelling in the light that none can attaine vnnto whom nouer man law, neither yet can see, vnnto whom be honor & power everlastinge. Amen. 1.6.3. & 1.18.3. & 3.2.1
17 Charge those that be rich in this world, they bee not high minded, & that they put not trust in vncertaine riches, but in the living God, who giveth all things abounding to enjoy. 3.18.6
20 O Timothe, keepe that that is committed vnnto thee, & avoid prophane and vaine bablings, & oppositions of science falsely so called. 1.16.8
11. TIMOTHE.
1.1 Paul the apostle of Jesus Christ, by the will of God, according to the promise of life which is in Christ Jesus. 2.9.3
5 I do put thee in remembrance that thou staine vp the gift of God which is in thee, by the laying on of my hands. 4.3.16
9 Who hath saved you and hath called you with an holy calling, not according to our works, but according to his owne purpose & grace, &c. 1.12.5. & 3.14.5. & 3.22.3. & 4.1. 2
26 But now is made manifest by the appearing of our Lord Jesus Christ, who hath abolished death, and hath brought life & immortality to light through the gospel. 2.9.2. & 3.25.1
12 For the which cause also I suffer these things, neither am I ashamed: I know whom I have beleeued, & I am perswaded, he is able to keepe that I have committed vnnto him against that day. 3.2.31. & 3.25.4
14 That worthy thing that was committed vnnto thee, kepe through the holy Ghost which is in vs. 3.2.33
18 The Lord grant him that he may finde mercy with the Lorde in that day. 3.25.10
2.10 Therefore I suffer all things for the electfake, that they might also obtaine the salvation which is in Christ Jesus, with eternall glory. 3.5.4
12 If we be dead with him, we shall also live with him: and if we suffer, we shall also reigne with him. 3.15.
8
13 If we beleeue not, yet abideth he faithfull, he can not deny himselfe. 1.4.2. & 3.20.36
16 Stay prophane babling about vaine things, for they shall procede to more vngodlines. 3.2.13
19 The foundation of God standeth sure, having this seal, The Lorde knoweth who be his, &c. 3.22.6. & 4.1.2.8
20 In a great house there be not onely golden and silver vessels, but also of wood and of earth, and some of them be to honor, and some to dis-
The Table.

| 1.1 | Paul a servant of God, and an Apostle of Jesus Christ according to the faith of the elect of God, and knowledge of the truth, which is according to holiness. | 3:15.8 |
| 1.2 | For this cause I left thee in Crete, that thou shouldest go before, and amend those things that remain, and that which thou shouldest appoint every where Elders, as I have commanded thee. | 4:3.7.8.15 |
| 2.1 | Instruct them with meekness that are contrary minded, if God will give them at any time repentance that they may know the truth. | 1:14. |
| 2.2 | And that they which be taken in the snare of the devil, in whom they be held captive, may, &c. | 1:14. |
| 3.1 | Euer learning, but they can never come to the knowledge of the truth. | 3:2.5. |
| 3.2 | And as James and others, with a most holy, and a pure, and a bountiful, and a dear love, &c. | 1:9.1. & 2:7.14 |
| 3.3 | That the man of God may be perfect, being perfectly instructed to every good work. | 1:9.1 |
| 4.1 | I charge thee therefore before God, &c. & before the lord Jesus Christ, who shall judge the quicke and the dead at his glorious coming in his kingdom. | 2:16.17 |
| 4.2 | It remaineth, that there is a crown laid up for me, which the Lord shall give me at the time of his appearing. | 3:18.5. & 3:25.4 |
| 5.1 | As my first answereth no man affi | |
| 5.2 | For this cause I left thee in Crete, that thou shouldest goe forwards to amend those things that remaine, and that thou shouldest appoint every where Elders, as I have com}
The Table.

his mercy hee saued vs, by the wa-
thing of regeneration, &c. 1.13.14.
& 2.5.17. & 3.4.15.25. & 4.15.25. & 4.16.
20. & 4.17.12.
7 That being justifie by his grace,
we shold be made heires according
to the hope of eternall life. 3.15.5.
9 But stay foolish questiones & gencra-
logies, & contentions, & brawlings
about the law, for they are unprofit-
table and vaine. 2.12.5.

HEBREWES.

1.1 God many times and diverslye
spake to the fathers by the proph-
eters. 2.9.1. & 2.15.1. & 4.8.7.
2 In those latter daies hee spake to vs
by his sonne. 1.13.7. & 4.8.7. & 4.18.
20.
3 Who being the brightnesse of his
glorie, and the engraved forme of
his person, & beareth vp all things
by his mighty worde, hath by him-
selue purged our sinnes, &c. 1.13.2.
12. & 1.16.4. & 2.10. & 14.3.
4 Being made so much more excel-
 lent than Angels, by howe much he
hath obtained a more excellent
name. 1.14.9.
6 Let all the Angels of God worship
him. 1.13.11.23.
10 And thou O Lorde, in the begin-
ning hast laid the foundations of the
earth: & the heauens be the workes
of thy handes. 1.13.11.23.16
14 Be they not all ministiring spirites
sent forth to minister for their
fakes that shalle heires of salvation
2.5 He hath not put in subjection to
the Angels, the world to come, of
which we speake. 1.14.9.
9 But wee see Iesus crowned with
glorie and honor, which was made
a little while inferiour to Angels, by
reason of suffering death, that by
Gods grace he might taste of death
11 For he that sanctifieth, and those
that are sanctified, are all of one;
wherefore he is not ashamed to call
them brethren. 2.13.2.
14 That hee might destroy through
death, him that had the empire and
power of death, that is the devill,
12.
15 And he might deliver all them,
which for feare of death were all
their life time subiect to bondage. 2.
16.7.
16 For in no wise hee take the Ang-
els, but he took the feede of A-
17 In all thinges it became him to
be made like to his brethren, that
he might be mercifull, and a faith-
full high priest in thinges concern-
ning God. 2.13.1. & 2.16.3.19.
3.14 We be made partakers of Christ,
it we keepe sure vnto the ende that
beginning wherewith we are vpholden.
3.2.16.
4.9 There remaineth therefore a gift
to the people of God. 2.8.29.
14 Hauing therefore a great high
priest that hath entred into heauen,
euen Iesus the sonne of God, let vs
holde this profession. 2.7.2. & 4.14.
21.
15 We have not a high priest that can
not bee touched with the infirmity
of our flesh, but was in all thinges
tempted in like sorte, yet without
17.24.
16 Let vs approch therefore with
boldnes vnto the throne of grace,
that we may receive mercy, & finde
grace to helpe at time of neede. 3.
20.12.17.
5.1 Euerie high priest is taken from
amongst men, & is ordained for me
in thinges pertaining to God, that he
may offer both gifts & sacrifice for
The Table.

1. But without all controversy, that which is the least is blessed of him that is greater. 4.18.2
11 If there had been a full perfection by the Leuiticall priesthood, &c. 4.14.1
12 The priesthood therefore being changed, it must needs bee, that there be a change of the lawe. 3.4.4. & 4.6.2
17 Thou art a priest for ever after the order of Melchisedec. 4.18.2
19 The lawe sanctified nothing, but the bringing in of a better hope did it by the which wee come nere to God. 2.7.17. & 2.11.4
21 But this, he is made with an othe by him that saide vnto him, The Lord hath sware, and will not repent, thou art a priest for euer, &c. 4.18.2
22 Jesus is made so much greater surety of a better testament. 4.18.2
24 And he, because he abideth for euer, hath an euerlasting priesthood. 2.15.6
25 Whereby he is able to save those which come vnto God by him. 2.16.16
8.1 But this is the sume of that which we haue spoken; that we haue such an high priest, that sitteth on the right hand of the throne of majestie in heaven. 2.16.15
5 See, quoth he, thou make all things according to the patern that was shewed thee in the mountain. 2.7.1
6 But now our high priest hath obtained a more excellent office, in as much as he is the mediator of a better Testament, &c. 2.16.12
9.1 The first Testament had also ordinances of religion, and a worldly sanctuarie. 4.14.21
7 But into the seconde went the high priest alone once euerie yere, not without blood which he offered for himselfe, and for the people. 2.7.17. and,
### The Table.

1. & 2. 15. 6

8 Whereby the holy Ghost this signified, that the waye into the house of all, was not yet opened, whilst as yet the first tabernacle was standing. 2. 7. 17. & 2. 15. 6

9 Wherein were offered gifts and sacrifices that could not make holy, concerning the conscience of him that did service. 2. 7. 17. & 2. 11. 4 and 4. 14. 25

11 But Christ being come a high priest of good things to come, &c. 2. 16. 16. & 4. 14. 21. & 4. 18. 2

12 Neither by the blood of goats & calves, but by his own blood entered he once into the holy place. 2. 17. & 4. 18. 3

13 For if the blood of bulles & goats, and the ashes of an heifer sprinkling them that are unclean, sanctifieth as touching the purification of the flesh: 2. 17. 4

14 How much more shall the blood of Christ, which through the eternall spirit offered himselfe without spot to God, &c. 2. 16. 6. & 3. 16. 2 and 4. 14. 11

15 And for this cause hee is the mediator of a newe Testament, that through death, &c. 2. 7. 17. & 4. 17. 4

16 For where a testament is, there must be the death of him that made the testament. 4. 18. 5

17 And all things almost according to the lawe, was purified by bloude, & without shedding of bloude there was no remission. 2. 15. 6. & 2. 17. 4

18 Burnowe once in the ende of the world, hath hee appeared to put away sinne by the sacrifice of himselfe. 4. 18. 3

19 And as it is ordained for men that they shall once die, and after that commeth the judgement. 2. 16. 17. & 3. 25. 8

20 So Christ was once offered to take away the sinnes of many, and unto the that looke for him, shall he appear the seconde time without sin unto salvation. 3. 12. 2

21 For where there is a testament, ther is a testament to foole the people. Wherefore after the testament, they that were offered were purged, 3. 19. 15. & 4. 10. 3. & 4. 14. 25

22 For the bloud of bulles and goats cannot take away sinne. 4. 14. 25

23 Then I saide, lo, I come (in the beginning of the booke it is written of mee) that I shoulde doe, O God, thy will, 2. 16. 5

24 Aboue, when he said, sacrifice, and offerings, & burnt offerings, & sinne offerings, thou wouldst not have, neither hast thou pleasure therein which are offered by the lawe, &c. 2. 16. 5

25 By the which will we are sanctified, even by the offering of the bodie of Christ once made. 3. 6. 3. & 18. 3

26 For with once offering hee hath consecrated for ever, those that are sanctified. 3. 5. 2. & 4. 18. 3

27 Wherefore brethren, seeing wee haue libertie to enter the holy place through the bloud of Iesu. 3. 20. 20

28 By the newe & liuing waye which hee hath prepared for vs through the vaille, that is, his flesh, 3. 20. 18

29 If we sinne willingly after that wee have received the knowledge of the truth, there remaineth no more sacrifice for sinne. 3. 2. 21. 25. & 4. 18. 3

IIIi. 4. 17 But
27 But a careful looking for of judgemen, and violent fire which shall devour the adulteries. 3.25.12
29 Of how much more forer punishment think ye, shall he be worthy, which treadeth under foote the son of God, and counteth the bloude of the testament as an unholy thing, wherewith he was sanctified, and doth despise the spirit of grace. 3.3.
36 Ye have neede of patience, that after ye have done the will of God, ye might receiue the promises. 5.2.
11.1 Nowe faith is the ground of things that are hoped for, and the eudence of things y are not scene. 3.2.41. & 3.25.1
3 By faith we understand, that the worlde was made by the word of God, in such sorte, that the things that we see, were not made of things that did appeare.1.5.13. & 1.6.1. & 16.1
6 Without faith it is vnpossible to please him, for he that commeth to God must beleue that God is, and that he doth reward the that secke him. 3.11.15. & 3.14.4. and 3.20.
7 By faith we being warned of God of the things which were as yet not scene, &c. 3.2.30
9 By faith he abode in the land of promise as a stranger, &c. 2.10.13
17 By faith Abraham offered vp Isaac when he was tried, and he that had receaved the promises, offered his onlyly begotten sonne. 3.19.6
21 He worshipped God leaning upon his staffe. 1.11.15
12.3 Consider him therefore that indued such speaking against of sinners least ye should be wearied and faint in your mindes. 33.15
5 And ye have forgotten the exhortation, which speaketh vnto you as vnto children: My sonne, despise not the chastening of the Lord, neither faint in thy minde when thou art reproved of him. 3.4.32
8 For ye knowe how that afterward when he would have inherited the blessing, he was receiued, for he could no place to repent, although he sought the blessing with tears. 3.3.
17 For ye knowe how that afterward when he would have inherited the blessing, he was receiued, for he could no place to repent, although he sought the blessing with tears. 3.3.
18 For ye came not to the mount that might be touched, nor vnto burning fire, nor to blacknesse, & darknesse, &c. 2.11.9
22 But yee came to the mount Sion, and to the Citie of the liuing God, the celestial Jerusalem, and to the company of innumerable Angels. 2.14.9
23 To the congregation of the first borne which are written in heauen, and to God the judge of all. 3.25.6
8 Iesus Christ the same yesterday, & to day, and alfo for euer. 2.10.4
15 By him therefore let vs daily offer vp to God the sacrifice of prayse, that is, the fruite of the lipes, which confesse his name. 3.20.28. & 4.18.
16 To doe good, and to distribute for-
The Table.

get not: for with such sacrifices God is pleased. 3. 4. 36. & 3. 7. 5. & 3. 15. 4. & 4. 1. 17.

17. Obey your guides & be ruled by them, for they watch for the health of your souls, as such ye shall give account therefore. 1. 15. 2

IAMES

1.2. My brethren, count it for an exceeding joy, so often as you fall into divers temptations. 3. 20. 46

12. Blessed is the man that suffereth temptation, for when he shall be tried, he shall receive the crowne of life. 3. 17. 10

13. Let no man when he is tempted say, that he is tempted of God, for God cannot be tempted with evils, neither doth he tempt any man. 3. 20. 46

14. But eche one is tempted when he is drawn away by his owne concupiscence, and is enticed. 3. 20. 46

15. Then when lust hath conceived, it bringeth forth sinne, and sinne when it is finished, bringeth forth death. 3. 3. 13

17. Every good gift anduerie perfect gift commeth from above from the father of lightnes, with whome there is no variablenesse, neither shadow by turning. 1. 13. 8. & 2. 2. 21. & 4. 14. 10

21. Wherefore lay aparte all maliciousnesse and superfluitie of maliciousnesse, and receive with meekenesse the word that is ingrafted in you, which is able to faue your soules. 4. 17. 25

2.5. Hath not God chosen the poore of this world, that they should bee rich in faith, & heires of the kingdom which he promised to thole of whome he is beloved. 3. 23. 10

10. For whosoever shall kepe the whole lawe, and yet faileth in one point, he is guiltie of all. 3. 14. 10. & 3. 18. 10

14. What availeth it him my brethren, though a man saye hee hath faith, when he hath no workes, can the faith save him? 3. 2. 9. 12

19. Thou belongeth there is one God, thou dost wel, the devils believe and tremble. 3. 2. 10

21. Was not Abraham our father justifie thorow workes, when he offered vp Isaac his sonne vpon the altar? 3. 17. 11

4.3. You ask & you receiue not, because you aske amiss, yee might consume it on your lyfts. 3. 20. 7

6. But the Scripture offereth more grace, and therefore faith, God refuseth the proude, & giveth grace to the humble. 2. 2. 10. & 3. 12. 5

8. Drawe nigh to God, and hee will draw ny to you, cleanse your handes ye sinners, and purge your heartes ye wavering minded. 3. 3. 16

11. He that speaketh euill of his brother, speaketh against the lawe, and codemneth it, but if thou codemne the lawe, &c. 4. 10. 7

12. There is one lawe gius that is able to saue and to destroy. 4. 10. 7

14. Who can not tell what halbe the next day, for what is your life? it is euem a vapor, &c. 3. 20. 8

15. For that ye ought to fly, if the lord will, & if we liue, we wil doe this or that. 3. 20. 18

5.12. Before all things, my brethren, sweare not, neyther by heauen, neither by earth, neither any other oath, but let your yea be yea, & your nay nay, &c. 2. 8. 16

13. Is any man afflicted amongst you? let him pray; is anie man mery? let him sing Psalmes. 3. 20. 7

14. Is
The Table.

14 Is any sick amongst you? let him send for the Elders of the Church, and let them pray for him, &c. 3.14.18. & 2.1.

15 And the prayer for faith shall issue the sickle, & the Lord shall raise him vp, and if he have committed sin, it shall be forgiven him. 3.14. & 19. 18.21

16 Acknowledge your faults one to another, & pray one for another, ye may be healed: for the prayer of a righteous man availeth much if it be fervent. 3.4.6.13. & 3.20.27

17 Elias was a man subject to those things that we be, and he prayed earnestly that it might not rain; & it rained not on the earth for the space of three years and six months. 3.20.26

I. PETER.

12 To the elect according to the foreknowledge of God the father vnto sanctification of his spirit through obedience & sprinkling of the blood of Jesus Christ, grace and peace be multiplied vnto you, &c. 1.2. & 3.14.6. & 3.21.6. & 4.15.2

3 Blessed be God the father of our Lord Jesus Christ, who of his great mercy hath begot vs againe into a lively hope, by the resurrection of Christ Jesus from death. 2.16.13

5 Who are kept by the power of God through faith to salvation, which is prepared to be declared in the last time. 3.2.42. & 3.18.3

7 That the triall of your faith, being much more faithfull then the triall of gold which perisheth, although it be tried by fire. 3.8.4

9 Receiving the ende of your faith, euen the salvation of your soules. 1.15.2. & 3.18.3. & 3.25.1

11 Searching when or what time the spirit which resisteth before of Christ which was in them, should declare the suffering that should come vnto Christ, &c. 1.13.18. & 2.19. 12 Vnto whom it was revealed, that they should not minister vnto them selves, but vnto vs the things which are now shewed vnto you by them. 2.9.1. & 2.11.6

15 But as hee which hath called you is holy, so be you holy in all manner of conversation. 3.6.3

16 Be ye holy, for I am holy. 3.6.2

18 Knowing that ye were not redeemed with corruptible things, as silver and gold from your vain conversation, received by the traditions of the fathers. 2.17.5.

19 But with the precious blood of Christ, as of a lamb undefiled and without spot. 2.17.5 & 3.6.3

20 Which was ordained before the foundation of the world, but was declared in the last times for your sakes. 3.2.6. & 4.18.20

21 Which by his meanees doe believe in God that raised him vp from the dead and gave him glory, that your faith and hope might bee in God. 2.16.13. & 3.2.1.43

22 Seeing your soules are purified by obeying the truth through the spirit with brotherly love without faining. 1.15.2. & 2.5.11

23 Being borne againe, not of mortall seed, but of immortall, by the word of the living God, who liueth and endureth for euer. 2.10.7. & 4.1.6. & 4.16.18.31

2.5 And ye as lively stones, bee made a spiritual house, &c. 4.6.5. & 4.18.16

9 But ye are a chosen generation, a kingly priesthood, a holy nation, a people that God hath challenged to himselfe, that you should shew for thy vertues of him which hath called you from darkenes into his wonderfull light. 2.7.1. & 3.13.2. & 4.18.17. & 4.19. 25

11 Be-
Behold, I pray you as pilgrimes
and strangers, that you abstaine
from the lustes of the flesh, which strive
against the soule. 1.15.2

Be you subject vnto eueries di-
nance of man for the Lordes sake,
whether it be to the King, as to the
superious. 4.20.23

Honor al men, loue brotherlines,
feare God, honor the king. 4.20.7

Christ hath suffred for you, leaving
us an example: that wee shoulde fol-
low his steps. 3.16.2

Who bore our sinnes vpon his
body on the Crosse, that wee being
death to sin, might live to rightout-
lines: by whose stripes we are healed.
2.16.6.& 2.17.4, & 3.4.26.& 3.4.27.&
& 3.4.30. & 4.14.21

You were as straied sheepe, but
now ye be turned to your shepherd
and bishop of your soules. 1.15.2.
& 3.25.5

Likewise ye husbandes, vse your
felles, as it becommeth men of
knowledge, giving honor to your wom-
as to the weaker vessel, &c. 4.20.29

For Christ suffred once for sinns,
the last for the vniuit, y hee might
bring vs to God, and was put to
death concerning the fleche, but li-
ued according to the spirit. 2.13.2

By the which he al so went, and
preached to the spirits that were in
prison. 2.16.9

To the which also the figure that
now saueth vs, euens baptism agree-
eith (not the putting away of the
filth of the flesh, but in that a good
conscience maketh request to God)
by the resurrection of Jesus Christ.
& 4.15.2. & 4.16.11

It is enough for vs y in the fore-
part of our life, wee have lived ac-
gording to the lust of the Gentiles,
when we walked in, &c. 3.15 8. & 3.

Before all things have ferenct loue
amongst you, for loue covereth the
multitude of sinnes. 3.4.31. & 3.4.36

Let euery man as he hath recei-
ued the gift, minifter the same one
to another, as good disponers of the
manifold graces of God. 3.7.5

If any man speake, let him speake
as the words of God. 3.8.8. & 4.8.9

For itske is come, that judgemen-
t must beginne at the house of God, if
so be it begin first with vs, what shall
be the end, &c. 3.4.34

The elders which bee amongst
you, I beseech also that am an elder
&c. 4.6.7

Feede the flocke of God which de-
pendeth vpon you. 4.6.3. & 4.10.17

Not as though ye were lords over
Gods heritage. 4.4.9. & 4.10.7

God resifeth the proud, and gi-
ueth grace vnto the humble. 3.12.5

Humble your felves under the might-
ty hand of God, that hee may ex-
alt you in due time. 3.2.40

Having all your care cast vpon him,
he careth for you. 1.17.6

Be ye sober, and watch, for your
aduersarie the Deuill, as a roaring
Lion walking about, seeketh whom
he may devoure. 1.4.18. & 1.14.13.
& 3.20.46

And the God of all grace, which
hath called vs vnto his eternal glo-
rice in Christ Iesus, after ye haue suf-
furred a little, make ye perfect, &c. 3.
20.46

I I. PETER.

Whereby most great and pre-
tious promises bee given vs,
that by them wee shoulde
be partakers of the godly nature,
&c. 3.11.10. & 3.25.10.

Therefore gие euе all diligence
thereunto, and joyn ye moreo-
uer vertue to your faith, and with
The Table.

2.5.11
10 Wherefore brethren, give rather diligence to make your calling and election sure: for if ye do not these things, ye shall never fall. 3.13.8
14 Seeing I knowe the time is at hande, I must lay downe this my t. ceremonie, as the Lord Iesus declared vnto me. 3.25.6
19 We haue also a most sure word of the prophets, to the which you do well that you take heede, as vnto a light that shineth in a darke place vntil the day dawne, &c. 1.9.2
21 For the prophcie came not in olde time by the wil of man, but holy men of God spoke, as they were moved by the holy Ghost. 1.13.7 & 1.13.18
2.1 There were false prophets amongst the people, as amongst you there shalbe false teachers, &c. 4.9.4
4 If God spared not the Angels that sinned, but cast them downe into hell, and deliere them into the chains of darkenes, &c. 1.14.16 & 1.14.19
9 The Lorde knoweth howe to deliuer the godly out of temptation. 3.20.46
19 Of whomsoever a man is overcome, euery of the same he is broune into bondage. 2.2.8
3.4 Where is the promise of his comming? for since the fathers dyed, all things continue alike from the beginning, &c. 3.1.42
8 Dearely beloved, be not ignorant of this one thing, y one day is with the Lorde as a thousand yeares, & a thousand yeares as one day. 3.2.42
9 And would have no man to perish, but would have all men to come to repentance. 3.24.15

I. IOHN.
1.1 That which was from the beginning, that we haue hearde, that we haue seene with our eyes, that we haue beheld, and that our hands haue handled of the word of life. 2.14.2 & 2.14.7 & 4.17.8
7 That if we walke in the light as he is in the light, we haue mutual felowship & the bloud of his sonne Iesus Christ purgeth vs from all sinne. 2.17.4 & 3.5.2 & 4.14.21
9 If we confess our sinnes, he is faithfull and just, so that he will forgive vs our sinnes, &c. 3.4.9 & 3.20.9
10 If we say we haue no sin, we make him a liar, &c. 3.20.45
2.1 If any man haue sinne, we haue an aduocat with the father Iesus Christ the righteous. 3.4.26 & 3.20.17
2 He is the propitiation for our sinnes and not for ours onely, but for the sinnes of the whole world. 2.17.2 & 3.4.26 & 3.20.20
12 I write vnto you little children, because your sinnes bee forgiven you for his name sake. 2.17.5 & 3.4.26
18 Little children, is is the last time; & as you haue heard, Antichrist shall come. 4.18.20
19 They went out from vs, but they were not of vs, for if they had ben of vs, they would haue continued with vs, &c. 3.23.8 & 3.14.6.7
20 But yee haue an ointment from him that is holy, and you knowe all things. 3.1.3
23 Whosoeuer denieth the sonne, the same hath not the father. 2.6.4
27 But the ointment that you haue receiued of him, abideth in you, neither neede you that any man teach you, but as the same ointment teacheth you, &c. 3.1.3
3.1 Beholde, what loue the father hath shewed on vs, that we should be called the sons of God, for this cause the worlde knoweth you not because it knoweth not him. 3.6.3 & 3.10.36
2 Deare-
2. Dearly beloved, we are nowe the
sonnes of God, but yet he doth not
appear what wee shall be: and wee
know, that when he shall appear,
we shall be like him: for we shall see
him as he is, &c. 3:10, &c. 3:14 & 3:
11, 10, & 3:25, 10, & 4:18, 20.

3. And euerie man y hath this hope
in him, purge himselfe even as he
is pure. 3:16, 2

8. He that committeth sinne is of the
duell, for the diuell sinneth from
beginning, but the son of God, &c.
3:14, 15, 18, 19, & 3:15, 8.

9. Whosoeuer is borne of God sinneth
not, for his seede remaineth in him:
neither can he sinne, because he is
borne of God. 2:3, 10, & 2:5, 11.

10. In this are the children of God
known, and the children of the
duell, &c. 3:14, 19, & 3:16, 2.

15. Whosoeuer hateth his brother, 
is a mankiller, and yee knowe that
no mankiller hath eternall life abiding
in him. 2:8, 39.

16. Hereby haue we perceiued love,
that he laide downe his life for vs,
therefore we ought also to lay down
our lives for the brethren. 2:14, 2.

20. For if our harts condemne vs, god
is mightier than our hart, & knoweth
all things. 3:4, 18.

22. And whosoeuer we aske, we receiue
of him, because we kepe his
commandements, &c. 3:20, 7, 10.

24. He that kepeth his commandemente,
dwelleth in him, and hee in him:
and by this we knowe, that he
dwelleth in vs, even by the spirite
he hath giuen vs. 3:14, & 3:23.

4:1. Dearly beloved, beleeue not
every spirite, but prove the spirites
whether they be of God, &c. 4:9, 12.

3. What spirite soever confesseth not
that christ Iesus is come in the flesh
is not of God. 4:17, 32.

10. Herein is love, not that we loved
God, but that hee loved vs, &c. 2:17.
2:18, 5, 6 & 3:14, 6.

11. Dearly beloved, if God folowed us
we ought to love one another. 3:16.

13. By this we knowe that we dwell
in him and hee in vs, because he hath
giuen vs of his spirite. 3:14, & 3:24, 2.

18. There is no fear in loue, but per-
fet loute casteth out fear, for fear
hath painfulnes, &c. he that feareth,
&c. 3:1, 27.

19. We loute him, because hee louted
us first. 2:16, 3.

5:4. Whosoeuer is borne of God,
overcommeth the world, and this
is the victorious overcommeth the
world, euen your faith. 1:18, 3 & 2:5.
11, 18 & 3:2, 11.

6. This is that Christ Iesus which
came by water and blood, &c. 4:14.

7. There be three which beare wit-
nesses in heaven, the father, the word,
and the holy ghost, and those three
be one. 3:1, 1.

8. And there be three that beare wit-
nesses in earth, the spirite, the water,
& the blood: and these three agree in
one. 3:1, 1.

12. He which hath the son, hath life,
but hee that hath not the sonne of
God hath not life in him. 3:14, 6.

14. And this is the assurance that we
have in him, that if we ask any
thing according to his will, he heareth
vs, &c. 3:20, 7.

15. And if we knowe that he heareth
vs, whosoeuer wee aske, we knowe
that we haue the petition that wee
haue desired of him. 3:20, 5.

18. He that is borne of God, kepeh
him selfe. 2:5, 11.

19. We knowe we be of God, and the
whole worlde lieth in wickednesse.
3:1, 4.
The Table.

20. The same is verie God and life e-
ternall. 1.13.12.26
21. Babes, kepe your selues from I-
dols, Amen. 1.11.13

II. IOHN.

1.7 Many deceivers are entred in-
to the world, which deceifeth not
that Jesus Christ is come in the flesh
4.17.32

The generall Epistle of Jude.

1.6 The Angels also which kept not
their first estate but left their
owne habituation, hee hath referued
in everlasting chains vnder darkenes,
unto the judgment of the great

9 Yet Michael the Archangel, when
he strue against the devil, and dis-
purred about the body of Moses, durst
not blame him with curled speaking,
but said, the Lord rebuke thee.

The Revelation of S. John.

1.5 To him that loued vs, and wa-
shed vs from our sinnes by
his blood. 4.14.21

6 And made vs kings and priests to
God his father. 2.15.6. & 4.18.17

5.13 And all the Creatures that are
in heaven, & on the earth, & un-
der the earth, & in the sea, & all
that are in them, heard I saying, &c.
3.5.8

7.14 These be they that came out of
great affliction, & have washed
their long robes, & have made
them white in the blood of the
Lambe. 3.5.2

13.5 And a mouth was given him that
spake great things & blasphemies.
4.7.25

14.13 Blessed are the dead hereafter,
thoee I say, that die for the Loredes
sake. Euen to saith the spirite : for
they rest from their labours. 3.5.10

18.6 Reward her as she hath rewar-
ded you, & double vnto her double
according vnto her worke. 3.9.6

19.10 And I fell before his feate, & I
might worship him: but hee said vnto
me, see thou doe it not, I am
thy fellow seruant & one of thy bre-
thren which hath the testimonie of

20.4 And I sawe seeotes: and they sat
uppon the, & judgement was giuen
unto them, & I saw the soules of
them that were beheaded for the
witness of Jesus, & for the worde of
God, and which did not worships
the beast neither his image, neither
had taken his marke vpon their for-
heads, or on their handes, & they
lived, & reigned with Christ a-
thousand yeares. 3.25.5

21.27 And there shall enter into it no
unclean thing, neither whatsoever
worketh abomination or lies: but
they that are written in the Lambs
booke of life. 4.6.17

22.8 But when I had heard & seen
these thinges, I fell downe to wor-
ship before the feate of the Angell
which shewed me these thinges. 1.
12.3. & 1.14.10

9 But he saide vnto me, see thou do
it not, for I am thy fellow seruant,
and one of thy brethren the Pro-
phers, &c. 1.14.10

18 If any man shall adde vnto these
thinges, God shall adde vnto him the
plagues that are written in this
booke.

19 And if any man shall diminuith
the words of the booke of this pro-
phecie, God shall take away his part
out of the booke of life, &c. 4.9.2

FINIS.